

or regular order, of social development, notwithstanding his dogmatic affirmation of the "impossibility of grading cultures." The trouble is that, within what he calls "primitive society," he makes practically no distinction between *more* primitive and *more* advanced societies. He seems rather to assume that all tribal societies represent exactly the same stage—in a word, he assumes that which he undertakes to prove. Of course, existing tribal societies exhibit all sorts of features and combinations of features, but this may indicate only that they are of various ages, and have developed under various conditions. It does not prove that there is no "law" of progress. His view of early society is lacking in perspective, like a Japanese picture. He compares a society which is manifestly passing out of tribal organization into the state with one manifestly in the early tribal stage, as if they were both on the same plane. And, of course, he finds no "law."

But it is true, despite this singular lack of perspective in his view of primitive society, that his discussion serves as a needed correction to the hasty and crude generalizations of some earlier writers, though it should be added that they exemplified a more constructive attitude than he.

C. S. GARDNER.

The Larger Socialism. By Bertram Benedict. The Macmillan Co., New York, 1921. 243 pp.

Mr. Benedict is a Socialist, but he sees the fallacies of the Marxian doctrines; and this book seems to have been written in order to persuade his fellow Socialists to take a broader, saner, more practical view of the world situation and of the economic processes. The attitude of Socialists is too dogmatic, too theoretical; they cling too tenaciously to certain formulas handed down from the days of Marx—formulas which the course of events has demonstrated to be only partially true. The whole Socialist position needs a restatement in the light of developments since the early days of the movement. The author is an evolutionary Socialist of a pronounced type, and would use

more common sense and less blind dogmatism in advocacy of Socialism. He is especially strong in the discussion of the quality and quantity of production under Socialism; in his reply to the guild Socialists (perhaps his strongest chapter), and in his criticism of "the Marxian cast of thought." He is weakest in his discussion of "Socialism and the Ethical Appeal," in which he says in substance that, while there is nothing in the Christian religion, Socialists should not flout it, but make their appeals in such a way as to win support from those who believe in that religion, because the Christian ethic is, he thinks, in harmony with the demands of Socialism. He ignores the fact that it is the Christian religion which vitalizes the Christian ethic.

C. S. GARDNER.

VI. PEDAGOGY.

The Parent and the Child. By Henry Frederick Cope, A. M., D. D. George H. Doran Company, New York, 1921. 184 pp. \$1.50 net.

While most of Dr. Cope's books treat of the Sunday School, he has never lost sight of the home as the first and greatest school of religious education, and he has at last given us a practical handbook for mothers and fathers on the problems of parenthood. Whether one can agree with the author in some of his solutions of the vexing problems in home life or not, he will at least find the discussion stimulating and thought provoking. In almost every chapter some practical suggestion will remain with the reader as a sensible and helpful hint in training children. The discussion of "The Daily Newspaper" is worth the price of the book.

JOHN R. SAMPEY.