

the percentage of juvenile delinquents who are deficient has been grossly exaggerated and that probably the real percentage of such is about 10.

There are three chapters dealing with school standing in relation to deficiency and delinquency, and the author lays much stress on the possibility of bad school adjustment as a possible factor in delinquency. This is not very convincing to the reviewer, particularly when we suspect, as we do at present, that the most poorly adjusted child in school is the very bright child, and we have no reason to believe that such children predominate among delinquents. However, the bad effects of poor school adjustment are well worth investigating more deeply, as our author suggests, not only for the sake of the delinquent but also for the non-delinquent child.

One of the most valuable chapters in the book is chapter x, "Deficiency as a Cause of Delinquency." Here the author brings to the notice of the American reader Goring's important work on *The English Convict*, and shows in a masterly way how the method of correlation is helping to solve the eternal dispute as to the relative importance of heredity and environment in the causation of the delinquent. Goring's coefficient is +0.65 for adult delinquents, and Miner's for juveniles from +0.16 to 0.29. "In this complex criminal diathesis, which means greater susceptibility to temptations, there is little doubt that mental deficiency is the main factor."

The second part of the book has no particular reference to deficiency, but is a valuable contribution to the theoretical implications of mental measurement; indeed it is one of the most thorough and sound discussions that has so far appeared. The various possible forms of distribution curves and of developmental curves are discussed, and the percentage or percentile method of describing mental ability is shown to be the best quantitative statement and also to be the safest, at least until we are absolutely certain as to the form of distribution of tested capacity at each age and of the developmental curve in general.

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The British Revolution and the American Democracy. By NORMAN ANGELL. New York: B. W. Huebsch, 1919. Pp. 319. \$1.50.

Next to John A. Hobson's *Democracy after the War* this is the most pessimistic book which it has been my lot to look through recently.

Both books are cast in somewhat the same mood. Both reflect a grave fear that the war has so cut up the roads to freedom that nothing short of miraculous democratic Ford could surmount the ruts and shell-holes or survive the shocks. The book is frankly not a defense or justification of the various revolutionary social programs which it discusses. It is simply a statement of the issue and the facts. The issue, in short, is the "future of the institution of private property, and the degree and kind of industrial democracy which we intend in future to permit" (p. viii). The mission of the book is to convince Americans that we are vitally concerned whether or no in European democratic movements, particularly because to Americans democracy means usually political democracy, while to Europe the word has taken on a wider meaning and includes industrial democracy. America is at grips with the problem, not because of Bolshevik or socialistic propaganda, but because of our governmental war measures. We have been brought, so the author insists, face to face with real, fundamental principles for the first time since the Civil War. Hence we must know the facts.

The book is largely a welding together of various newspaper and magazine articles published within the last four years. The meat of the book is an analysis of the British Labor Party and its program, with differentiation between them and syndicalism or "absolute" socialism. The author clearly indicates how the war has forwarded these very ideas, how it has made possible the impossible. It is very clear from his discussion that the author, while recognizing the drift in the direction of socialism, is perfectly aware of the fact, and says so, that socialism is not synonymous with democracy or freedom, for it may mean *Étatisme*. Nor does he believe that socialism will necessarily prevent war, for, as he clearly indicates, "war in capitalistic society does not arise from the mechanism of capitalism, but from the state of mind which a capitalistic society engenders" (p. 151). Therefore, "if the Socialism of the future is merely to mean a transfer of ownership in land and capital from the individual to the State preserving the type of mind and feeling which we now know in western society, the Socialist organization of nations is likely to give us a condition even more susceptible to bitter military conflicts than is the capitalist and individualist economy."

Nevertheless socialistic thought, he contends, does help through creating a diversion of motive and interest, partly by way of substituting an interest in the quality of democratic life for the old nationalistic rivalries. As to the method of realizing a socialistic goal the author

shows his genuine, conservative spirit by making it perfectly clear that if conscription of wealth is to come about it will not come by expropriation but through taxation; but that he is also a constructive liberal is shown by his support of the spirit of adventure in place of former economic fatalism, or as Walter Lippman has phrased it, he holds for mastery versus drift.

The pessimistic part of the book is concerned with the problem of a society of free men versus the servile state. The author asks the question whether we really believe in freedom of discussion or toleration, and answers, "No," and it must be admitted that he has gathered a good deal of evidence from the Anglo-American Prussians. The new inquisition which has been put into operation during the war, the repression of freedom of thought, the menace of men like Lord Northcliffe, the remartyrdom of Socrates, all of these indeed are threatening, and there is little to choose between the methods of Northcliffe and some of our self-appointed inquisitors in the United States and the crushing repression instigated by the Bolshevik régime in Russia. It is difficult to disagree with the author that the political heretic is the saving salt of democracy. Whether there is the sharp antithesis which he draws between the wisdom of the common folk and the expert is more debatable. It sounds suspiciously like *vox populi vox dei*, yet at the same time we must admit the truth which he has perhaps somewhat overstated, that one of the great lessons of the war has been the tremendous reserves of capacity lying latent in the common man. It is for that reason more than any other that the reviewer finds it possible to shake off the weight of pessimism which this book fastens upon him; and in answer to the concluding note of the book, to the effect that the modern state is likely to kill political heresy even more successfully than the church state killed religious heresy, we would call the author's attention to the fact that heresy finally triumphed, as it always does. This book should be particularly valuable to the American Bourbon or to the average citizen who is not aware yet that the British Labor Party's program was issued over a year ago and is already contributing strongly to the formation of a new social order. Attention should be called to two slight slips: on page 14 the printer has substituted "casual" for "causal"; on page 15 the author has allowed himself to indulge in a perhaps unconscious bit of sarcasm where he refers to the "particularly sober and moderate New York NATION"!

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