The Story of the Zulus. By J. Y. GIBSON. London and New York: Longmans, Green & Co., 1911. Pp. vii+338.

Mr. Gibson's volume, the first edition of which appeared in 1903, is well printed, well bound, and embellished with eleven illustrations of Zulu scenes and personalities. There is an unusually full index, a "genealogy" of the Zulu royal house, but curiously enough, no table of contents, not even a bare list of chapter headings. So strange an omission ought not to go unnoticed.

The author has enjoyed excellent opportunities for producing a reliable narrative. His boyhood was passed in Natal, at a time when the Zulus furnished one of the principal topics of conversation among both the black and the white races there. Subsequently, he served as a magistrate in Zululand and learned to know the natives at first hand. His book belongs to the small but useful class of works which deal, not with the customs of primitive peoples, but with their history after contact with European culture. The narrative covers about one hundred years of Zulu national life—from the latter part of the eighteenth century to 1888 when Zululand became a British protectorate.

The Zulus, until about 1780, led the uneventful lives of all primitive folk. Though their country was thickly populated by numerous tribes under independent chiefs, there seems to have been little warfare and few efforts on the part of one community to expand over its neighbors. Suddenly all is changed; a great man makes his appearance in the person of Dingiswayo, "the Troubled One." He goes to Cape Town, witnesses the drilling of European soldiers, and returns to his people fired with the idea of subjecting them to a similar military discipline. The Zulu warriors who formerly fought in unorganized masses he forms into regiments and companies, each with its *induna* or captain, each with its appointed place on the field of battle. The new system immediately proves its worth; Dingiswayo conquers all his neighbors, and from the chieftainship of a petty tribe, rises to the position of paramount ruler over a wide extent of country (between the Tugela and Pongolo rivers). If native tradition is trustworthy, the new sovereign aimed to be as eminent in peace as in war. He began an extensive trade with Delagoa Bay; encouraged, by liberal rewards, the arts and crafts of his people; and even established a manufactory where a hundred workmen were employed. This Peter the Great of Zululand died about the year 1818, too soon for his radical innovations to take deep root. A few years later, however, the example of Dingiswayo was pursued with greater success by the well-known Tshaka (Chaka), the real founder of

the Zulu power during the nineteenth century. The military discipline which Tshaka enforced upon his subjects was worthy of a Lycurgus. Like the Spartans, they had to conquer or die in battle; at the conclusion of each fight the cowards were picked out and promptly dispatched by Tshaka's agents. "The practice," remarks our authority, "was certainly a strong stimulus to valor."

The story of the Zulus should thus provide the sociologist with an instructive instance of "nation-making" under the influence of commanding personalities. What Dingiswayo and Tshaka did to create a conquering state was done on a larger scale by those founders of archaic civilizations, Menes, Sargon of Agade, and Hammurabi of Babylon.

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A Guide to Reading in Social Ethics and Allied Subjects. Lists of Books and Articles Selected and Described for the Use of General Readers, by Teachers in Harvard University. Published by Harvard University, 1910. Pp. x+263. \$1.25.

Professor Peabody's "prefatory note" explains that the book aims to be something less than a perfect bibliography, "which may justify pride in the compiler, but may provoke despair in the reader." Its aim is rather to guide "not a superficial reader, nor yet a learned scholar, but an intelligent and serious-minded student, who is willing to read substantial literature if it be commended to him as worth his while and is neither too voluminous nor too inaccessible."

The main titles are: I, "Social Philosophy," with nine subdivisions; II, "Social Institutions," including three subtopics; III, "Social Service," treated under eleven groupings; IV, "The Ethics of Modern Industry," considered under fourteen rubrics; V, "Social Aspects of Religion," of which five are distinguished; VI, "Bibliographical References in Social Ethics."

Select bibliographies, and particularly brief characterizations of books, are so largely matters of taste that quarrels over them are barred. One is, of course, tempted, nevertheless, on almost every page. Turning the leaves at random, for example, my eye fell upon the word "mercantilist" on p. 18. Then I read the advice