

born south of Mason and Dixon's Line knows. Mr. Barnes recognizes this himself when it is necessary for him to offer something constructive. He does give some indication, however, of the lines on which a solution is to be looked for in speaking of property and educational tests for the franchise: "Where . . . black and white live together, the superficial similarity the test insists upon is so disproportionate to the enormous and profound dissimilarity it ignores that the system becomes a pretense. 'Equal rights for all civilized men' was a useful cry at a time when the only alternative was an even cruder distinction of race and colour. But logically it cannot hold water, because no adequate differentia of civilization is discoverable. . . . The modern need is for a principle which not only recognizes equalities between the races, where they exist, but also takes into just account the much more important inequalities".

With some reserves, *Caliban in Africa* may be taken as an inside picture of South Africa today, affording a vivid realization of one of the central problems of South Africa and of the British Empire. To an American the South African race problem seems simpler and more clear-cut, if more acute, than ours. At any rate, it is receiving more enlightened consideration from one party than ours has ever received; and it is possible, though Mr. Barnes regards a catastrophe as imminent, that a plan may be worked out from a broad Imperial viewpoint. We may thus learn something even from a popular and rather one-sided exposition.

JAMES ORRICK

THE ORIGIN AND GROWTH OF RELIGION by *W. Schmidt* (DIAL PRESS. \$5.00)

INTENDED to be used as "a manual of the comparative history of religion", this extremely systematic and thoroughly documented treatise is based on the author's three-volume work, *Ursprung der Gottesidee*

(1912-1930). Father Schmidt describes his present summary as one providing, in addition to its outline of origins, a history of past theories, and finally a history of "growth"—the succession of religions and cultures in the order of their appearance.

By way of introduction, the necessary definitions are laid down. There follow, first an outline history of the entire subject (as denominated in the title) up to the present day of "critical realism", and next a slightly more detailed consideration of the forerunners of the comparative method. The theories of the nineteenth and the twentieth centuries are considered in order: nature-myths, fetishism, ghost-worship, and animism—from Lessing and Max Müller to Spencer and Tylor; star-myths, totemism, and magic—from Winckler to Frazer and Freud.

The last hundred odd pages (out of nearly three hundred in all) reveal the main thesis: that a "true monotheism" was the religion of all known primitive peoples, an "essential property of the most ancient of human cultures". The corroborative testimony of many writers is presented, from Andrew Lang's early championing of the "high gods of low races", to such recent contributions as those of Nieuwenhuis in Holland and of Radin and Lowie in America. Professor H. J. Rose's translation is exceptional, not only for its excellent English, but for notes correcting or supplementing "small points of detail" in the original.

HANSELL BAUGH

THE HISTORY OF FUNDAMENTALISM by *Stewart G. Cole* (R. R. SMITH. \$2.50)

THE term fundamentalism was coined by an unofficial Baptist journal in 1920. And, as we all know, it was quickly taken up by every newspaper in the country and cannot be said at any time of its brief popularity to have possessed much intellectual significance. Doctor Cole painstakingly defines it as "the organized determination of conservative

churchmen to continue the imperialistic culture of historic Protestantism within an inhospitable civilization dominated by secular interests and a progressive Christian idealism". The opponents of fundamentalism, the modernists, he describes as "those churchmen who attempted the task of redefining Christianity to meet the conditions of shifting culture", and elsewhere he traces the origin of modernism, or "liberal Christianity", to "such churchmen as fraternized with secular idealism". He then proceeds, with a documentary zeal that is nothing short of astonishing, to relate the history of the encounters between the two factions, and, since he is a modernist himself, to drive the final nail into the fundamentalist coffin. Baptists, Presbyterians, Disciples, Methodists, Episcopalians—each of these denominations had its own form of the controversy; and Doctor Cole has told us all that we could very well desire to know about it. The hurried rise and fall of fundamentalism is here set forth for all time, for in spite of his own liberalism Doctor Cole is strictly impersonal.

AMERICAN TYPES by James Oppenheim
(KNOPF. \$2.50)

THE sub-title to this book is *A Preface to Analytic Psychology*. Mr. Oppenheim, who appears to have served as a lay psychiatrist, acknowledges his indebtedness to Doctor Carl Jung and the Zurich School, particularly to Jung's *Psychological Types*. After a brief résumé of the positions of Freud ("All is Sex") and Adler (Will-to-Power) Mr. Oppenheim sketches the principal contributions made by Jung: his theory of the "collective unconscious", which attempts to cope with religious and inspirational phenomena; and above all his famous division of mankind into two adverse types, the introvert and the extravert. "This division into two types", however, "is further complicated by a splitting up into functional types—the functions being thinking, feeling, intuition and sensa-

tion, and various function-combinations giving us theoretically sixteen human types, each quite different from the other, whether introverted or extraverted, masculine or feminine." Working upon this basis, Mr. Oppenheim proceeds to examine what he calls "the American race". He finds, for example, that President Hoover is "an extraverted thinking-with-sensation type", while Mrs. Hoover is "extraverted feeling-with-intuition". Our financiers, poets, inventors, journalists, and prize-fighters are similarly put in their places. The great majority of those mentioned are our newspaper "personalities"—Lindbergh, Greta Garbo, Dwight Morrow, Gene Tunney, Clarence Darrow, Ruth Elder, Mrs. Coolidge, Aimee McPherson, Graham McNamee; and all are taken at their face value.

The following is an example of Mr. Oppenheim's scientific approach. He is discussing the imposing subject of extraverted intuition: "A woman-intuitive glancing at a man she has just met penetrates his outer mask and sees into him. He appears, say, nothing much: but she reads an inner power. She sees, besides, possibilities. She sees in him a budding artist or politician or what-you-will, who will, if encouraged, go far". It might be noted, though this passage is not so illustrative as others, that Mr. Oppenheim favors the use of a breezy "American language". In this, as well as in many other ways, he pays tribute to "the Right Hon. H. L. Mencken", whom he also calls the "Sage of Baltimore". The book will interest those who are too "intelligent" for horoscopes.

GERALD SYKES

NEW RUSSIA'S PRIMER by M. Ilin
(HOUGHTON MIFFLIN. \$1.75)

THIS book is the story of the Five-Year Plan written for text-book use in the Russian elementary schools. This engineer-author, without propaganda or political bias, merely sets forth what the plan is and what it pro-