

same logical method and each fashioned an untenable system, because each abstracted and made absolute one term of the fact-idea relation. The criticism of the two systems from this standpoint is actually and satisfactorily worked out. The author devotes most of his attention to the socialistic theory of Marx and points out how the socialists have receded from several of his most characteristic positions. In the conclusion it is maintained that modern sociology attempts the analysis and synthesis of social phenomena by a method that accords with the principles of the functional logic.

This thesis is a very interesting bit of philosophical writing.

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**Responsibility for Crime. An Investigation of the Nature and Causes of Crime and a Means of its Prevention.** By Phillip A. Parsons, Ph.D., sometime Fellow of the Bureau of Social Research, New York School of Philanthropy. Columbia University. Longmans, Green & Co., Agents, New York. 1909.

The author definitely places responsibility for crime upon society and not upon the criminal. The criminal does not even share in the responsibility. But he nowhere gives a definition of "responsibility". He relieves the criminal of responsibility on the ground that his will is not free, that he is the product of hereditary and environmental forces. But are normal persons free, and is the society which they constitute free? The author does not specifically state, but leaves us to infer that he does not regard any will as free. In what sense is society "responsible" for crime while the criminals are not? When the author touches the fundamental questions involved in his thesis he becomes dogmatic in statement and cloudy in thought.

There are evidences that the author has not passed the "green stage" in his scientific culture. This is shown in his treatment of religion particularly, and otherwise.

He favors the abolition of the Jury, or the limitation of its function strictly to the determination of questions of fact, and would have a company of expert psychologists determine what should be done with the prisoner. Society should cease to

“punish” prisoners and the sole motives that should determine their treatment should be the protection of society, the reparation of damages done to the victim, so far as that is possible, and the imprisonment of the criminal so far as that can be effected. Segregation, the prevention of propagation, education—these are the leading features of the policy he proposes in the treatment of criminals.

As we see it the book is a defective and generally unsatisfactory treatment of the subject. The fault we find with it is not that it is scientific, but that it is not scientific enough. And yet there is much in it that is illuminating and suggestive, and it is well worth reading. “It is the author’s ambition to enlarge upon the present text in a still more popular and comprehensive form at some future time.” Perhaps when that is done some of its faults will be removed.

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**Social Reform and the Reformation.** By Jacob Salwgn Schapiro, Ph.D., Tutor in History, College of the City of New York. Columbia University. Longmans, Green & Co., Agents, N. Y. 1909.

“The aim of this work is to present some of the neglected economic aspects of the Lutheran Revolt.” The author does not go to the extreme, to which some writers go, of explaining the religious reformation as an effect of the economic changes, though he comes dangerously near to it in the following sentences: “The fact that a new set of doctrines developed with a changed relation between the church and the state was mainly due to the stubbornness of the church. It refused to adjust itself to the new environment”. This tendency to a one-sided interpretation of the facts is a natural reaction from the equally one-sided treatment of the religious movement which fails to grasp it as a most important and significant phase of a general movement which included both the religious and economic factors of life.