

Now that which has bred it is nearing its term. Competition, war and its own inner contradictions have done it to death. For it tried to combine liberty with prosperity and prosperity kills liberty. It tried to combine liberty with progress, and progress, which is measured movement in one chosen particular direction, kills liberty, which is free movement in any and all directions or in none. The liberal himself, as reformer, has sought to impose a particularistic direction upon mankind, and to justify it by a philosophy of moral evolution. This philosophy is, however, only an instance of snobbery, of the "higher snobbery." It simply finds bad reasons for a society pacific and tame, which degrades love and enslaves it, whose masters are the rich, whose ambitions are sordid, whose majorities are discouraged because the common ideal can be attained only by the few, for whom propaganda replaces argument, so that "hatred and wilfulness are everywhere." Thus "the liberal system, which sought to raise the individual, has degraded the masses. . . . Liberalism has merely cleared a field in which every soul and every corporate interest may fight with every other for domination. Whoever is victorious in this struggle will make an end of liberalism." And to what purpose? To reenact the drama. "The scum of the earth gathers itself together, becomes a criminal or a revolutionary society, finds some visionary or some cosmopolitan agitator to lead it, establishes its own code of ethics, imposes the desperate discipline of outlaws upon its members and prepares to rend the free society that allows it to exist. It is astonishing with what docility masses of Englishmen, supposed to be jealous of their personal liberty, will obey such a revolutionary junta, which taxes and commands them, and decrees when they shall starve and when they shall fight. I suspect that the working-people of the towns no longer have what was called the British character. Their forced unanimity in action and passion is like that of the ages of faith; its inspiration, like that of early Christianity, comes from a few apostles, perhaps foreign Jews, men who in the beginning had visions of some millennium; and the cohesion of the faithful is maintained afterwards by preaching, by custom, by persecution and by murder. Yet it is intelligible that the most earnest liberals, who in so far as they were advocates of liberty fostered these conspiracies, in so far as they are philanthropists should applaud them, and feel the need of this new tyranny. They save liberal principles by saying that they applaud it only provisionally as a necessary means of freeing the people. But of freeing the people from what? From the consequences of freedom."

I have transcribed this passage at length because it is a compendium of the defects that mark the later soliloquies. It is worthy to be set beside the most stupidly mythological and the most hysterically malicious passages of Austin Stewart Chamberlain, A. Mitchell Palmer or Lothrop Stoddard. The fact is that in spite of all his earnestness with respect to the need of understanding the true causes of things, Mr. Santayana is impatient of the grubby and confused detail of them. This is particularly true regarding his apprehension of society and his appreciation of its dynamic units. They are aesthetic and dialectical, not causal; consequently always the inward expression of a preference, not the outward recognition of a process. Thus it comes about that the influence of industry on the conduct and temper of the great society is entirely ignored; that liberalism is made to appear intentionally self-defeating, while it really is the unrelenting effort of the free spirit to keep it-

self and its fellows from being enslaved by institutions and events. A scientific reading of the story of liberalism in the light of an interest in causes would make a very different picture from an aesthetic reading in the light of a dramatic interest in idiosyncratic moral values. It would show more freedom, not less; the masses not only rendered better off, but raised in dignity and station, not degraded; more reflective and responsible, not docile; united, not by preachers and demagogues and agitators, but by the exigencies of the automatic machine, into a more intimate and unanimous fellowship—in every respect closer to the ideal of free men than their forebears of the pre-liberal days.

Only by means of what the logicians call an *ignoratio*, a very comprehensive *ignoratio*, could the soliloquist have created his passionate myth regarding liberalism. This *ignoratio* is already implicated in the aestheticism of his theory of life. Its appeal to the heart is wonderful, and its sway over the imagination irresistible. When I first read William James's commentary on it—(Mr. Santayana, in his reply to his Friendly Critics discusses it)—"What a perfection of rottenness. . . ." I could not understand it, or how it could be made, and I resented it. I confess that the reading of these soliloquies has rendered it quite clear to me. I recognize in Mr. Santayana's whole philosophy a certain defensory, compensatory quality which had not been apparent to me before. It is, I think now, the philosophy of a man afraid not of death, but afraid of life. "I am," he declares in this same apologia, "a disciple of Socrates." But he isn't, not really, not in this connection. Socrates both fought at Potidaea and drank the hemlock. Mr. Santayana—soliloquized. No, Bertrand Russell, who in this connection would be one of Mr. Santayana's scum of the earth, is in this respect a spirit nearer to Socrates.

H. M. KALLEN.

The Population Problem

The Population Problem, A Study in Human Evolution, by A. M. Carr-Saunders. New York: Oxford University Press. \$7.00.

The Law of Births and Deaths, by Charles Edward Pell. London: T. Fisher Unwin. \$4.40.

AS a survey of the whole population problem from a historical and evolutionary standpoint, the work of Mr. Carr-Saunders unquestionably takes rank as one of the foremost English contributions for a century. In scope, comprehensiveness and scholarly treatment, it is in a class with Malthus's famous Essay. The author is not Malthusian, and yet one wonders whether his criticisms of Malthus's position are based on a close first hand acquaintance with the work of his great predecessor. When Mr. Carr-Saunders contends that Malthus's whole argument collapses because of the fallacy of the "arithmetical ratio" and because he ignored the factor of skill in industry, it should be pointed out that, after all, Malthus was stressing certain *tendencies* under given conditions. His treatment is always clear and at times clairvoyant. For example, in discussing the problem of the inheritance of acquired characters, he says the problem should rather be referred to as "whether modifications in any one direction tend to be followed by mutations in the same direction."

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Judge GEORGE W. SIMPSON

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whole problem from the standpoint of animal and human fecundity. The author contends that the problem has its origin in the fact that mankind has a definite position in the animal kingdom. The significant difference between animal fecundity and human is that in the former case reproduction may be regarded as mechanical. "The strength of fecundity in any species is determined by the sum of all the dangers to which the young of that species are exposed . . . [plus] . . . the danger that a certain portion of eggs will not be fertilized." Among men, however, fecundity is not so related, nor is reproduction ever mechanical—due to the development of conceptual thought. And yet "there is no indication whatever that increasing intellectual activity is accompanied by decreasing fecundity" for "it is not always realized that a declining birth rate may be due to a decline in fertility alone, wholly unconnected with a decline in fecundity."

In the treatment of the quantitative aspect of the problem the author conceives a tendency to the "optimum density of population," viz., that just as there is a point of maximum return in each industry, so there must be in all industries taken together. "If the population is not large enough to bring all returns up to this point, returns will be less than they might be and the remedy is increase of population; if, on the other hand, population is so great that the point has been passed, returns are again less than they might be, and the remedy is decrease of population." Maintaining that this principle of the optimum number holds for primitive races as well as for civilized, he sets forth the factors by which numbers are regulated toward this optimum. From a vast wealth of material he arrives at four *incidentally regulating factors* among early peoples, viz., pre-puberty intercourse, prolonged lactation, war and lack of care of children. Besides these, certain *primary regulatory factors* are found operating, viz., prolonged abstention from intercourse, abortion and infanticide.

Contact with Europeans diminishes all these factors except war and the effects of disease, which are intensified. Under the influence of Christianity, celibacy and marriage-postponement become important factors, while from the time of the Industrial Revolution secular celibacy and contraceptives come into the situation. It is brought out that, whereas in the mediaeval period the independent class married early and the dependent class, owing to guild regulations etc., considerably later, in the modern period this condition has been reversed. In the main, the author concludes that changes in numbers come about in response to economic requirements.

Exaggerating the self regulating power of peoples, the author underestimates the role of population in causing migration and war. As regards the qualitative aspect of the problem, the author recognizes that subtle changes in social life and social organization may have profound effects. Tradition becomes an important factor of selection, "whereas bodily form is on the whole adapted to the physical environment, mental characters are adapted on the whole to the traditional environment. Men come to be selected in accordance with the needs of social organization." From this it follows that:

Those who base upon germinal change their hope for the physical condition of the human race in the future are building upon sound foundations. On the other hand, those who think that germinal change in mental characters will affect the evolution of society and mould the

course of history are upon the whole mistaken. The course of history is in the main dependent upon changes in tradition which are for the most part independent of germinal change. . . . But as far as tradition is equalized so far do innate mental differences manifest themselves as between man and man, and since tradition is more or less equalized, if not within races, at least within classes in the same race, to that degree is mental endowment of preeminent importance to the individual.

Relying largely upon Doubleday and Spencer Mr. Pell contends for a natural law "the function of which is to adjust the degree of fertility to suit approximately the needs of the race." He thinks that "the degree of fertility will be directly proportional to the development of nervous energy until the optimum point for fertility is reached, and will thenceforward vary inversely with the development of nervous energy." Something like this is true, as between species, but he thinks that it operates as within the human species.

Mr. Pell states that "the theory set forth in this work is not that the fall in the birth rate is caused by the fall in the death rate, but that it is produced by the same combination of causes which produces a falling death rate." But how does typhoid reduction operate to cut down fertility? What is the mysterious relationship between the saving of life by a serum and a shrinkage in the baby crop? The author puts forward his ideas as a hypothesis merely. "When it can be replaced by a better statement, the quicker it is flung upon the scrap heap the better." That is virtually what the work of Mr. Carr-Saunders does to it.

EDWARD ALSWORTH ROSS.

Mr. Fueter's History

World History: 1815-1920, by Eduard Fueter, translated by Sidney Bradford Fay. Harcourt, Brace and Company. \$3.75.

IT is known that the nineteenth century has many sins to answer for (vide inter alia Dean Inge, H. G. Wells, Pius IX, the "New School" of historians when their histories come out, any literary critic born since 1895, H. L. Mencken, the Dial). Not the least of its faults is that it presents great difficulties to the writers of college textbooks on history. With so many stories to relate, so many diverse influences to estimate, so much that is new and unashamed always being met with, it is no easy task to coordinate the whole in a plain tale of democratic progress. What should be done with a century that puts obstacles in the way of so flourishing an industry as the making of textbooks?

That question I cannot answer; but the specifications for constructing a history textbook on the nineteenth century are now pretty well standardized. After a chapter on the System of Metternich, you must interpolate one on The Industrial Revolution, of which you may say anything you like provided you contrive to explain the devices known as the Jenny and the Mule. Having brought the Industrial Revolution to an end about 1829, it is proper to relate the internal history of the chief countries one after the other, reserving for separate chapters such subjects as The Partition of Africa and Asia, The Expansion of the British Empire, Russia to 1914, Turkey and the Balkans, International Relations, Intellectual and Social Changes, and The Emancipation of Women. There will ordinarily be a chapter on Minor Countries, but this can