

most effective work for establishing conditions in the trade shown to be socially desirable. In concluding her study of collective bargaining in the bindery trades, Miss Van Kleeck declares (p. 193): "In regulations regarding the training of the learners, in the shortening of the normal hours below the limit which the state has been able to establish by legislation, in the gradual enforcement of a minimum wage scale, and in the protection of the individual women against unjust and unfair treatment, it has accomplished results more important than any yet secured for this trade through legislation."

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*Le sentiment religieux base logique de la morale?* Par le COMTE PEROVSKY-PETROVO-SOLOVOVO. Paris: Marcel Rivière et Cie, 1913. Pp. 172. 3 fr.

The author protests that he is neither a metaphysician nor a savant. Contrary to the expectation aroused by the title, the work is not a systematic study of the religious sentiment in relation to moral values. It is rather an assembling of what may be said against the inconsistencies, absurdities, and non-moral tenets and practices of religions, ancient and modern, with the exception of deism. The definition of religion is believing absolutely in the truth of particular religious doctrines and the working-over into practice of those phases of the doctrines which can be applied (p. 10). Then follows an attack after the manner of Tom Paine. The fruits of dogma are clannishness, hatred, intolerance, and hypocrisy. Belief in fixed transcendental truths means pious frauds, persecution of scientists, and blindness to secular satisfactions. Immorality is imputed to the deity and abject submission and fatalism fostered by religion. The Bible is full of contradictions: cult and authority restrict the free play of natural social forces, etc. The author thinks that while there may be some justification in modern times for pious lies to keep the credulous multitude in order, for the cultivated man and gradually for everyone the morality of prudence and social consequence will suffice. Logically and practically morality stands on its own feet and derives nothing from the religious sentiment. The true standard is the maximum of personal and general utility. The concluding pages (pp. 156-65) rehearse in crude form the argument of J. S. Mill without that writer's qualification of the utilitarian doctrine.

Many of the writer's charges are historically accurate. They are nevertheless more appropriate to an earlier stage in the controversy and

the deductions which are drawn are dubious. The relativity of dogma, concept of God, and moral practice to social *milieu* is a truism: without proof, however, it does not follow that all forms of religious attitudes are superfluous survivals. The historical standpoint is not grasped by this critic, whose views perhaps have been too much colored by Russian ecclesiasticism. His insistence upon the supremacy of the test of common welfare is admirable. Still what is needed now is an appraisal of the religious attitude from the standpoint of mental development and social function. The essay does not utilize recent literature dealing with psychological and sociological aspects of religion. It does not notice the results of a half-century of criticism of the doctrine of pleasure, and it does not realize that the positive theses of utilitarianism have entered into constructive sociological thinking on religion and ethics.

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*The New Morality, An Interpretation of Present Economic Forces and Tendencies.* By EDWARD ISAACSON. New York: Moffat, Yard & Co., 1913. Pp. xvi+203.

"The New Morality" is a utopian scheme for limiting population to the numbers which can make the best use of the world's natural resources when the limit of food supply is reached. The suggestion is that two classes be established—to one of which already, the author states, practically all human beings belong—a fecund class specializing in the reproduction of the race and rearing of children under the best conditions for such a task, and a surplus class, free to marry but not to reproduce. The former should live in agricultural communities and produce the food supply; the latter should live in cities and perform all of the rest of the necessary work of society. The corollaries of this proposed system discussed by the author are: the elimination of the proletariat, the establishment of world-peace and understanding, the self-sufficiency of each nation in the matter of its food supply, the extinction of much of the present competition in commerce between nations and of much labor expended on transportation.

The book is extremely theoretical in character. In the chapter entitled "Practical Working Out of the Theory," practical obstacles are dismissed as "mere matters of detail." A number of unverified generalizations are used, such as that in the largest cities the number of unmarried adults or the childless marriages is greater than the number of marriages