

The two most serious defects of *Folkways* are a lack of psychological standpoint and a lack of systematic and complete presentation. Aspects of social life are presented in a kaleidoscopic fashion, different sections treat of the same question (compare 479 with 481 and 484; and 625 with 640), the fine print goes over the same ground as the coarse, and the reader cannot avoid the impression that the illustrative materials are sometimes shuffled rather than logically arranged. Some points are elaborated with extreme detail and others touched on in so fragmentary a manner that it would have been better not to treat them at all. (The section on Japanese woman contains a single citation from Hearn, and Chinese woman is not alluded to at all.) Some large and important fields illustrating folkways are very inadequately handled. The treatment of folkways as illustrated by literature and art is conspicuously poor, sketchy, and apparently perfunctory. On the psychological side there is lack of clearly defined theory. The irrational nature of folkways is convincingly displayed, but we find no indication of the psychology of the process by which social practices are slowly rationalized. Indeed, the reviewer does not feel that Professor Sumner has made out a difference between *folkways* and *mores*, and it is certain that he frequently uses the terms indifferently (compare sections 1 and 40).

In view of the extraordinarily wide range of authorities used, it is remarkable that Professor Sumner neither cites nor lists Steinmetz's *Ethnologische Studien zur ersten Entwicklung der Strafe*, Nieboer's *Slavery as an Industrial System*, Westermarck's *Origin and Development of Moral Ideas*, nor Schultze's *Alterclassen und Männerbunde*—the most important books, perhaps, on certain topics to which he gives particular attention.

WILLIAM I. THOMAS.

*The Development of Western Civilization. A Study in Ethical, Economic, and Political Evolution.* By J. DORSEY FORREST, Ph.D., Professor of Sociology and Economics in Butler College. (Chicago: The University of Chicago Press. 1907. Pp. xii, 406.)

THIS book is an interpretation of human history from the standpoint of the identity of interest of the individual and of society. Social reformers have set up this ideal as a goal to be reached and are busy with programmes for its speedy attainment. These however can be of no help in the solution of social problems unless they accord with the general law of development of the human race. To understand our present condition and to put into successful operation forces which shall alleviate present evils, the track of the onward march must be closely scanned. The purpose of the social reformer, however, will not be served by confining attention to the line of march. That line must be studied with reference to the general topography. That is, an understanding of social history cannot be acquired by the pursuit of any

special discipline, or of any number of special disciplines taken separately. The history of thought, the history of morals, the history of economics, the history of political institutions and commonwealths must be studied in conjunction for the right understanding of any one of them and their relations to the general progress of society.

Applying this method to the consideration of ancient societies the author finds that "as a result of reflection upon their decaying life the Hebrews were able to free the ethical impulse from the old social habits, the Greeks freed the idea of the end of life from the particular life activities, and the Romans, though they gave objective expression to the Greek idea of society in which common ends should be served by all, failed to organize the freed *impulse* into new *habits* having higher social *ends*".

The ideas had been abstracted, but the societies, which made the abstractions, perished. The Christian church which accepted the abstractions was face to face with a decaying civilization and the military mastery of the barbaric Teutons. Therefore it could not give the community idea institutional form and was compelled to compromise in organizing the social motive of love. The chief instrument employed to reach the ideal was magic. In the sphere of government it furnished administrative assistance to stem the onrushing forces of dissolution. In the sphere of industry its domains offered the models for economic development. The economic problem was conditioned primarily by the necessity of obtaining an adequate food supply. The urgency of this need compelled the abandonment of the complete control of the laborer's activity and methods which prevailed throughout the ancient world. The existence of free village communities among the Germans is not denied, but the exigencies of both war and industry soon transformed these into lordships where a servile population, whose condition was like that of the Roman *coloni*, performed the agricultural labor. The tillers of the soil, however, whether German or Roman, stood upon a higher plain than any industrial class of antiquity because the business of war and government carried on by rude masters and without an organized administrative system prevented any superintendence of labor processes on the part of rulers.

Thus under the feudal régime we have a novel conjunction of phenomena, *viz.*, a society acquainted with the ideals abstracted by the ancient civilizations, but a society forced back by convulsion into an exclusively agricultural stage and disintegrated into a congeries of self-dependent units.

Advancement beyond this stage depended in the last analysis upon the accumulation of capital. The production of a food supply beyond the immediate needs of consumption opened the door again to commerce. The expansion of commerce led to the growth of towns and the diversification of industry, an emancipated industry, freed from outside control of its technique, though the control of that technique under the gild system was not completely individualized.

The nature and processes of this early commerce undermined the feudal régime and the realistic philosophy. It determined the institutions and activities of the city commonwealths of Italy. It conditioned the principalities of northern Europe. As it became less and less exclusively a commerce in luxuries and more and more a trade in staples and necessaries by the creation of new wants, there ensued not only a specialization of function in the activities of the individual but also a widening of the social activities of the individual. Society discovered without wholly perceiving it a new means to realize the social ends and thus undermined the position of the medieval church and made the Reformation a matter of course.

The dawn of the modern age, however, is signalized not so much by the formal revolt against the church, as it is by the political philosophy of the seventeenth century, rooted in the deposits of an economic revolution. The national state and the law of nations are agencies employed to enable the individual to function for larger and larger communities. The exercise of these agencies in the sphere of political action and of economic opportunity gave rise for the first time to the self-conscious individualism of the age of enlightenment. The state, like the gild and the church, was forced to abandon its claim to be the social end.

In these latter days the individual has put himself forward as the end. This assertion might only stimulate anarchy were it not for the organization of modern industry with its ever more insistent demonstration that no man liveth unto himself.

The author's method and treatment offer little ground for objection. What there is of it must be a matter of difference of emphasis rather than attack upon fundamentals. The thing of real moment is that he has given a new and important elucidation of the continuity of history.

JOHN H. CONEY.

*Geschichte der Meder und Perser bis zur makedonischen Eroberung.*

Von JUSTIN V. PRÁŠEK. Band I. *Geschichte der Meder und des Reichs der Länder.* [Handbücher der alten Geschichte, Serie I., 5 Abteilung.] (Gotha: Perthes. 1906. Pp. xii, 282.)

WITH a new Shah on the Peacock Throne of Teheran, a written constitution, a parliament, and much talk outside as to what Persia may become or what may become of Persia, we may say that a book on the early history of Iran is more timely than usual. The author of the present work is a professor in the historical department of the University of Prague, and he has presented to us in his first instalment a learned and painstaking account of the sequence of events that took place before 500 B. C. in the lands between the Caspian Sea and Persian Gulf, the Tigris River, and the Indus, in other words the history of the kingdom of the Medes and Persians whose laws knew no change down to Alexander's time.