

ence" (p. 67). "*Our consciences are not yet socialized!* If some one steals from, cheats, or defrauds me, I have no difficulty in seeing the injustice in the act. But if some one steals from, cheats, or defrauds the public, I regard it as lucky that I got off as easily as I did, and let it go at that, with not a moment's thought of the moral wrong in the case. Now society will not have become thoroughly moral until every member thereof feels the same emotional stirrings when he sees social injustice and wrong in any of these forms, as when injustice or wrong is committed against him personally. This is what is meant by the socialized conscience" (p. 165).¹ The first three chapters and the final chapter develop this point of view genetically and psychologically, the intervening five chapters apply it to the problems of the home, educational agencies, industry, the state, the church.

Excellent is the author's programme and quite in the contemporary current; the accomplishment, alas, is disappointing. There is nothing new in the book, nothing simplified or coordinated, nothing better said than others have said it. It is too fragmentary and sketchy for college classes, not simple enough in statement for secondary schools, not interesting or vivacious enough for the general reader. Although approximately two thirds of the text deals with the concrete applications of social morality, there is little actual grappling with *problems*; we have for the most part preaching, platitude, vague idealism, edifying, but not enlightening. There is much cloudy, unanalyzed statement, and some dubious assertions—especially when the author becomes most eloquent, as, in his longest chapter, in dealing with the evils of divorce and sex-immorality.

In style and form the book is equally unsatisfactory. The phraseology is commonplace, occasionally unidiomatic; there is much careless punctuation, some misspelling—which may be misprinting, as the printer's work has not been perfect. There is at least one attempt to coin a word—*commonality*—which is of questionable utility. The bibliography is given carelessly, without initials, and with several misquoted titles.

Anxiously, then, as many of us are awaiting more concrete and less technical treatments of ethics, and admirable as is the spirit and point of view of this book, we shall hardly be able to use it in our classes.

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. February, 1914. *Considérations sur le Repos et le Sommeil* (pp. 113-146): F. LE DANTEC. — *Repose* signifies, not immobility, but a change of functioning. . . . "Certain operations give me repose from the fatigue resulting from other operations." The state of sleep is characterized by a relative impermeability of the nervous centers, and in this state the individual leads "a more independent life, more approximating absolute life, of assimilation without imitation."

¹ All italics in original.

- Bechterew et la Psychologie de Demain* (pp. 147-169): N. KOSTYLEFF. - A discussion of the significance of Bechterew's rejection of "consciousness" and the introspective method, and of Bechterew's principle "that every psycho-neural act can be reduced to the schema of a reflex or excitation, reaching the cerebral cortex, awakening traces of anterior reactions, and finding in the latter the factors which determine the process of discharge."
- L'Humeur* (pp. 170-188): L. DUGAS. - Humor (disposition, mood, temperament) is an "organic fatality," whose distinctive trait is instability, and is the "irreducible element that every character encloses."
- Variétés. Un Philosophe Russe: V. Soloviov: OSSIP-LOURIÉ. Analyses et Comptes Rendus.* John Elof Boodin, *Truth and Reality*: A. LALANDE. Shearman, *The Scope of Formal Logic*: HENRI DUFUMIER. Luigi Suali, *Introduzione allo Studio della Filosofia Indiana*: J. BARUZI. E. Martin, *Psychologie de la Volonté*: FR. PAULHAN. Wincenty Lutoslawski, *Volonté et Liberté*: P. BERROD. Georges Sidney Brett, *A History of Psychology Ancient and Patristic*: FRANÇOIS PICAUVET. Notices bibliographiques.
- Annales de L'Institut Supérieur de Philosophie.* Volume III. Louvain: Institut Supérieur de Philosophie; Paris: Librairie Félix Alcan. 1914. Pp. 628. 10 F.
- Coit, Stanton. *The Soul of America.* New York: The Macmillan Company. 1914. Pp. xi + 405. \$2.00.
- Croce, Benedetto. *Historical Materialism and the Economics of Karl Marx.* Tr. by C. M. Meredith. New York: The Macmillan Company. 1914. Pp. xxiii + 188. \$1.25.
- Driesch, Hans. *The Problem of Individuality.* New York: The Macmillan Company. 1914. Pp. ix + 84. \$1.00.

NOTES AND NEWS

PROFESSOR RALPH BARTON PERRY contributes to the July issue of the *Harvard Theological Quarterly* an article on "Contemporary Philosophies of Religion," which closes as follows: "If sober and vigorous thought does not justify hope, then man may well fall back upon his imagination, and nourish illusions that shall be flattering in proportion to their unreality. But this will take care of itself. The optimistic bias of the imagination is the one religious source that will never fail. It should be the part of a philosophy of religion to scan the cosmic horizon for signs that shall be as hopeful as possible but that shall first of all be trustworthy; so that if there be any chance of *really reaching the haven originally desired*, it shall not be lost from a too hasty resignation or abandonment to soothing distraction. A philosophy of religion, in short, should devote itself to the construction, not of the most hopeful belief, but of the most credible hope."