

planations it should be called "Criminal Sociology." It is an observational study of crime, and is experimental only in so far as it is limited and inconclusive. It records a first-hand physical, psychical and sociological examination of 55 white female students, 60 white female criminals and 90 negro criminals, undertaken for a synthetic study of the causes of crime. Through the omission of tables and charts the author has so far condensed her material as to render her schedules unilluminating in themselves; and in her anxiety to withhold her own theories, she has failed to interpret her materials. The latter part of the book embodies a discussion of the influence upon crime of climate and education, and touches upon the increase of criminality among women. In this part of the book we find a valuable report upon the provisions made for the discipline of the criminal in the Eastern states. In her portrayal of existing conditions, the author reveals at once discrimination and judgment. It is when she approaches the constructive in criticism that she shows weakness and incapacity. Notwithstanding the partial failure of her efforts, Miss Kellor deserves commendation for enterprise and energy. Her research among criminals has been indefatigable, and her faithful persistence in the face of disheartening opposition merits admiration.

In an age of rapid social and political evolution, much writing on "problems" is inevitable, and the "leading reviews" can be trusted to fill their pages with solutions made out of hand by untrained "thinkers" whose clever journalistic style is worth more in dollars and cents to publishers than the conscientious reflections of disciplined students. Sociological quackery is only less profitable than medical quackery in money and in notoriety. There is this difference however: the sociological quack is often a sincere person. We suspect that Mr. H. G. Wells, the author of *Mankind in the Making* (New York, Charles Scribner's Sons, 1904), takes himself seriously, and it is possible that some of his readers also may take him seriously. His book is a plea for babies, and "lots of them," and a discussion of educational influences. It has all appeared in periodicals, and has received much attention from the reviewers. It is enough to say of it that in the most distressing way it mixes up a great deal of good sense and sharp criticism of fads and follies, with variegated vagaries and abundant misinformation.

Félix Alcan publishes a work which will prove of interest to the student of sociology, *L'Idée d'évolution dans la nature et dans l'histoire* (Paris, 1903; 406 pp.) by Gaston Richard, whose writings on social science are already well known. In this, as in his other works,

while M. Richard displays little originality or profundity of thought, his exposition is lucid and helpful.

M. Léon Lallemand's *Histoire de la Charité* (Tome I, L'Antiquité; Picard, 1902), is the work of a man who has "devoted his life to the sacred cause of the poor." As official in the Administration of Public Charities, he witnessed the distresses which followed the siege of Paris, and at the suggestion of Léon Gautier began then the investigations which have resulted in the present history. Long practical experience and a genuine sympathy with the poor, joined with a careful scholarly method, make the work doubly acceptable. It is written for the most part directly from the sources, and generous footnotes are supplied throughout. M. Lallemand has divided his subject into five sections, of which the first covers the field of all antiquity as far as Constantine, the second the rise of the Church, the third the Middle Ages, the fourth the transition to the present, the fifth the nineteenth century. The prospectus leads one to look forward especially to the fifth section as the most original in plan, and most valuable from the practical knowledge of the author.

A useful contribution to descriptive sociology is *Homeric Society, a Sociological Study of the Iliad and Odyssey*, by Dr. Albert Galloway Keller, Instructor in Social Science in Yale University (New York, Longmans, Green & Co., 1902). Primarily it is an arrangement under sociological categories of the information contained in the Greek epics. This is supplemented throughout, however, by data and critical considerations drawn from other sources. The categories are: Ethnic Environment; Industrial Organization; Religious Ideas and Usages; Property; Marriage and the Family; Government, Classes, Justice. This arrangement may be criticised as not sufficiently separating the strictly primitive from the later phases of Homeric society. To make that distinction clear it would be better to follow the chapter on Ethnic Environment with an account of the primitive economy, the religious ideas and usages that grew out of it, and the primitive social organization of marriage, family, clan and tribe; then to present an account of the industrial organization that developed after religion and tribal society had appeared; the law — including property relations — that grew out of the industrial relations and social organization; and the political organization — including government — that supplemented both industry and law. The book is well supplied with references, tables of representative passages, and indices.

M. Albert Métin's *L'Inde d'aujourd'hui* (Paris, Librairie Armand Colin, 1903; 304 pp.) savors somewhat of the gossipy tales of Herodotus.