

## Foreign Literature

### In Turfan

AUF HELLAS SPUREN IN OST-TURKISTAN. By ALBERT VON LE COQ. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926.

Reviewed by DANIEL V. THOMPSON, JR.

THE greatest road which led to ancient Rome was the silk-route across Asia. Silk found its way from China into Bactria and Parthia, to Persia, India, and the Occident; and the padding feet of the camel trains which bore it to the West engraved the path which Buddhist faith and arts were to follow eastward to Cathay. The penetration of Buddhism from India into Central Asia took place along two routes: the first, through Bactria, across the Pamirs to Kashgar and Khotan, the second, over the formidable Karakorum Pass, to Yarkand, and beyond. There it was picked up along the trade-routes, and carried throughout the Middle Kingdom, to Korea and Japan.

Precisely how this penetration took place, to what influences the Art of Buddhist India was subjected during its long journey, and by what stages early Chinese Art evolved, are questions of burning interest to archaeologists. The story of Buddhism is written in arduous places; in the shrines and temples of Gandhara, of Afghanistan and Turkestan it is written, carved, and painted. And if the archaeologist would read it, he must go, as Foucher has gone, to the Bamian Valley, to read it there; to Tun Huang, "The Caves of the Thousand Buddhas," or to the oases of Turkestan, Turfan, the *Knotenpunkt* of the old trade-routes, Kutscha, and lesser sites.

The "Royal Prussian Turfan-Expeditions" were led by Dr. Albert von Le Coq and his colleagues, between 1902 and 1914, for the purpose of discovering, excavating, and acquiring documents to illustrate the arts and religions of Central Asia in the first ten centuries of the Christian era. In this they were notably successful, and invaluable collections of manuscripts and wall-paintings, sculptures, photographs, and records now housed in the Museum für Völkerkunde in Berlin bear witness to their zeal. The scientific aspects of these documents have been admirably treated in Dr. von Le Coq's "Chotscho" and in his "Buddhistische Spätantike in Mittelasien" series, and other monumental works. "Auf Hellas Spuren" is written in a lighter vein.

Le Coq, the veteran explorer, dean of Orientalists, has laid aside all *wissenschaftlichen Ballast* to give us in informal, conversational style a "personal account of his experiences in that distant, inaccessible, dusty, sunny land."

Le Coq, the keen, observant traveller, invites the reader with him to Turfan, by *tarantass* and *telega*; to spots unknown since Marco Polo's day, to Karachodscha, Bāzāklīk, to Hami, and Qyzil, hard on the trail of the "traces of Hellas." It would be difficult to find a more fascinating book of travel and adventure. A copious fund of anecdote and picturesque detail, a whimsical humor, and a warm humanity season every page.

Le Coq, the genial scholar, has summarized in a scant thirty pages of introduction, the story of Hellenism in India and its consequences in Turkestan. In contact with post-Alexandrian Hellenic culture in the North and West, young Buddhism drew upon Greek models for its Pantheon just as the early Christians borrowed from the arts of pagan Rome. "Whenever the decadent Antique encounters an uncultivated religion, a new Art springs into being." This was the art, this Hellenistic-Indian hybrid, that the missionaries of Buddhism took with them East, over the Pamirs or the Karakorum Pass.

It is true that some scholars are less inclined than von Le Coq to see Greek influence in Oriental Art. But "Auf Hellas Spuren" is not misnamed. It opens delightful doors, and offers to the intelligent layman a sound new pathway to the Arts of the Far East.

Houghton Mifflin Company announce that they have been securing stray copies of some of their special editions, with the aim of assembling a set of the Riverside Press Editions. They say that the scarcity of these items, which were issued under the direction of Bruce Rogers, and the marked increase in prices, is a matter of keen satisfaction. It shows unmistakably the appreciation of booklovers for the careful selection of material for these limited editions, and the soundness of investing in books of excellent typography and appropriate format.

### Mothers and Daughters

TOCHTER: DER ROMAN ZWEIER GENERATIONEN. By GABRIELE REUTER. Berlin: Ullstein Verlag, 1927.

Reviewed by A. W. G. RANDALL

NO German writer is better qualified than Gabriele Reuter to write a novel of this type, contrasting the older and the younger generation of women. For it was she who, in 1895, gave Germany, in her novel "Aus Guter Familie," the equivalent of "The Woman Who Did," and sounded the fanfare of "emancipation," since when she has followed, with acuter observation than the *feuilletonisch* style of her books would lead one to suppose, the trend of ideas and habits of the succeeding generation. The result is disillusion, but it would hardly be fair to call it the disillusionment of advancing years. Miss Rose Macaulay's succeeding ages of women in "Told by an Idiot" find that their inhibitions, their thrilling challenges to current morality, their rebellions against convention, all come more or less to the same thing. *Plus ça change, plus c'est la même chose*. But if this novel of Gabriele Reuter is to be taken as in any way an accurate picture—and we repeat that, against our first impressions, we are convinced of its truth of observation—there is not only an important difference between the "woman who did" when she was young, and the same woman thirty years later; there is also a really fundamental difference between her and her daughters, due to more than the customary misunderstandings between maturity and adolescence. It is a difference that seems inherent in European, or at least, since we are reviewing a German novel, let us say, German civilization. Perhaps a short summary of Gabriele Reuter's work will serve to make the point clear.

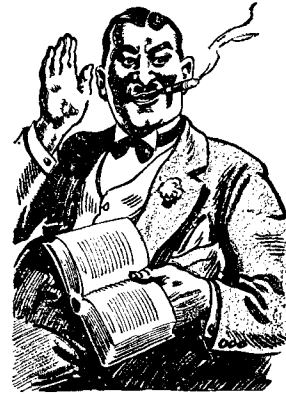
Dorothee, daughter of conventional people, marries the brilliant archaeologist Professor Peter Cardenius, not before, however, she has, in a moment of abandon—"the woman who did"—had a child by him. Far away in a remote part of Greece, however, this defiance of convention is easily kept a secret, and an apparently successful married life follows, marred, towards the end of Peter Cardenius's life, by a jealousy on his part for which there was no serious cause. The mother, the joys of independence over, devotes herself to bringing up her two daughters, Petra and Helge. The elder comes to maturity at about the beginning of the war and marries a man of sceptical, materialistic outlook, from whom she parts, and whose child conveniently dies (the novelist, we have calculated, escapes from no less than four awkward situations by letting her characters die). In all the excitement of the war, the uprooting of standards, the stimulation of emotions, Petra gradually becomes completely abandoned to luxury and pleasure. Whereas, however, her mother had felt the departure from conventional morality to be a defiance of a standard, Petra seems to have no such consciousness; moreover, the ring of liberty and successful emancipation in the experience of the mother seems wanting with the daughter; with her it is sheer, conscienceless abandon.

The really tragic figure however, is the mother. Her hands are tied, not only by her own adventure, the knowledge of which has come to Petra's ears, but by the fact that not only has she cast down the standards of her parents, but by doubts of the value of her own "ideals" of liberty. The moral agnosticism of the age has entered her soul and paralyzed her action. To her second daughter, the beautiful Helge, she clings more closely. The child is young and innocent; a naïve love-story is all her experience, but her very ingenuousness attracts the passionate, decadent Les-cinska, and it looks as if she too were on the brink of the moral and emotional abyss into which Petra, deserted by the millionaire to whom she had given herself, eventually falls. How unravel this problem? Gabriele Reuter simply does not; she lets Petra marry respectably, and Helge, in whose future we were getting interested, is killed in a motor-accident. The technique is old-fashioned, so often is the style, but the situation is vivid and as a popular, but not absurdly romantic, summing-up of a certain phase of German social life in the last thirty years, the novel is well worth reading.

By a regrettable oversight "A Dictionary of English Pronunciation with American Variants," which was reviewed in the last issue of the *Saturday Review*, was credited only to the English publishers. The book has been brought out in this country by D. Appleton & Company.

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## Points of View

### Duty and Desire

To the Editor of *The Saturday Review*:  
SIR:

Dr. Henry Seidel Canby writing in *The Saturday Review of Literature* some months ago of Quakers and Puritans, said:

"It is, indeed, not the ethical formula for making everybody good that is the chief legacy of the Puritans, nor, except in weak forms, their dominant fear of the passions. Nor is it their anti-estheticism, for in that, if they were blind to color and deaf to music, their intellectual sense of proportion, their appreciation of decorous beauty, is manifest in their furniture, their houses, and most of all in the exquisite order of such of their villages as we have not yet destroyed. Nor have the ideas, which intellectuals usually leave behind them, in this case survived in any consistency. No, it is a mental habit which New England chiefly gave to the United States, a deep-lying will to achieve and accomplish, essential at first to all Calvinists who could never know whether they were of the elect or the damned unless they strove unendingly, and in the decline of Calvinism became a will to succeed in any fashion, not to lie down and take one's ease, not to be content with what one was or had, never to cease trying to rise in the scale, which in a hundred forms, many degenerate, some admirable, is a part of American strenuousness throughout history. The aim was lost or transmuted, the will, the habit, the custom of energy remained.

"That the influence of a pioneer environment with its obstacles which had to be overcome was great in this, I of course do not deny, and that boundless opportunity in the same environment also called forth the will is obvious. Nor do I forget the later Scotch-Irish whose equivalent doctrine had like effects. Climate too has been a factor. The more carefully one studies American literature, religion, and social history, the more evident and the more continuous does this mental habit appear. And in both its ethical and unethical forms—whether in the reforming clergyman, or the American undergraduate strenuous beyond comparison in the pursuit of his own ideals—it is essentially Puritan (as Keyserling incidentally has recently stated) and specifically in America owes its strongest impulses and immediate origin to the leaders of New England thought who were the strongest moral and intellectual force in our early history."

I take it that the chief aim of God, nature, or evolution is the voluntary development of consciously molded character, constantly salted down into subconscious strata, but with new characteristics always in the making.

If the development of character is the aim of evolution the Puritans were right in refusing to "lie down and take one's ease," or to be content "with what one was or had," and in never ceasing to try to rise in the scale.

The man who at or prior to his prime, when he has developed his full faculties, lies down content, will become stationary and then retrogressive. Instead of gaining more character, he will start losing that which he has already gained.

In the matter of character development, I take it as my starting premise that the Duty-will must be supreme over the Desire-will. In the formation of character the two wills may struggle in the early stages of the contest, but unless the Duty-will shall eventually dominate, the character will not grow. Long continued dominance of the Duty-will finally remolds the Desire-will into an agent of its own. When that stage is reached, there should be an acquisition of new duties, or the Duty-will will tend to atrophy. The Desire-will left to its own devices and unchecked by the Duty-will will cause men to degenerate into beasts. The Desire-will alone will never raise beasts into men. Rome probably began its real decay at the point where the Roman Duty-will had decayed or been definitely conquered by the Desire- or Pleasure-will.

This observation holds true through all evolution. It is the species which is gripped and driven by some will or instinct higher than its desires that is growing or developing. It is the pleasure-led species which is moving toward extinction or decay. There are many forms of incentive operating upon the Duty-will, such as patriotism, love of offspring or mates, compassion, sympathy for others, and so forth.

Perhaps the highest form of duty-incentive is an unselfish patriotism to God known as Faith, although it may be that pure altruism, where it is secret and not seeking popular acclaim or other reward, may run patriotism a close second. Where altruism is coupled with a belief in Materialism it is perhaps even a higher or less selfish thing than Faith. But the point is that the demands of character-growth require that in all man's crucial combats between Duty and Desire, the former shall triumph if the character is to maintain its integrity. This does not mean that Duty shall assume the task of thwarting or stamping out Desire. Such a course of conduct would produce a dour and terrible character, one all out of balance. No; Duty should work with and use Desire, letting the latter grow, merely guiding it now and then, and subduing it only at the Waterloos and Marengos of life.

The Puritan made the mistake of not letting the Duty-will work only eight hours per day and then giving the Desire-will rein for a few hours of recreation before sleep. The apotheosis of an unbalanced or overgrown Duty-will is usually a John Calvin or a Jonathan Edwards, while the apotheosis of the Desire-will is a Falstaff—a sheer bundle of uncontrolled passions and appetites. A man who is dominated by his desires descends towards animality. As he learns to regulate or control his desires (not to starve, but sanely to exercise and even normally to satisfy them) he rises in the scale of mankind.

CRICHTON CLARKE.

New York City.

### A Neglected Work

To the Editor of *The Saturday Review*:  
SIR:

Somewhere you have said—it was quoted in the Oxford Press *Periodical*—something to the effect that *The Saturday Review* feels a special and personal responsibility for such books of real genius as may get lost in the shuffle.

This declaration ought to make you the very magazine for me to write to regarding a work which can stand alongside the classics of any literature and yet which is unread by all the *literati* of my acquaintance and generally, I believe. I am sure it would make a special appeal to you.

I refer to the "Labyrinth of the World," by Komensky (1592-1671) more commonly known as Comenius. And my special reason for referring to it at this time is that while Count Lützow's translation will give you a good idea of the work it is not an adequate translation.

The need for a better has been supplied by my friend Dr. Spinka of Chicago. But publishers have not rushed for his manuscript. It is a juncture at which I feel you might have something to say.

A. J. R. SCHUMAKER.

Pittsburgh, Pa.

### A Derivation

To the Editor of *The Saturday Review*:  
SIR:

The review of Ewers's "Der Zauberlehrling" (in the *Saturday Review of Literature* for July 16, 1927) omits what seems to me an important though small matter, the derivation of the title. Most well read Germans would at once think of Goethe's short poem by that name, and could infer from it, in general terms, what would happen in the story.

CLIFFORD H. BISSELL.

### The Copeland Reader

To the Editor of *The Saturday Review*:  
SIR:

Mr. Gavit, reviewing the Copeland Reader, wonders why it includes translations only from Hebrew and Greek, not also from French and German. I suggest two possibilities: (1) Mr. Copeland's purpose required that the translations be well done; exceptions to the rule that all translations are ill done are rare; the greater lapse of time has given opportunity for a larger number of tolerable translations to come into existence, and to be sifted out by the survival of the fittest, in the case of the ancient languages; or (2) Mr. Copeland thought the students might read their French and German in the original, and get merits which would only be damaged by knowing the passages first in translation, but he despaired of their reading the Hebrew and Greek in the original.

STEVEN T. BYINGTON.

Ballard Vale, Mass.