

REVIEWS

The Spirit of Russia. Studies in History, Literature, and Philosophy.

By THOMAS GARRIGUE MASARYK. Translated by Eden and Cedar Paul. New York: The Macmillan Company, 1919. 2 vols. Pp. xxii+480; xix+585. \$12.00 net.

This remarkable work by the president of Czecho-Slovakia deserves the attention of all sociologists. First published in German in 1913, it is one of the few books which the Great War rendered, not out-of-date, but prophetic. The title of the work is unfortunate, as it gives little idea of its sociological character. It is really a history of Russian social and political thought, though the first half of the first volume is taken up with a sketch of Russian political history. The development of Russian sociology receives especial attention, and the whole history of Russian social and political theories is sketched in a masterly way, with a wealth of learning and scholarship which astounds. As one reads, one is made to realize vividly the forces which lay behind the Russian Revolution. The book is undoubtedly, as one leading student of Russian affairs remarked to the writer of this notice, the best work yet produced, though written several years before the event, for the understanding of the Russian Revolution. It is much more, therefore, than a work of theoretical and historical interest. Its portrayal of the growth of that revolutionary philosophy, which finally culminated in bolshevism, and of the political and economic imbecilities which stimulated it, has a tragic interest for all peoples of Western civilization. If we would avoid Russia's fate, we surely need to learn from her mistakes.

The book is noteworthy also because Dr. Masaryk does not hesitate to discuss questions which are supposed to be of interest only to technical sociologists. As regards the controversy between subjectivists and objectivists, for example, he says, "My decision is in favor of a mitigated subjectivism," meaning by that, of course, that he holds that it is the social mind, the social tradition, the *mores* which immediately determine social behavior. In accordance with this position, though a critic of existing forms of organized religion, he finds that great importance must be attributed to religion in the social process as the sustainer of the *mores*. "Religion," he says, "constitutes the central and centralizing

mental force in the life of the individual and of society. The ethical ideals of mankind are formed by religion; religion gives rise to the mental trend, to the life-mood of human beings." (Vol. II, p. 557.)

This is only a slight indication of the sociological interest of this book.

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The Skilled Labourer, 1760-1832. By J. L. and BARBARA HAMMOND. London: Longmans, Green & Co., 1919. Pp. ix+397. \$4.50.

There is a tendency among the newer historians to look for a broader group of causations than is to be found in governments and politicians, and to listen to the half-articulate, confused, voices of the larger groups of the "lower orders" for an explanation of the dominant element in historical development. Of course the politician is no less really important than before, and so strangely is our world organized that a generation may show more modification from the quarrel of a duke with a party leader than from the fall of wages a shilling per week. Yet there is a growing conviction that if we are really to understand the life-story of a people through the course of a century, we must learn how things went with the great substratum upon which the more talkative part of society rests.

It is to this newer class of histories, which form the province almost equally of the historian, the sociologist, and the economist, that *The Skilled Labourer* belongs. It is the last of a trilogy of books dealing with the intimate history of the British laboring man in the time of the great flux caused by the Industrial Revolution. The first volume, *The Village Labourer*, appeared in 1911. The present volume has a general community of subject-matter with the second of the series, *The Town Labourer*, but the aim is here at telling more in detail the experiences of particular labor groups during the period whose general characteristics *The Town Labourer* attempts to treat. It is, in fact, a series of group case-studies selected where evidence was found fullest, and covering groups as diverse as pitmen in coal mines, and silk-stocking weavers.

It has been the plan of the authors to trace the developments in each of these trades and subgroups as a unit of study. Such a plan involves obvious difficulties of presentation. Despite the unity of causes which makes the experience of the different groups very similar,