never seen a person in primitive life to whom this
type would apply. There are slavish believers in
the teachings of the past, there are scoffers and
unbelievers; there are clear thinkers and muddle-
headed 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 individ­
ual 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
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 distribu­
tion 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 perma­
nence of cultural traits.

The author is not content to deal merely
with the distribution of objective, descrip­
tively 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 interrela­
tions 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,
declares to be in direct relation to the
amount of their leisure which is dependent
upon their culture, but refutes Verworm'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 evolu­
tion of art from the symbolic to the realis­
tic 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.

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PUBLIC POOR RELIEF IN NORTH CAROLINA. By Roy
M. Brown. Chapel Hill: University of North
Carolina Press, 1928. 184 pp. $2.00.

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 histori­
ical 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 Vowinkel 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