

prosperity. The movement was due primarily to the depressed condition of England in the later thirty's and to the new poor-law which accentuated the distress. Its decline was due largely to the return of prosperity. The relation of the movement to industrial depression is analyzed ably and in detail by both Mr. Rosenblatt and Mr. Slosson. This analysis is by far the most satisfactory feature of their works.

Chartism suffered severely from dissensions among its leaders—an ailment to which extreme movements seem particularly susceptible. Radical opinions appear to carry with them an intolerance which renders co-operation difficult. Mr. Rosenblatt's and Mr. Slosson's accounts of the conflict among Chartist leaders over objects, methods, and personalities throw interesting side lights on this ailment of radical movements.

Occurring when England was passing from a predominantly agricultural to a predominantly industrial state, Chartism contained leaders who found the remedy for social ills in agricultural reform and those who found it in industrial reform, those who sought an ideal agricultural state and those who sought an ideal industrial state. Mr. Rosenblatt and Mr. Slosson point out this division among the leaders, but do not analyze it so fully as it deserves.

Mr. Slosson's analysis of the effect of Chartism, first, upon the upper classes, and particularly upon the attitude of the two great parties toward political and social reform, and second, upon the working classes, is very brief and general. An adequate treatment of this important subject would require much more than the small space he devotes to it.

Mr. Faulkner's analysis of the attitudes of the Chartist leaders toward the churches and of the churches toward Chartism contributes interesting material to the history of the relations between radical reformers and the churches. It illustrates vividly the gulf between those whose main interest was radical schemes of reform and those whose main interest was religion. Mr. Faulkner's study fails to indicate what, if any, influence Chartism exerted upon the churches' subsequent attitude toward political and social reform.

The authors of each of these works acknowledge their indebtedness for the use of Professor Seligman's collection of Chartist literature and documents.

The Rise of Ecclesiastical Control in Quebec. By WALTER ALEXANDER RIDDELL. (Columbia University Studies, LXXIV, No. 1.) New York: Longmans, Green, & Co., 1916. 8vo, pp. 196. \$1.75.

This book tells how the economic, ethnic, and political conditions which have prevailed in the province of Quebec led up to and made possible the strategic position of the Roman Catholic church in Canada. The aim of the author, to use his own words, is "to present sufficient source material to afford the general reader a basis upon which to form an adequate judgment of the sociological and historical origins in Quebec which have been responsible in a

large part for the present racial situation in Canada as a whole and to show their relation to the growth of the church itself. . . .”

The work is divided into two parts. Part I explains the manner in which the social phenomena furnished the foundation upon which the church erected its superstructure of control. In chap. ii, entitled “Demographic Factors Affecting the Homogeneity of the Population of Quebec,” the writer shows in a clear manner how the factors of natural environment, the aggregation and composition of the population, together with the source of subsistence, operated to create a single homogeneous type of people. In chap. iii the facts of industry, language, and other social phenomena are so treated as to indicate their influence upon the same fundamental social process, namely, the production of homogeneity and mental and moral solidarity, a situation which reacted favorably to the rise of ecclesiastical control.

In Part II the writer relates the history of the conflict between the church and state, the story being based on the underlying explanation given in Part I. The outstanding feature of the story is the fact of the decline of the power of the church under the French régime and the reversal of this state of affairs under the British. Owing to the increased emphasis placed by Colbert and the administrators who followed him on the economic interests of the colony, and to the assertion of the king’s supremacy in temporal matters, the church in the early period declined in power down to the time of the British conquest. The attempt of the English to assimilate the French Canadians, to administer a new legal code, and to establish the Church of England aroused the antagonism of the people; the clergy seized upon the opportunity and championed the rights of the people against their new rulers. The concessions which were made to the clergy and the people in the Constitutional Act, the separation of the province, and the granting of the franchise were the final acts which gave the church the supreme position which it now holds.

This book throws much light on the present socio-political situation in Canada. The barrier that has grown up between the English- and French-speaking people, largely through the instrumentality of the church, promises to be one of the most serious control problems which the dominion government has to face.

Factory Accounting. By FRANK E. WEBNER. Chicago: LaSalle Extension University, 1917. 8vo, pp. xii+340. \$2.75.

Though published as a textbook of the LaSalle Extension University, this work is intended by the author to be of use to manufacturers and accountants as well as to students. It endeavors to cover a broader field than cost accounting; and in working out the factory accounting technique it deals quite as much with matters of production control as with accounting. By devoting several chapters to describing types of organization, the work performs a