never seen a person in primitive life to whom this theory would apply. There are slavish believers in the teachings of the past, there are scoffers and unbelievers; there are clear thinkers and muddleheaded bunglers; there are strong characters and weaklings. . . . Anyone who has lived with primitive tribes, who has shared their joys and sorrows, their privations and their luxuries, who sees in them not solely subjects for study to be examined like a cell under the microscope, but feeling and thinking human beings, will agree that there is no such thing as a 'primitive mind,' a 'magical' or 'prelogical' way of thinking, but that each individual in 'primitive' society is a man, a woman, a child of the same kind, of the same way of thinking, feeling and acting as a man, a woman, a child in our own society. . . . The particular behavior in each is determined by the traditional knowledge at the disposal of the individual."

Following upon this is a concise statement of his well known principle:

". . . each culture can be understood only as an historical growth determined by the social and geographical environment in which each people is placed and by the way in which it develops the cultural material that comes into its possession from the outside or through its own creativeness."

Boas advocates and applies the familiar technique, associated with his name, of studying culture by means of geographical distribution, but is sharply critical of the conclusions in regard to cultural sequences derived through this method by Spinden, Kroeber, and Wissler. He holds as questionable the views that culture traits of the most limited distribution are always the youngest and that the area of the strongest development is always the center of origin. The methods of Graebner, Peter Schmidt, and Elliott Smith are also dismissed as untenable due to their assumption of the permanence of cultural traits.

The author is not content to deal merely with the distribution of objective, descriptively similar traits as are some of the ethnologists dealing with problems of diffusion, but considers as well the differences in meaning ascribed to traits externally alike. He shows that the interpretation of a constant form in art as well as in other aspects of culture varies not only tribally but individually. He supplies interesting data on the interrelations of art elements with other aspects of culture demonstrating that there is a close connection between the development of skill in an industry and artistic activity, productive artists being found among those who have mastered a technique, among men when the industries are in their hands and among women when they are devoted to industrial activities. The amount of art products of each people, he declares to be in direct relation to the amount of their leisure which is dependent upon their culture, but refutes Verworn's attempt to assign specific styles to specific levels in culture. Many penetrating pages are devoted to the discussion of the psychological factors determining art forms and their interpretation. The author gives ample evidence to disprove the generally accepted belief in the evolution of art from the symbolic to the realistic by showing that these types arise from different psychological conditions. His discerning discussion of the psychological factors determining the stability of cultural forms, in spite of its brevity, is superior to any previous discussion of this problem in sociological literature."

Bernhard J. Stern.

University of Washington.


To the growing list of histories of public poor relief in the several states of the American Union, Professor Roy M. Brown has added an authoritative record for North Carolina. In so doing, he has supplied one more chapter in that historical background, out of which so much of
our understanding of present day problems and present day methods in social work must come.

The story of public relief of the poor is a drab tale, whether it be in the English background, culminating in the report of the poor-law commission of 1909, or whether it be in the American foreground, topped by a few efforts at intelligent case work in out-door aid, and classification in almshouse care.

Here, in Professor Brown's study, we find a temperate account of ugly facts, in no way peculiar to North Carolina, but sufficiently damning to identify the American system of public doles as an evil unmixed with good. The remedy, as this author points out, is the treatment of the out-door poor on a basis of individual case work, through the trained field worker, and the resurrection of the almshouse into a district unit large enough for efficiency, classified by the elimination of children, the insane, the feebleminded, and those suffering from communicable diseases.

As in Pennsylvania, in Massachusetts, in Indiana, and almost uniformly throughout the country, North Carolina exhibits the neglects and the inadequacies of the public relief system. Professor Brown traces the transfer of the earlier system from the vestries to the overseers of the poor, who began to farm out paupers to the highest bidder. These functionaries were succeeded by County Commissioners, who did little to elevate the system. Altogether, the most hopeful step yet taken has been the Mothers' Aid Law, which shows a tendency to elevate the standards of ordinary relief to its own higher level.

Indoor care, though helped somewhat by the elimination of the more difficult groups, has never risen above a dead level of incompetency. As late as 1922, insane inmates were still found chained to the floor in county homes. "In general," says Professor Brown, "the county home remains a dumping place for the wrecks of our civilization—a place to which Society can remove from its sight, its failures, and so forget them."

The scheme of development of the work is clear and logical. Professor Brown begins his monograph with an exposition of the English beginnings which stand behind our American practices in public poor relief. Then with our Colonial period as the matrix, out of which our system has grown, he traces the processes of poor relief from the Revolution to the Civil War, under the Wardens of the Poor; and from the Civil War to the present, under the County Commissioners. Two illuminating chapters on present conditions in County Almshouses, and on the administration of outdoor relief, are followed by a short sketch of the history and present status of the care of dependent children. The final chapter is a plea for the district almshouse.

In a selected bibliography, attention is called to forty-five helpful sources of research findings, and critical analyses of the public relief problem.

Robert W. Kelso.
The Community Fund of St. Louis.

BOOK NOTES

Zeitschrift für Geopolitik.—Kurt Vowinc­
kel of Berlin, publisher of the Journal of Geopolitics combined with the Journal of World Politics and World Economy (Zeitschrift für Weltpolitik und Weltwirtschaft), calls attention to the Journal and other