

based directly upon original documents. It begins with a chapter upon the Borough and its Lords down to the union of the Duchy of Lancaster with the Crown ; then follows the description of town life in the Middle Ages, given in terms of a translation of the Costumal. Here the author was fortunate in being able to translate the text already prepared by Miss Bateson ; for Preston had been granted the customs of Breteuil. The Guild Merchant is similarly analyzed, and then, after a survey of the transformations under Tudors and Stuarts, we come upon the Industrial Revolution and the problems of modern times. It must be admitted, however, that here our author hardly sees the woods for the trees. Only the student who proposes to use these data for something else and the patriotic citizen of Preston will be likely to read the book through.

A final word of commendation should be added for the form in which this, as well as the other studies of the Manchester University Press, appears. There are helpful diagrams and an exhaustive index.

J. T. SHOTWELL.

The Evolution of States, An Introduction to English Politics.

By J. M. ROBERTSON. New York, G. P. Putnam's Sons, 1913.—ix, 487 pp.

Slowly but steadily the English-reading public has been awakening to the calibre of this versatile author. Long known mainly as an uncompromising "free-thinker," the author of *Pagan Christs* and *Christianity and Mythology*, the first notable exponent of the Christ-myth theory, it was the chief business of reviewers to show up the slips in the author's scholarship, and to ridicule his conclusions. But Robertson kept on. His scholarship was broad if it did sometimes miss a point ; and he brought to his problems a brain of more than ordinary power and a capacity for work which excites the admiration of even his critics. Still in the prime of life, he has some twenty-five works to his credit, some of them apparently embodying years of preliminary study. And now, although winning his way to the upper spheres of public life as a member of the present liberal administration, he continues his scholarly and literary career. When one learns that this has been accomplished in the face of personal discouragement, one approaches this book in a sympathetic frame of mind. The book, however, needs no special favors. It is a solid volume of suggestive theory, backed up by a mass of historical data ; and every sociological student of history should take account of it.

In conception *The Evolution of States*—which is a much revised and worked-over edition of the *Introduction to English Politics*—is a sociological interpretation of the evolution of social groupings into political moulds. It starts with a protest against the literary tradition which permits one to speak of a nation as if it were an individual unit with a peculiar “genius” and not a varying complex of diverse forces. This initial caution is not the least useful contribution of the whole volume. For it enables the author to rid himself at once of that readiest of all fallacies in the interpretation of history, that of “explaining a phenomenon in terms of the abstraction of itself”—as Puritanism by “the Puritan spirit,” Christian civilization by “Christianity,” and English history by “the English character” (page 369). The value of such insistence upon real and not pseudo analysis before attempting to write history is clearly set forth in a criticism of Bryce, who in the *Holy Roman Empire* allows himself to run along as follows :

As in time past Rome had sacrificed domestic freedom that she might be the mistress of others, so now [in the later Empire] to be universal she, the conqueror, had descended to the level of the conquered [in respect of Caracalla's edict giving to all subjects of the Empire the rights of Roman citizenship]. But the sacrifice had not wanted its reward. From her came the laws and the language that had overspread the world ; at her feet the nations laid the offerings of their labor ; she was the head of the Empire and of civilization.

Robertson's comment on this is most illuminating :

The “she” of this passage I take to be as purely imaginary an entity as Phlogiston ; and it is not easy to see how a method of explanation which in physical science is found worse than barren can give any edification in the study of history. To say nothing of the familiar explanation that Caracalla's sole motive in conferring the citizenship on the provincials was the desire to lay on them corresponding taxes, the proposition has no footing in political actualities. “Rome's self-abnegation that she might Romanise the world” expresses no fact in Roman volition, thought, or deed ; it is not the mention of a sentiment which swayed men's action, but the attempt to produce a medley of actions to the semblance of a joint volition. There was no “Rome” capable of “self-abnegation” and susceptible of “reward.” Why, then, should it be said ? It is said either because the writer permits himself to fill in a perspective with a kind of pigment which he would not employ in his foreground, or because he is still too much under the sway of old methods when he is generalizing conventional knowledge instead of analytically reaching new.

The way this point is handled will give some idea of the style of the book as a whole. But it should be remarked that the Hegelian method of explanation by abstraction is dismissed in a footnote. "The trouble here is the cherished tendency to verbal abstraction." Why should a rationalist waste time over Hegel?

So from such preliminaries we proceed to the positive side of the author's theory, for which the author offers most grateful recognition to Professor Giddings. This is presented in a decidedly original form. First comes a sketch of Roman political evolution, then of the Greek, the simpler before the more complex, then a statement of the "laws of social-political development," then (in Part II) a survey of Roman and of Greek economic evolution, and in Part III a treatment of the "culture forces in antiquity." Part IV deals with the Italian republics; Part V with the lesser European states, and finally, Part VI, (pages 369-473) offers a survey of "English History until the Constitutional Period," that is, until the eighteenth century. Throughout, the narrative is buttressed by long discussions of discussable points, solidly loaded with citations from authorities, the interjected material being printed in different type to distinguish it from the continuation of the theme. There are fairly abundant footnotes as well. Obviously it is not a book for the uninitiated.

To return to the fundamental thesis, it is an attempt to show how societies hang, as it were, on the poise of contending "biological" forces, which take shape in different forms as societies move along from the primary to the more and more complex groupings. The author states the propositions as follows:

We may . . . set forth the all-pervading biological forces or tendencies of attraction and repulsion in human affairs as the main primary factors in politics or corporate life, which it is the problem of human science to control by counteracting or guiding; and we may without further illustration set down the principal modes in which these instincts appear. They are, broadly speaking:

- (a) Animal pugnacities and antipathies of states or peoples, involving combinations, sanctified from the first by religion, and surviving as racial aspirations in subject peoples.
- (b) Class divisions, economically produced, resulting in class combinations and hostilities within a state, and, in particular, popular desire for betterment.
- (c) The tendency to despotism as a cure for class oppression or anarchy; and the spirit of conquest.
- (d) The beneficent lure of commerce, promoting intercourse, countered by the commercial jealousies of states.

- (e) Designs of rulers, giving rise to popular or aristocratic factions—complicated by questions of succession and loyalism.
- (f) Religious combinations, antipathies, and ambitions, international or sectarian. In more educated communities, ideals of government and conduct.

In every one of these modes, be it observed, the instinct of repulsion correlates with the instinct of attraction. The strifes are the strifes of combinations, of groups or masses united in themselves by sympathy, in antipathy to other groups or masses. The *esprit de corps* arises alike in the species, the horde, the tribe, the community, the class, the faction, the nation, the trade or profession, the church, the sect, the party. Always men unite to oppose; always they must love to hate, fraternise to struggle.

It is impossible to enter upon a discussion of the theory here advanced. But it may at least be pointed out that the psycho-social interpretation seems to stress one kind of data after all, however complex its character. The economic basis tends to sink too much to the background, and the common occupations of men thus to be somewhat obscured. Robertson, who himself gave us the best study of Buckle that has ever been made, does not forget the materialist and economic side of the agreement. But from his arrangement of the data and the emphasis of his other points, we imagine that his readers may do so. But then, it is hard to strike the balance.

We cannot leave the book without a reference to the genuinely exalted style of the author at his best. Few passages in literature can rival the closing pages, where he discusses the question of an underlying purpose or a meaning to "progress." He is soberly aware of the long history of past delusions in this matter, and warns us that "to make a new aspiration pass for a law of progress merely because it is new would, of course, be only a fresh dressing of old error. There is no security that the scientific form will make any ideal more viable than another." We quote from the remainder of the passage. Nowhere else, so far as we know, has the concept of progressive control—that keynote in our sociology—been so splendidly presented in its philosophic setting, as the *motif* in the *comédie humaine*.

The hope of a moral transformation of the world is a state of mind so often seen arising in human history that some distrust of it is almost a foregone condition of reflection on any new ideal for thoughtful men. . . . A hundred times has the hope flowered, and withered again. Confident rebellions, eager revolutions, mark at once its rise and its fall. In our own age the new birth of hope arises in the fact of what might have seemed the most definitive frustration; it becomes an ideal of peaceful transformation under

the sole spell of social science, with no weapons save those of reason and persuasion. The science of natural forces has widened and varied life without greatly raising its mass. Yet the new science, we would fain believe, will conquer the heightened task. In the fulfilment or non-fulfilment of that hope lies for the coming age the practical answer to the riddle of existence.

Without such a hope, the study of the past would indeed be desolating to the tired spectator. . . . Considered as a tale that is told, it seems to speak of nothing but blind impulse, narrow horizons, insane satisfactions in evil achievement, grotesque miscalculation, and vain desire, till it is almost a relief to reflect how little we know of it all, how immeasurable are the crowded distances beyond the reach of our search-light. Alike the known and the unknown, when all is said, figure for us as fruitless, purposeless, meaningless moments in some vast, eternal dream. . . . Yet, through all, the fascination of the inquiry holds us, as if in the insistent craving to understand there lay some of the springs of movement towards better days.

. . . Still, the sensation yields no sense of fruition ; Rome the dead, and Greece the undying, drift from our reach into the desert distance. . . . The vision of that vanished eternity renews the intolerable burden of the spirit baffled of all solution. . . . Great empires waxed to the power of wreaking infinite slaughter, through the infinite labor of harmless animal souls ; and seas of blood alternately cemented and sapped their brutal foundations ; and all that remains of them is a tradition of a tradition of their destruction, and the shards of their uttermost decay. Not an echo of them lives, save where perchance some poet with struggling tongue murmurs his dream of them into tremulous form ; or when music with its more mysterious spell gathers from out the inscrutable vibration of things strange semblances of memories, that come to us as an ancient and lost experience re-won, grey with time and weary with pilgrimage. But to what end, of knowledge or of feeling, if the future is not therefore to be changed ?

Save for such a conception and such a purpose, the civilizations of today could have no rational hope to survive in perpetuity any more than those of the past. The fullest command of physical science, however great be the resulting power of wealth-production, means no solution of the social problem, which must breed its own science. The new ground for hope is that the great discipline of physical science has brought with it the twofold conception of the reign of law in all things and the sequence of power upon comprehension, even to the controlling of the turbulent sea of human life. With the science of universal evolution has come the faith in unending betterment. And this, when all is said, is the vital difference between ancient and modern politics : that for the ancients the fact of eternal mutation was a law of defeat and decay, while for us it is a law of renewal. If but the faith be wedded to the science, there can be no predictable limit to its fruits, however long be the harvesting.

J. T. SHOTWELL.

Staffordshire Pottery and its History. By JOSIAH C. WEDGWOOD. New York, McBride, Nast and Company, 1913.—xi, 229 pp.

In this short volume Mr. Wedgwood follows out three separate lines : the development of English pottery, the history of the families with which the art is connected, and the evolution of the pottery industry from the individual to the factory stage. Naturally within the compass of little more than two hundred pages, it is impossible that any one of these three themes should be treated exhaustively. But steeped as he is in the lore, the traditions and the associations of the potteries, Mr. Wedgwood has made a most readable contribution both to English industrial history and to the literature of the arts. Mr. Wedgwood is fifth in descent of that family whose name, borne by the second of the line, is inextricably associated with English pottery. In his book he has traced out the predecessors, contemporaries and successors of the great Josiah Wedgwood, and has allotted to each his place in the developing industry. Incidental to this personal story, it has been necessary to describe the various steps by which pottery-making was raised from the primitive condition in which it existed in England in the middle of the seventeenth century, to the position of one of the fine arts, with all the varied forms and materials in which this art was embodied. The development of pottery in itself is not, however, Mr. Wedgwood's main theme, and this volume would seem slight and unsatisfactory to those who demanded an exhaustive treatise on English pottery and chinaware.

The most important contribution made by Mr. Wedgwood is his story of the trade ; of the concentration of pottery-making within the limited area in Staffordshire known as the Potteries ; of the transportation of raw materials—clay and coal carried on horseback from Chester and Whitfield, and crates of pottery similarly conveyed to Winsford ; and of the gradual development of the industry from the one-man-one-oven stage to the great manufactories of the present day, when four hundred factories employ in the aggregate fifty thousand men, women and children. Mr. Wedgwood, whose name is well known in English politics as a Liberal member of Parliament and an ardent advocate of progressive measures, traces with great fairness and sympathy the struggles of the workpeople in the Potteries for a larger share in the returns from the industry. He shows the unfairness of the old relations between masters and servants, by which the men were held in what was practically a condition of servitude, without even the certainty of main-