

Mr. Brooks makes six charges. "The sin and the weakness of the trade-unions have been: (1) in its attitude toward the non-union man; (2) in its sullen aversion to new inventions; (3) in its too willing assent to check the output of work; (4) in its tendency to discourage the best endeavor among the better and stronger workers; (5) in its too free use of the sympathetic strike; (6) in a far too reckless use of the boycott." The author says the tendency is towards more conservative methods.

What is needed is an open-minded co-operation under orderly methods. We have a chance to be wiser in our dealings with the coming socialism than we have been with trades-unions. The final question is: "Are we as a people willing to put in practice those methods which increase this educational co-operation?" "There are splendid hopes for a well-ordered industrial society, if we are brave enough and generous enough to recognize these possibilities of agreement and to use them educationally." Society, the public at large, employer, laborer, have nothing to fear from "socialist criticism, when it also has learned to take the social point of view, we stand not in sharply divided and hostile camps, but on a common ground where men of good will can work together."

The extreme individualist will take little pleasure in reading this book, but all who are interested in social well-being will get enlightening glimpses of the complexity as well as of the hopefulness of the problems discussed.

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The True History of the American Revolution. By SIDNEY GEORGE FISHER. Pp. 437, with twenty-four illustrations and maps. Price, \$2.00. Philadelphia: J. B. Lippincott Company, 1902.

The title of Sidney George Fisher's latest work, "The True History of the American Revolution," at once challenges the reader's attention and naturally gives rise to the query, in what respect is this account more true than those which have preceded it. The author tells us in his preface that other historians have omitted "from their narrative a great deal which" to him "seems essential to a true picture." He arraigns them for concealing the truth in several particulars, and for glossing over everything that would tend to discredit the patriot party and its cause. While these charges are to a considerable extent true of the earlier historians of the Revolution, they are certainly too sweeping in their condemnation of the later writers. Mr. Fisher apparently has overlooked the special studies of various phases of the revolutionary period which have appeared within recent years, and he has not given recognition to the contributions made by the more general works of both English and American scholars during the same time. It may be said that, from the writer's own point of view, certain of these monographs treat more adequately and successfully than Mr. Fisher some of the very subjects that he charges have been omitted or falsified. Moreover, some of the general histories above referred to, give, we believe, a more trustworthy and certainly a better balanced account of the contest than the work under consideration.

Although the author has not been altogether just to his predecessors, the reader will recognize that he has made an honest effort to present a "true picture" of the times based upon the information gained from contemporary documents of all parties, and thus attain his ideal, "a candid and free disclosure of all that the records contain." That he has not realized his ideal, is due in large part to his effort either to reveal suppressed facts or to correct traditional errors. By so doing he has failed to pay due regard to perspective and proportion. Nearly two-thirds of the volume is given over to the period down to the Declaration of Independence. The other third suffices to narrate the story of the remaining six years of the war.

The most distinctive feature of the work, occupying more than one-fourth of the volume, is the discussion of General Howe's conduct of the war. The author's justification for this extended treatment lies in the importance he attaches to the charges made against Howe, namely, that his failure to suppress the rebellion was due to his desire to carry out the program of the English Whig party. This evidence, which others are charged as having unwarrantedly suppressed, Mr. Fisher believes to be the key to the proper understanding of the contest. This discussion, together with the presentation of the position, number and persecution of the loyalists during the first years of the controversy, are the most interesting and valuable portions of the work. The text is supplemented by numerous foot-notes to some of the sources used, and is illustrated with twenty-four excellent maps and reproductions of contemporary engravings, prints and paintings.

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Crime and Social Progress. By ARTHUR CLEVELAND HALL, Ph. D., Columbia University. *Studies in History, Economics and Public Law.* Pp. xvii, 427. New York: Macmillan Company, 1902.

A great mass of historical and sociological data has been brought together by Dr. Hall, in proof of one central proposition—that an increasing amount of crime, among progressive peoples, is at once an evidence and a cause of advancing civilization. The meaning of this somewhat startling statement of the author is made clear by his definitions and limitations. His preliminary distinctions once grasped, the evidence brought forward from numerous fields—social organization among the higher animals, the study of primitive peoples, of contemporary savage tribes, and of modern civilized nations—leads the mind by inevitable steps to Dr. Hall's conclusion.

Among the most important of these distinctions is that between crime and tort, and that between crime and sin. The origin of crime, it is clearly shown, is not in disobedience to either earthly or spiritual authority, since criminal acts are recognized and punished in low communities wholly without political headship or a conception of God, and even, it seems probable, among certain of the higher animals. Crime is, in short, "any act or omission to act punished by society as a wrong against itself." The meaning of the author's central proposition thus becomes evident: that as a social group