

but as this is due to greater economic obligations at least as much as to causes of culture or perhaps to a mixture of the two, it can not from this be inferred that there would be a further postponement among all classes either with the advent of better conditions in general, or with the attainment of a higher average of general culture. On the contrary, an earlier average of marriage has been taken as a reliable standard of realized or immediately anticipated prosperity in a given territory. "Statistics of marriage during and after so-called economic crises," says Parsons, "are plain on this point." Thus the desirability of free selection on the female's part seems to be decidedly modified, if not rendered wholly doubtful, by the necessarily concomitant elimination of existing selective agencies operating in economic terms upon and through the male. The social argument would thus point rather to an increasing inheritance tax and greater equality of educational advantages than to conceding "full political and social rights" (p. 148) to women.

Perhaps, however, there is something to be said on either side, and it is at least cheering to have before us so clear an argument for the solution of questions widely vexing us to-day, wherein the quasi-medical aspect is specifically discounted (pp. 127 ff.), and the procedure is strictly pragmatic, in place of insisting upon the indefinable "natural rights" of a political philosophy now outgrown. Thus are eliminated two features of the controversy of which many of us are becoming increasingly weary. We are wisely reminded that social amelioration may more fitly become an object of legislation than bungling attempts to tamper with the private functions of the individual, and Wallace well asks how we can entrust governments with the technical removal of minute effects, that have shown themselves so largely incompetent to deal with the underlying cause. "Let them devote all their energies to purifying this whitened sepulcher of destitution and ignorance, and the beneficent laws of nature will themselves bring about the physical, intellectual, and moral advancement of our race."

REGINALD B. COOKE.

UNIVERSITY OF WISCONSIN.

*The Making of Character: Some Educational Aspects of Ethics.* JOHN MACCUNN. New York: The Macmillan Company. 1913. Pp. 226.

Perhaps the making of the English character is really so simple a process as this little book would indicate. It may well be that the charges of hypocrisy and pious smugness leveled by irritated geniuses against the English people are quite unjust, and that the simple moral face and the indomitable moral optimism which they present to the world really represent a perfect uncomplicatedness of spiritual process within. But as they appear to a foreigner, the psychologico-ethical theories of the English writers from Bentham down to Arnold Bennett can only be described as exceedingly weird. This particular book, from the note of liberality which runs through it, is evidently intended by the author to be rather advanced, but his unanalytic treatment of heredity and the instincts, his complacent review of the influence of bodily health, the influence of nature, family,

school friendship, livelihood, citizenship, church, moral ideals, etc., is all quite uncomplicatedly English. He speaks always as if these concepts represented so many parcels of spiritual food which the young, growing, moral individual, purely *quâ* individual, assimilates as he would bodily food. The function of the ethical teacher than becomes simply to lay before the individual youth the proper fare, and the healthy appetite can be depended upon to do the rest.

All that sociological view of the moral process which sees the growth of the individual soul as the gradual coming of the raw human animal with its powerful instincts under a complex system of social constraints,—being gradually assimilated into a tenacious fabric of group-ideas and folkways,—is ignored in a book like this. There is constant confusion made between the moral, as the individual taking of the social imprint, and as the conscious critical selection and rejection of folkways and ideas in accordance with some imagined ideal, or rather some imagined social group with which one feels identified and sympathetic. The author speaks one moment as if taking the faithful impress of existing institutions of church, law, family, and state, constituted the making of moral character, and, in the next discusses the forming of moral judgment which, if it means anything, means the ruthless slaughtering of many of those same faithful folkways of the orthodox codes. These conflicts, which would seem to the sociologist the very heart of the ethical problem, are treated with scant attention in this book. And the enormous rôle of the sexual life, with its fantasies and appeals, as well as the rôle of the affective life in general in the formation of “character”—the very word is highly ambiguous until we know whether it is to mean the smooth, unimpeachable, uncriticized running of the individual cog in the social mechanism, or the independent critical attitude which constructs its own “morality” out of the various group-codes—are ignored in the characteristic English way. Of course one hardly likes to say that these things may not all be congenitally absent from the English consciousness and experience. But if so, their thinking on ethical matters can scarcely be of universal application and validity.

Originally written and published in 1900, this book could not be expected to quote the newer ethical and psychological schools such as those of Dewey, Montessori, and Freud, for instance; our author's authorities are rather Plato, Aristotle, Kant, Wordsworth, Burke. One might, however, have asked that these worthies be supplemented by a little personal introspection, or sociological observation. The chief value of such a book is, I suppose, to bring a warm glow or vague illumination to the pious heart of some non-conformist parent. But it is a little difficult to see why it should have demanded four reprintings in the United States of America.

RANDOLPH S. BOURNE.

BLOOMFIELD, N. J.

*The Foundations of Science.* H. POINCARÉ, tr. by G. B. Halsted. New York: The Science Press. 1913. Pp. 553.

Under the above title are reprinted Professor Halsted's translations of