

Somerville on the Christology of Paul. M. Goguel takes only 1 Thess., Gal., 1 and 2 Col., Rom., Philemon and Phil. as genuine Pauline Epistles. He rejects the Gospel of John. He thus has a much narrower range from which to draw his material. Nor can one agree at all points with his ideas of Paul and Christ. He denies, for instance, that Jesus gave the Great Commission, and yet makes Paul attach a sacramental and saving efficacy to baptism. However, there is much that is helpful in M. Goguel's volume. He has in large measure covered fresh territory.

A. T. ROBERTSON.

## V. SOCIOLOGY.

**General Sociology: an Exposition of the Main Development in Sociological Theory from Spencer to Ratzenhofer.**

By Albion W. Small, Professor and Head of the Department of Sociology in the University of Chicago. Pp. 739. The University of Chicago Press. 1905.

This is a notable contribution to the study of Sociology, perhaps the most notable that has recently appeared. The book is large, well printed and in general sufficiently impressive in form. Its literary quality, however, is seriously open to criticism. It is hard to read, often unnecessarily difficult in phraseology, not always luminous in arrangement, and sometimes unpolished, not to say inexcusably careless in style. The treatment, as the author frankly avows in the preface, is not uniform or proportionate; some topics are needlessly expanded, others merely mentioned. There is much repetition, and sometimes separate discussion of matters that might as well have been treated together. Occasionally one wonders that the analysis is not more clear and condensed, strings of related topics being tied together by association instead of logically grouped under briefer general categories. But these defects are of form rather than in matter, and some are mere things of taste where no two readers would perhaps agree, and the author has

certainly a right to tell his thoughts in his own way. Still one could but wish that so useful and thoughtful a book might have been made more attractive to readers in general, and thus have enhanced its usefulness. Others than specialists would be greatly profited by studying the volume, but they will not find it easy reading! But those who are attracted by the subject and are willing to think will certainly find it both interesting and profitable reading; for a great book it undoubtedly is.

In the preface the author modestly calls his work a "conspectus," and a "syllabus," rather than a treatise. It is the "outline" of his lecture course in the University of Chicago, some topics not being fully treated in the book. The work also represents in a general way the point of view held by the department of Sociology of which the author is the head professor. The purpose of the book is thus briefly stated: "The main objects of this syllabus are, first, to make visible different elements that must necessarily find their place in ultimate sociological theory; and, second, to serve as an index to relations between the parts and the whole of sociological science." In other words: "It is an attempt both to give the layman a general idea of the ground covered by sociological theory, and to orient the student who wishes to prepare himself for independent sociological research." The purpose is still further explained to be that of pointing out the connection and correlation of all the special social sciences, to include all points of view under the broadest possible survey of the "social process" as a whole. It seeks to "show how far the sociologists have gone toward establishing a point of view that will reveal the actual world in which men have their life-problems." Thus the high aim of the work is both scientific and practical.

The work is presented in nine parts, as follows: (1) The Introduction, which discusses the subject-matter, definitions, impulse, history, and problems of Sociology; (2) Society considered as a whole composed of definitely arranged parts (structure)—an interpretation of

Spencer; (3) Society considered as a whole composed of parts working together to achieve results (function)—an interpretation of Schäffle; (4) Society considered as a process of adjustment by conflict between associated individuals—an interpretation of Ratzenhofer; (5) Society considered as a process of adjustment by co-operation between associated individuals—further interpretation of Ratzenhofer; (6) Conspectus of concepts derived by analysis of the social process; (7) The social process considered as a system of psychological problems; (8) The social process considered as a system of ethical problems; (9) The social process considered as a system of technical problems. Such is the author's own outline—our review will follow it.

In the Introduction (Part I.) the leading clue of the whole discussion is put into our hands in the opening statement that "the subject-matter of sociology is the *process* of human association." Further on we meet with the phrase "a science of men in their associational processes." Still further we find the statements: "Wherever there are human beings there are phenomena of association. Those phenomena constitute a process composed of processes. There can be no convincing science of human life till these processes are known, from least to greatest, in the relation of each to each and to all. Knowledge of human life which stops short of this is at best a fragment, and at worst a fiction." The aim of the sociologist is therefore to gain as complete a view as possible of this "social process" considered as a whole. Accordingly we shall not find it difficult to agree with the author when he admits that "sociology thus defined is, and must remain, more a determining point of view than a finished body of knowledge." After insisting in various ways that the special sciences are partial apprehensions and must be contributory to the larger view of sociology, and after giving and discussing several definitions the author sums up his whole contention in the concise definition that "sociology is the science of the social process."

The "impulse of sociology" next receives brief attention, and the author thinks it came rather from philanthropy than from science. Next he gives a brief sketch of the "history of sociology," mentioning with more or less criticism the leading writers, such as Montesquieu, Comte, De Greef, Spencer, Schaeffle, Ward, Giddings, and some others. Finally in this part the problems of sociology are briefly pointed out. The main problem, as it appears to the author from his point of view of the whole "social process," is to discover and combine under one general working concept all the phases of this "process." Or, to use his own language: "Regarding human experience as a whole, how may we mentally resolve it into its factors, and at the same time keep effectively in view the vital interaction of the factors in the one process?"

The next four Parts (II.-V.) deal with the systems of sociological thought represented respectively by Herbert Spencer, Schaeffle and Ratzenhofer. It seems to this reviewer that this portion of the work might with great advantage have been condensed and simplified; the exposition is a little tedious and sometimes confusing. At the same time the criticism of Spencer and Schaeffle is penetrating and judicious, and the setting forth of Ratzenhofer's scheme and its adoption in the main give indication of its influence on the author's own thinking. In fact it is not easy to see always whether your teacher is the German author or his American interpreter. In brief Spencer's scheme is unfolded as representing society as a great static organism; his over-emphasis on the "biological analogy" is properly judged and rejected; and the inadequacy of his system as a whole, because confined too much to a study of social "structure" as evolved and static, is clearly shown. Schaeffle marks a distinct advance on Spencer, for while holding also to the "biological analogy"—that society is to be regarded as a vast living body or organic whole—he looks at it from the point of view of "function" rather than of structure; considers the part played by the various elements in social

progress. This too is inadequate; society is more and other than a great living organism with its bodily "structures" or "functions." Yet this "biological" conception of the social life of men served to bring out some very important elements of the whole truth; and the reality which underlay the overworked illustration must continue to underlie all attempts to express it in terms.

As already intimated the "interpretation of Ratzenhofer" itself needs interpreting; for the author mingles his own views and those of other sociologists with those of the philosopher whom he is "interpreting" to such a degree that what is distinctive in the scheme is hard to discover. But so far as appears the general outlines of Ratzenhofer's system are: (1) That society is to be regarded as a "process rather than a state; (2) that the forces in carrying on this process; (3) that the conflict of these interests is both rudimentary and perpetual as a factor in the social process; (4) but the harmony and co-operation ("socialization") of these interests is both a present force and a final cause in molding and directing the social process. Evidently the system is composite and highly developed, but Ratzenhofer's individual work seems to be that of emphasis, grouping and co-ordination rather than of discovery. At any rate on this general basis—no matter whence derived—the discussion of the book as a whole proceeds. Along with the unfolding of Ratzenhofer's ideas Dr. Small has presented his own analysis of the "social process," and this is now to be considered.

In chapter XIV. (still in Part V.) our author states the "elements of the social process." These are "interests," or "something in men that makes them have wants, and something outside of men that promises to gratify the wants." "The primary interest of every man, as of every animal, is in sheer keeping alive. Nobody knows how many ages men consumed in getting aware of any other interest. This primary animal interest can never be out-

grown, although it is doubtful if we ever observe it alone in normal human beings." Forms of this primary interest have regard to food, sex and work. "The three species of interest which I call food, sex and work make up one genus of human interests to which I give the name the health interest. By this phrase I mean all the human desires that have their center in exercise and enjoyment of the powers of the body." On this basis and in combination with these bodily wants are five other sets of interests and under the six all the activities of men in the social process may be grouped. These are: Health, Wealth, Sociability, Knowledge, Beauty, Rightness. "Men have a distinct interest in controlling the resources of nature, in asserting their individuality among their fellows, in mastering all that can be known, in contemplating what seems to them beautiful, and in realizing what seems to them right." It is (to fall back on Ratzenhofer's phrases) the conflict and the co-operation of these interests that constitute the social process. This analysis of interests is fundamental to the author's thinking in all the rest of the book, and no one can deny him the right to choose both his categories and his terms. Not all would accept them as final or complete, and the author himself intimates as much; but they are convenient guides under which to follow out many aspects of a study of the social process.

In Part VI. a different method of study is pursued, and there is much repetition of ideas brought out in the preceding discussion. This part presents a list of concepts derived from the previous analysis. The list would be open to serious criticism on several grounds—as being ill-arranged, overlapping, disproportionately studied, and other objections. The conspectus, as given in chapter XXIX., contains fifty-one topics; and the last two being subdivided there are in all more than eighty "concepts" strung out in formidable array. With some abbreviations, but no omissions, this is the list: The conditions of society, the elements of society, society, the

physical environment, interests, the individual, the spiritual environment, contacts, differentiation, group, form of the group, conflict, social situations, association, the social, the social process, nature of the social process, content of the social process, stages of the social process; social evolution, structure, function, forces, ends or purposes; subjective environment; social consciousness, ascendancy, control, order, status, unity; corporation, constitution of the corporation, social mechanism, social authority, the social organism; social institutions, relationships, reactions, adjustment, assimilation; integration, individualization, socialization, genesis, genetic structures, social institutions (again), telosis, stimulus and response, the effective interests, struggle or conflict of interests, co-operation or conjunction of interests, moralization, culture, barbarism, civilization, equalization, restraint, means to equilibrium (of the last two); social production, consumption, achievement; partnership of the individual in social achievement, capitalization of social development, stages in the development of civilization, social progress, the dynamic agency of institutions, the State, political principles, property, the sociological point of view, pure sociology, applied sociology, descriptive sociology, expository sociology, normative sociology, technological sociology, sociological problems, social problems. In looking over a list of terms like this one's first exclamation is a paraphrase of a Shakespearean saying: If this be method there is madness in it! But on reading the sane and sensible, often profound and practical, discussion of many of these "concepts" which follows in the remainder of the book, one is disposed to forgive the author for his confusing outline. For there is more of distinction in the topics than appears in the bare statement of them. Some are not discussed at all; some are briefly noticed; and some are treated at considerable length. Nor is the scheme strictly adhered to as proposed. At the close of the discussion (p. 615) the author says: "The terms in our schedule are merely tentative formulations

of social facts which it is the task of sociology to make more exact. . . . The generalizations which we have brought together are not scheduled as a closed system of social science. They are statements of apparent and approximate truths, in the region of which earnest efforts to develop tenable sociology are in progress."

In Part VII. the great topic of the relation of Sociology to Psychology is presented. The discussion is all too brief, but is sound, balanced and suggestive. The discussion opens with an admirable summary (p. 619f.)—too long to quote—of the whole preceding treatment, and a statement of how that brings the student into the field of psychology. Description must precede explanation, but having collected the social data we must seek their explanation. This is social psychology. For "the promising attempts to interpret the social process are all based on the assumption that interchange of psychical influences is somehow the decisive fact in human association. . . . All the physical and biological conditions to which men are subject are taken for granted at their full value; but the variant that at last separates human association from the associations of other animals, and which is trusted to account for the peculiar features of the human process, is the influence of mind upon mind." For which wise words many students, long disgusted with materialistic and biological assumptions of finality, will be profoundly grateful. In discussing elements of social causation our author is no less sane and broad. He disposes of Tarde's attempt to found the whole social process in the single law of imitation in a short but telling criticism. He sums up the matter by saying that Tarde's mistake "in locating the essential social factor in a single form of mental action, instead of in some total assertion of personality, is sufficiently conspicuous to serve as a perpetual injunction upon similar ventures. There is no visible sanction for the hope that a clue to the social process will ever be found in a simple mental reaction." This dictum applies to Giddings' theory (which our author criticises else-



where) of "consciousness of kind;" and, *mutatis mutandis*, to Ward's materialistic theory of molecular aggregation. Again, on p. 639 our author says: "The sociologists have done their part to show that the most significant factors of life are the work of mind, not the grinding of machinery." (And here we must remember that Ward has, in spite of his earlier materialistic assumptions, taken a considerable share). Our author concludes that the real task of social psychology is to state the social process in terms of purpose. The will of man, guided by his feelings and his reason, is the dominant factor in association.

Part VIII. deals with the relation of Sociology to Ethics. The author notes the current confusion of ethical standards, criticises the utilitarian and evolutionary theories as one sided and inadequate, and tries to show that the sociological conception of the whole of human life as a process offers the only hope of developing an ethical theory and standard that will ultimately command general assent. This part of the book is not satisfactory. The author does not seem even to suggest the theistic and intuitional basis of morals, but leaves himself in the air with his "social process" theory. Thus on p. 656f he says: "The next step for our intelligence to take is recognition that these practical judgments of conduct within the actual life-process are the raw material of the only ethics that promises to gain general assent." But as this "process" is not necessarily "moral" wherein does this theory essentially differ from the evolutionary view, except in that it is assumed to have a wider basis and a fuller content? Is not the principle the same? Further, the author's sociological theory has also a trend in the direction of utilitarianism, for it holds that that is good which upon the whole best promotes the life-process. This squints towards the "greatest happiness of the greatest number" notion. While the sociological theory in terms repudiates the evolutionary and utilitarian hypotheses as too narrow it does in some measure pre-

serve whatever is true and best in those partial conceptions, and it does present a better standard by virtue of this larger outlook upon life as a whole; but it is only a degree above them at last, and is as far removed from finality as they were. Any ethical theory which leaves out of account the nature, character and will of God, as somehow revealed to the consciousness and conscience of man, is bound to be incomplete because essentially unsound.

Part IX. briefly considers some of the technical problems of sociology. The main practical problem is how to adjust means to ends in securing the better advancement of the whole social process. In chapter L. we have a "conspectus of the social situation as given in the present state of achievement and in unsolved technical problems." The grand divisions are suggested by the six groups of interests to which Dr. Small holds: Achievement in promoting health, in producing wealth, in harmonizing human relations, in discovery and spread of knowledge, in the fine arts, and in religion. The enumeration under these general heads is exhaustive and able, and presents a capital outline for advanced sociological study.

The defects of the book, as they appear to the reviewer, have been in general and in some details indicated in the preceding account. It remains to summarize some of its merits. Comprehensiveness of range and depth of thought characterize the work in marked degree. On many details where discussion is waived or brief there is evidence of much and profound reflection. Though the author is a well-informed student of many other men, he is a *critical* student. There is sanity and balance of judgment which correctly appraises what is valuable in the work of others and fairly states the author's own conclusions. The absence of dogmatism and sensationalism is a delightful note of both power and rationality in the study. And the book, notwithstanding its depth and its difficulty, is nothing if not practical. It is far from being a mere academic discussion, or speculation on unrealities.

It seeks to come to the heart of "the social process" in order to promote social well-being and well-doing. It is a pleasure to recognize a great achievement and congratulate the author upon his success. E. C. DARGAN.

### **The Negro in the Cities of the North.**

Reprinted from *Charities* Vol. XV, No. 1, Oct. 7, 1905 by the Charities Publication Committee, New York. 96 pp.

Perhaps the wicked and sordid agitation of questions concerning the negro by Thomas Dixon and some of his equally unsobber critics may serve the end of arousing a more general, humane and Christian interest in the negro that by the application of sound principles and adequate information will make some noteworthy advance in dealing with a complicated and delicate condition.

The October 7 number of "Charities and the Commons"—weekly, \$2.00 per year—brought together a remarkable collection of articles dealing with all phases of the question of the negro in Northern cities. The writers are white and black and represent all phases of interest in the negro where that interest is sympathetic and constructive. There are some two dozen writers and a brief note with each name tells his relation to the work in hand. The illustrations are numerous, admirable, informing. The articles bring together extensive and most valuable information and constitute one of the indispensable helps for studying the various negro questions.

One does not yet see daylight on this dark problem. That the solution lies along the way of education is clear enough. Just what is to be the nature of that education is more uncertain. So far there are utterly "diverse programs for the education and advancement of the negro with his conflicting ideals" and there is yet a third idea which can hardly be called an ideal and which has no program but many adherents and which is taken little account of by the students of this subject. There is, moreover, one phase of the whole question of which no recognition has come to the notice of this writer: The vast