

er is that the author seems to think of society as constituting a personality. "At the same time," he says, "the desires and volitions of the various social groups are subordinated to a still higher psychic unity, the personality of society". It is perfectly true that society is a psychic unity as in the individual personality, but it is a very different sort of a psychic unity; and to speak of "the personality of society" indicates either lack of clearness in the thought or a careless use of a term which is already sufficiently vague in meaning and which applied to society, is emptied of all specific content.

But with this one qualification the treatise can be commended as one able and illuminating study of the psychological side of sociology.

C. S. GARDNER.

The Dualism of Fact and Idea in its Social Implications. By Ernest Lynn Talbert. The University of Chicago Press. Chicago. 1910.

This is number two of the series of "Philosophic Studies issued under the direction of the Department of Philosophy of the University of Chicago". It begins with a statement of the "characteristics of Functional Logic", as set forth in Dewey's "Studies in Logical Theory". Thinking is a reconstructive process. It is called forth by an objective situation which involves maladaptation and strain; is occasioned by the failure or inadequacy of the habitual response. Thence begins the reconstructive process of thought. Within this reconstructive process arises the dualism between "fact, the given, the data and idea, the tentative meaning". Through the process both the "fact" and the "idea" undergo modification and the problematic situation is reconstructed and harmonious adjustment effected.

The author then proceeds to analyze and compare the systems of Hazel and Marx from the standpoint of this logical theory. Hazel hypostatized the idea and represented the process of the universe as the evolution of the Idea. Marx hypostatized the "act" and represented the social process as the evolution of economic forces. Both philosophers used the

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.

C. S. GARDNER.

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