

Part II., Social Pathology, considers especially suicide, insanity, alcoholism and syphilis. The rapid increase in the first three argues a relaxation of social restraints. In the case of suicide this (rather than suggestion or imitation) is indicated by the comparative frequency of suicide in Protestant as versus Catholic districts, and by the greater prevalence among the unmarried or widowed as compared with the married, especially as compared with those who have children. The 'inverse selection' due to militarism, to the later marriages of the educated classes, and to the smaller families of those in better economic circumstances, is also considered as a factor constantly at work against social welfare. Conflict and selection are regarded as necessary methods of progress; ethical influences are of slight importance in shaping the course of evolution. The general conclusion is that our present social polity is not favorable to progress. Part III., The Actual Conditions of Social Solution, examines 'The Bankruptcy of Liberalism' meaning by 'Liberalism' popular government carrying out two ideas 'the rights of the individual as an individual and the unrestricted competition between individuals.' These two are irreconcilable, and in fact modern capitalism pays no attention to the rights of the weaker. On the other hand, socialism although endeavoring to recognize the value of the individual life rejects conflict, which is a necessity for expansion of life. The author finds the only salvation for society in a supra rational sanction — religion. There is much stimulating discussion, but the author does not make it clear just how he proposes to get society to adopt a 'supra rational' sanction for the end of its own preservation. If nature is 'mechanical' and social evolution has no 'moral aim' religion seems to have little basis in reality. But on the other hand if a belief in it is necessary for social integration and those societies will be eliminated which do not possess it, we seem reduced to Voltaire's standpoint with a slight variation: There is no God, but it is necessary to invent one.

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SOCIAL PSYCHOLOGY.

La philosophie sociale de Renouvier. ROGER PICARD. Paris, Marcel Rivière, 1908. Pp. 344.

Sixty-one years of literary activity are not often given to one man, but Renouvier's first publication appeared in 1842 and his last in 1903. It is a service to give so lucid and condensed a statement of the social philosophy embodied in the two volumes of the *Science de la Morale* and the four of the *Philosophie Analytique de l'Histoire*. Neo-

criticism in social philosophy meant the assertion of the rôle of the free individual in history as over against the 'stages' of Comte or the mechanism of Buckle. But it meant also the emphasis upon justice as the fundamental moral category in opposition to that form of individualism which as held by the classical economists permitted exploitation of the weak by the strong under the guise of liberty, and with the professed purpose of securing the greatest happiness.

Pessimisme, Féminisme, Moralisme. CAMILLE BOS. Paris, Alcan, 1907. Pp. vi + 173.

Three types of pessimism — pagan, christian (Pascal), and atheistic (Léopardi) are sketched. The movement for 'equality' of women with men is criticized from the standpoint of science and morals. Under 'Moralism' Maeterlinck's *Wisdom and Destiny*, the notion of parenthood, and the mutations of love between the sexes in ancient and modern times. The book is sketchy and can scarcely claim scientific merit.

Le troisième sexe. Les homosexuels de Berlin. MAGNUS HIRSCHFELD. Paris, Rousset, 1908. Pp. 103.

This monograph, written apparently three years ago, is by a physician who in the practice of his profession had occasion to know many of the "uranians" of Berlin, and has made a sympathetic sketch of their abnormal attachments. The author estimates that there may be 50,000 in that city, so constituted as to experience these more or less sentimental attachments for their own sex only. Certain clubs — literary, musical, etc. — are composed exclusively or largely of such members. Such gatherings are described, but there is little attempt at psychological analysis.

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Vie religieuse et vie économique. RENÉ MAUNIER. *Revue internationale de sociologie*, 1907, XV., 841-880; 1908, XVI., 16-36, 88-106.

M. Maunier believes that economic functions have developed in primitive life in very close conjunction with, and dependence upon religious beliefs and practises. This is evident in the rise of division of labor, to which, as an economic factor of central importance, he devotes his chief attention. He shows that division of labor does not owe its origin to rational choice and calculation upon the part of individuals — as the psychology of the classical school of economists