

the strong for the express purpose of turning their strength to the service of the weak, not with the intention of leveling downwards, but of leveling upwards; and it is exactly this peculiar feature of it which fits it to become the informing principle of the new civilization.

C. S. GARDNER.

Primitive Society. By Robert H. Lorvie, Ph. D., Associate Curator, Anthropology, American Museum of Natural History. Boni and Liveright, New York, 1920.

This is doubtless the most informing book that has been written on the general subject of Tribal Society. The author has acquainted himself thoroughly with the literature of the subject and summarizes in a very readable and comprehensive way the vast accumulation of facts as to the organization of the chief tribal societies now in existence. The result is a book that is of very great value to the students of that subject.

It is, however, far from being the last word on the subject, for, notwithstanding its great value, it has some obvious defects. It is too controversial in temper. Before finishing it, one gets the impression that it is a thesis written for the purpose of combating two propositions usually accepted and taught by sociologists. The first is that primitive society is (or was) without voluntary associations. The second is that there is a "law" of social development, i. e., that every society as it develops follows a certain regular order of changes and forms. He combats these two propositions with an aggressiveness that is hardly scientific in temper.

To this reviewer it seems that the author has had only partial success. He succeeds in showing that all existing tribal societies have some associations which may be termed voluntary. But it may be doubted whether any writer has ever intended to maintain that primitive society is *absolutely* destitute of such associations. And our author himself shows conclusively that they are *relatively* so.

Again, he does not prove that there is no ascertainable "law,"

or regular order, of social development, notwithstanding his dogmatic affirmation of the "impossibility of grading cultures." The trouble is that, within what he calls "primitive society," he makes practically no distinction between *more* primitive and *more* advanced societies. He seems rather to assume that all tribal societies represent exactly the same stage—in a word, he assumes that which he undertakes to prove. Of course, existing tribal societies exhibit all sorts of features and combinations of features, but this may indicate only that they are of various ages, and have developed under various conditions. It does not prove that there is no "law" of progress. His view of early society is lacking in perspective, like a Japanese picture. He compares a society which is manifestly passing out of tribal organization into the state with one manifestly in the early tribal stage, as if they were both on the same plane. And, of course, he finds no "law."

But it is true, despite this singular lack of perspective in his view of primitive society, that his discussion serves as a needed correction to the hasty and crude generalizations of some earlier writers, though it should be added that they exemplified a more constructive attitude than he.

C. S. GARDNER.

The Larger Socialism. By Bertram Benedict. The Macmillan Co., New York, 1921. 243 pp.

Mr. Benedict is a Socialist, but he sees the fallacies of the Marxian doctrines; and this book seems to have been written in order to persuade his fellow Socialists to take a broader, saner, more practical view of the world situation and of the economic processes. The attitude of Socialists is too dogmatic, too theoretical; they cling too tenaciously to certain formulas handed down from the days of Marx—formulas which the course of events has demonstrated to be only partially true. The whole Socialist position needs a restatement in the light of developments since the early days of the movement. The author is an evolutionary Socialist of a pronounced type, and would use