

if they seek to coöperate in working them. The problem of the public is above all the consequences which flow from this inadequacy. Professor Dewey's approach to it clarifies at least a part of the issue. But I doubt whether an improvement in the method of social enquiry, valuable as that would be, is really more than an incident in a much bigger campaign.

Prince of Thieves and Poets

THE ROMANCE OF VILLON. By FRANCIS CARCO. New York: Alfred A. Knopf. 1927. \$5.

Reviewed by THEODORE PURDY, JR.

THE choice of a novelist, Francis Carco, to write the life of Villon for the series, "Le Roman des Grandes Existences," which is being brought out by Plon in Paris and by Knopf in New York, is highly understandable. The known facts of Villon's existence are few, disconnected, and sometimes contradictory. We are sure that he was born in Paris in 1431; that he studied and obtained the rank of clerk; that he loved Catherine de Vauzelles, killed for her sake a priest named Sermaise in 1455, and was thrice arrested, being rescued first by Charles d'Orléans, then by Louis XI, that he led a Bohemian life in the taverns of Paris, robbed the Collège de Navarre, and finally disappeared from view, leaving behind the most touching, the most truly alive, poetry that has come to us from the Middle Ages. The best evidence of his hardships and of his unhappiness lies in his poems, while a vast amount of romantic nonsense has been written about his life, and will no doubt continue to be written. M. Carco has furnished forth a readable and workmanlike portrait from these biographical scraps, however. Faced by a problem of insufficient and hackneyed material, he has resorted to the novel form, adding incidents from his own imagination whenever the tale requires them, but the margin between fact and fancy is carefully spanned and there is due respect for the probabilities throughout.

His Prince of Thieves and Poets is far from the dashing figure of the plays and pictures recently displayed in America. Carco's Villon is weak, fond of pleasure, idle, unable to master life. His poetry wells up in the rare moments in which he is granted pity and understanding—a pity strongly flavored with irony. He knows misery, hunger, degradation. There is a theatric element in his sudden changes of heart, in the sudden production of his ballades at crucial moments in the narrative. Yet where we know little, there can be no harm in making that little effective. Such a Villon, however different from the verities, is never offensive to the reader of the ballades, whatever the inward conception of the poet may be. A master of modern argot, Carco has succeeded equally with the street life of the fifteenth century, providing a convincing background for his ineffective ruffian and prodigious rhymster. The whole story moves and has actuality. Carco is not bold enough to attempt any explanation of the astonishing paradox presented by Villon's existence and Villon's poems, but at least he shows us the paradox very neatly indeed, without descending to fantastic invention. The poems, which constitute, after all, the sole final authority on the subject of their author are often introduced in the text with pleasant effect. Hamish Miles has translated M. Carco's book as it deserves to be translated, which is extremely well.

Mark Twain's own drinking horn, presented to him by the student fraternities of Heidelberg in 1878, is at present on sale at one of the bookshops of New York. It is a beautiful specimen of the carver's art, taken from a magnificent animal about forty inches long and about six and a half inches in diameter, wonderfully carved. A rare horn, likely selected from among the choicest in Germany, it has a silver border around the brim, engraved "Heidelberg, Juli, 1878," and bearing a silver-plate, about the size of the old-fashioned name plate on private dwellings, engraved in old English large script "S. L. Clemens."

These horns hung in the place of honor in the main assembly hall, near the swords and other dearly remembered relics, and were used at solemn occasions only. Often long after the departure of the original owner, after his death, in order to drink to his memory, to feel his presence in spirit nearer and more real, the horn that bore his name was called for, and reverently handed from hand to hand.

The Bifurcation

I HAVE told you before about one of my favorite authors, M. Chaix, the compiler of French railway time-tables. (His name, by the way, is pronounced something like *Sheeks*; or at any rate if you so pronounce it the old ladies at the kiosks along the Boule' Miche' know what you mean). But the subject is far from exhausted. This time I brought one of his monthly *livrets* home with me. I shall keep it as a precious souvenir. If ever life seems complicated, I shall repose myself by considering the courageous way M. Chaix expounds and anatomizes the problems of European travel. The preliminary thirty pages or so of his *livrets* really constitute a philosophical essay on Civilization. In manner and method they are a perfect little microcosm of the French spirit. It is sad to me to reflect that so many travellers pick up their technique of voyaging haphazard, from porters and concierges and minor functioners. They should visit the well of doctrine itself. In the beginning should be the Word; the Word of M. Chaix.

Hear him, for instance, on the problem of Customs Examinations at frontiers. I translate as strictly as possible, so you may observe M. Chaix's mind at work:—

In view of avoiding all difficulty and all delay, at the time of the passage at the frontiers, the Voyagers have interest to make to the agents of the customs, declarations exact and complete of the contents of their baggages.

Notably there must be declared: habilitmentary effects and whatever objects in a new state, jewelry, precious stones, tobaccos, cigars and cigarettes, stocks and movable values, provisions to be consumed.

In principle, the customs visit takes place in the interior of the locality arranged for this purpose in the building of the frontier station. The Voyagers are required to present at that place all their unregistered baggages and to assist in person in the visit of the registered baggages.

By derogation from this rule, and by exceptional concession, the Customs agrees, for certain international and intercircular convoys, to effectuate its visit in the train itself, in the course of its march or during its arrest.

This measure being taken for the convenience of the voyagers, they are expressly urged, in order to activate the operations, to facilitate the duty of the customs-agents, particularly to prepare the rapid opening of parcels and to lend themselves to the accomplishment of the formalities.

The Customs holds by law the right to visit the contents of all baggages, to proceed to an integral visit of the train or to choose one or more compartments and submit them to the integral visit, to effectuate researches under the cushions, benches, etc., without the voyagers being justified in seeing, in these measures, any particular suspicion toward themselves.

If you neglect to study M. Chaix, embarrassment is sure to ensue. Take the case of some friends of mine who embarked, one warm summer evening, in that "international convoy" that leaves Geneva at 21 hours 40, due in Paris at 9.10 the next morning. About 8 o'clock they proceeded comfortably to the station, where they dined leisurely and well. I don't suppose there is anywhere more gratifying victual than that served in the large stations on the P. L. M. railway, and the buffet of the Gare Cornavin in Geneva is one of the best. Also these young people had a small overplus of Swiss money which they thought they might as well blow in. Exhilarated by some kind of ice-sculpture with an electric light inside it, which the head waiter was carrying about, and by the anticipation of their first night in a wagon-beds compartment, they dined prosperously. They mounted into their snug cubicle of the wagon-beds—one of those delightful cars that put our sleepers to shame, and which, with a great air of originality, our American railroads are now beginning to imitate. The berths were made up, and there did not seem to be anything to do but turn in. (The club car is an idea that the Wagon-beds Company hasn't yet thought of.)

This young couple, I repeat, had not taken the precaution of reading M. Chaix, who would have warned them that the Customs would effectuate its visit at Bellegarde, at eleven o'clock. Drowsy with vintage and victual, it seemed hardly worth while to take the trouble, in their small alcove, to open their laboriously compressed suit-cases and take out nocturnal gear. Trustful of the naperies of the Wagon-beds Company and in all Godiva's simplicity, they climbed each into a berth. Only those inexperienced in the fatigues of travel will reproach them.

All well and good. It was a dulcet moony night,

they slept. But in the prime of nescience, at Bellegarde, arrive the customs agents, banging on the door. This, apparently, was one of the compartments chosen for an integral visit. Unaware of M. Chaix's kindly warning, these voyagers, singularly defenceless beneath their blankets, were appalled by requests to rise and open their baggages. Their modest reluctance to emerge, their anxious Anglo-Saxon orbs peeping shyly from cover, seemed to stimulate in the agents of the douane a desire to effectuate researches. There was some ominous jape uttered about *coucher* and *cacher*. It passed off into merriment, as things so often do in France; but for a few moments the victims felt rather like an illustration for *La Vie Parisienne*.

I have told you how Mr. Chaix's kind heart shows itself in his instructions for the transport of dogs and children, and his reductions in fare for "numerous families." The same generous solicitude appears in his arrangements for travelling invalids. It is almost worth while to be taken ill while travelling in France, for this is what you can have:—

A wagon-saloon comprising: a great compartment for the invalid, a compartment of saloon-bed with linen, a compartment of ordinary saloon-bed, a sofa-bed, a cabinet of toilet (adjoining the compartment of the invalid and arranged to be used as a kitchen). This wagon-saloon is only rented as a whole, on the payment of the price of 16 places of ordinary saloon-bed. Ten voyagers, at the most, can take their places in this carriage.

I like M. Chaix's idea that the invalid can have ten people with him in his little saloon, to keep him from the feeling lonely or depressed. I can just see them all in there, having a grand time; the men wearing grey gloves. It is going to be awkward, though, if the malady takes a turn for the worse so that you can't travel on the appointed day:—

If the wagon demanded for a determined day is not utilized, by the fault of the voyager, until a date posterior to that primitively indicated, the Company may: either cancel the reservation, in which case the sum of 200 francs poured out as guarantee is acquired by the Company; or reserve the wagon-saloon until the new date of departure on the payment of 281 francs for each indivisible period of 24 hours.

M. Chaix's foresight for his flock covers all possible eventualities. Suppose (you know how uncertain life is) you have bought a ticket of Going and Returning, and you find you want to stay longer than you expected. Very well: first you look up the table of Durations of Validity. If your trajet, for example, was one of 401 to 500 kilometers, your validity endures six days. But you have a Faculty of Prolongation of the Duration of Validity. This Prolongation may be single or double, by the payment of a supplement. But in all cases the voyager must pay the supplement before mounting the train, in default of which he will be considered as a voyager without a ticket. Be careful also (M. Chaix is helping you all he can) to make sure just what Feast Days may intervene in this period of Prolongation of Duration of Validity. If, for instance, the Feast of Branches (which sounds to me like Palm Sunday) comes along, then your validity terminates positively at the last train of the second Thursday after Easter, no matter what the length of your trajet.

My private advice to you is, Never buy a ticket of Going and Returning. It is sure to mean trouble sooner or later. Wednesday of the Cinders or Monday of the Pentecost is likely to break in, and something will happen to your validity. If you are going to a thermal, climatic, or balneary station, also, you will have to look up the tables in a special tariff.

Of course the people who buzz along in through trains miss a lot of the fun. They miss their Faculty of Intermediary Arrest; they miss all the charming courtesies that happen in a Station of Bifurcation:—

When, in a station of bifurcation, a voyager fortified with a through ticket must wait more than 20 minutes for the corresponding train by which he ought to continue his voyage, he can be authorized to go out of the station until the hour of departure of this train. In this case, the chief of the station or the agent in control of the tickets inscribes on the voyager's ticket the following mention:

Valid for Train Number Date

Obviously, unless you have at least twenty minutes, it is better not to leave the station. M. Chaix, like a true Frenchman, does not like to see you take your aperitive in a hurry.

We had an hour and a half, between trains, in the enchanting old town of Bourg, and I was wondering, when we went out to wander a bit, what was all the autographing and pasting of little slips on our tickets. Then I realized the truth, and was thrilled. I was doing just what M. Chaix had so often been telling me I had a right to do. I was exercising my Faculty of Intermediary Arrest in a Station of Bifurcation.

CHRISTOPHER MORLEY.

Joseph Scaliger

Edited by GEORGE W. ROBINSON

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Books of Special Interest

Japanese Religion

A STUDY OF SHINTO, THE RELIGION OF THE JAPANESE NATION. By GENCHI KATO. Tokyo: Meiji Japan Society. 1926.

Reviewed by J. W. T. MASON
Author of "Creative Freedom"

THE Japanese have a natural capacity for reticence most nearly approached in the western world by the English. Both peoples have retained to a greater extent than other modern nations the genius possessed by early man for putting desire into accomplishment under subconscious direction, without large reliance on self-conscious, academic logic.

It is natural, therefore, to find in Professor Kato's study of Shinto more that is implied than is written. A restraint in analysis is ever present and will puzzle the western reader unfamiliar with the power of the unexpressed thought in Japan. Professor Kato has charge of the chair of Shinto at Tokyo Imperial University. He has made a number of previous contributions to the modern study of his subject and is the author on Shinto in the new edition of the *Encyclopædia Britannica*. His present book is a welcome effort by a Japanese scholar to interpret Shinto in the English language in terms of western "higher criticism." But, to read Professor Kato's volume only in the surface sense of the printed words would be to acquire an inadequate understanding of the elusive though profound spiritual power exerted by Shinto during the thousands of years of its existence from primitive to modern times. Professor Kato's courteous respect for Western scholarship causes him at times to seem to regard the Shinto understanding of Reality too modestly.

Western psychology is giving increasing study to the mystery of the subconscious. In the orient, the subconscious is no more mysterious than the self-conscious or than life itself. The powerful Zen sect of Buddhism, the religion of the silent but highly efficient and self-confident Samurai, teaches that truth does not have to take the form of self-conscious expression to prove itself. Zen relies, rather, on inner, unexpressed harmony of mutual understanding for the disciple to interpret the subtle symbolism of the master's teaching.

So it is with Shinto, which long preceded Buddhism in Japan, giving to the newer spiritual doctrine a creative power inoperative in other Buddhist countries and continuing today to unite the Japanese nation, spiritually, as does no other bond. So deep is its influence that Professor Kato says Shinto will endure as long as Japan exists. Shinto, or Kami-no-michi, is usually translated as "The Way of the Gods." But Kami, interpreted as "Gods," loses its unique meaning. There is no Japanese word for "Gods" in the western sense. Kami signifies chiefship or what is predominantly powerful, with an additional spiritual valuation baffling to western phraseology. Michi, "The Way," is related, in modern philosophy, to the Bergsonian principle of creative evolution. That is to say, "The Way" comes into being by man's progress through the unknown. "The Way" never terminates but ever presses forward. "The Way," in the making, spurs man's venturing ambition to seek the new, and conquers only as man creates "The Way" by his own efforts.

So, Shinto, "The Way of the Kami," implies an intermingling of relationship between the spiritual and the material, the latter evolving out of the former, no infinity dividing them. The Kami, who are spirit but not omnipotent, did not create the world nor do they preside over its destinies. Rather, through their earthly descendants, they (that is, spirit) evolve mundane existence, and the earthly dead become Kami themselves, as Hirata Atsutane, famous Shinto commentator of a century ago, emphasized. Thus, Shinto is not polytheistic. Nor is it pantheistic, for it places strong emphasis on individual effort and self-development. More than anything else, Shinto symbolizes the response of the soul to its subconscious understanding that life is the objective evolution of omnipresent, individualistic spirit.

Shinto regards all life as spiritual and so offers no religious rules to its followers, a fact that puzzled the early European investigators after Japan was opened to the west in the last century. The meaning of Shinto was discussed at a meeting of the Asiatic Society of Japan, in Tokyo, in 1874. The minutes of the meeting show that the British Minister, Sir Harry Parkes, "ex-

pressed the disappointment which he, in common with others, had felt in being unable to learn what Shintoism was. Japanese, in general, seemed utterly at a loss to describe it."

A missionary, the Rev. Dr. Brown, further showed, contemptuously, that Shinto "contains no system of morals, discusses no ethical questions, prescribes no ritual, nor points to any god or gods as objects of worship. All the essentials of a religion are wanting."

The subconscious power of spirit, making man ethical by an inner sense of spiritual values rather than by sophisticated reasoning was not then understood as a fundamental doctrine of Shinto. Westerners with larger capacities for sympathetic study gradually applied their talents to the difficult subject, the movement culminating in a striking article in the *Hibbert Journal* for April, 1921—not yet sufficiently known to Shinto students—wherein Dr. Thomas Baty, British Adviser to the Japanese Foreign Office, described Shinto, with deep insight, as:

The path of the ideal. . . . Its one precept is "follow your heart's dictates"—in other words, "Respond like a needle to the pole to the impulses of your conscience;" and, reverence, it adds, all that has given you a conscience to follow. . . . Japanese religion, therefore, like the Greek, starts with the conception which modern religion is slowly tending to approach. It discards particular dictates; it has no place for casuistry. If the heart is right, all is right—and its sole concern is to see that the heart shall grow in virtue through the sweet influence of home, in reverent admiration of all that is lovely and exalted.

Shinto offers an unexplored wealth of possibilities to research students concerning the workings of the subconscious mind when primeval man was not weighted by materialistic intellectualism and so was closer to spiritual truth than now.

Economic Studies

AN ECONOMIC HISTORY OF MODERN BRITAIN: The Early Railway Age, 1820-1850. By J. H. CLAPHAM. New York: The Macmillan Company.

THE ENGLISH CRAFT GILDS: Studies in Their Progress and Decline. By STELLA KRAMER. New York: Columbia University Press. 1927. \$4.

Reviewed by N. S. B. GRAS
Harvard University

DR. CLAPHAM, well known for his works on modern economic history, has found time in the midst of heavy tutorial duties at Cambridge to undertake a three-volume economic history of modern Britain. The first volume has already appeared. It is a well-ordered compendium of facts based largely on secondary sources but at strategic points on primary material as well. It is a chronicle rather than an interpretation, appealing to the advanced student rather than the novice. The spirit of the book is historical, the interest economic.

The author follows the traditional topics—agriculture, commerce, industry, money and banking, state regulation, labor, and population. There is a rather smooth spread of emphasis.

The author argues that the Industrial Revolution did not cause the increase in population, which he thinks due not only to a higher birth rate but to a diminished death rate. Using the statistical evidence of Silberling and others, he demonstrates that the Industrial Revolution, when at its height, 1820-50, was not accompanied by a diminution of *real* wages.

Things just happen in this book. They come from nowhere and they lead nowhere. There are sober judgments but few challenging views. There are poignant thrusts and isolated sallies without any affectation of style. Quotations from contemporaries are numerous and well chosen.

Miss Kramer, favorably known to students of economic history for her earlier work on guilds, has sought to trace their later history. She turns from the institutional approach of Gross to the functional point of view of Unwin, though without fully making the transition. Indeed one prime criticism of her book is its failure to correlate effectively the decay of business men's associations with changing industrial and commercial organization.

Miss Kramer's thesis is that not the state but the town killed the guild system. When the guild system of warring craftsmen and monopolistic merchants disturbed the peace and ran counter to the well-being of the town, the town turned and destroyed not so much the guilds as their monopoly and right to regulate trade and industry. In this, the

modern free-trade movement, be it noted, was born in England, later extending to other lands. Of course, what we want to know is why the warring guilds of the fourteenth century were allowed to live, while those of the sixteenth and seventeenth were emasculated. For the answer to this question Miss Kramer has given much weighty evidence, though she hardly clinches the point. To the reviewer it seems that the fundamental explanation lies in the widening of the market with its distant overseas connections, its larger business units, its mercantile specialization, and its concentration in London.

Miss Kramer's book is about one-third footnotes. Here is valuable material for which all in the field will be grateful, though they must regret the lack of an adequate index to the same. Most doctors of philosophy write nothing beyond their required theses. Here is an exception. If a reviewer be permitted to express a hope, it is that the author make a comparison of the decline of English and Continental guilds.

Raising Rural Standards

FARM INCOME AND FARM LIFE.
Chicago: The University of Chicago Press. 1927. \$3.

Reviewed by NELSON ANTRIM CRAWFORD

THREE years ago the American Country Life Association and the American Farm Economics Association propounded the question: Is increased farm income the cause or the result of a desire for higher standards of rural life?

Familiarity with modern thought about the nature of things instantly suggests the pertinent fact that any event has not a cause, but causes; not a result, but results. The answer to the inquiry—conducted by means of a symposium arranged by a committee—is, therefore, what might have been predicted in advance; namely, that increased farm income and a desire for a more satisfying rural life go together, neither sustaining regularly a causal relation to the other. In other words—

The family, community, or country, which devotes itself solely or chiefly to the gaining of wealth with a relative neglect of the social values of life, will to that extent deprive itself of the highest satisfactions of life and in the long run will be unable to compete with those which have improved their opportunity to acquire more of life's social values. On the other hand . . . no social group can attain a higher culture without increasing its economic efficiency and providing for the distribution of its increased income so that it will produce the largest social welfare.

The somewhat obvious character of this finding does not deprive it of value. The obvious needs to be reiterated, especially when it concerns a situation, such as that of agriculture, about which there are many fixed ideas and in which there are many workers looking for panaceas.

Nor does the bald statement of the conclusion suggest the numerous useful and stimulating discussions of various phases of farm income and farm life. They well repay a careful reading of the book.

Such questions as these are treated with a wealth of suggestive data and comment—and, fortunately, without, as a rule, an attempt to supply categorical answers: What are the fundamental satisfactions in farm life? What is the standard of economic efficiency in agriculture? What is meant by "a good living"? What is the relation between agriculture and industry? What are the social effects of tenancy? What is the social significance of the cooperative movement?

The main criticism that may be made of the volume is that it is, on the whole, somewhat academic. Analysis of the authorship of the forty-six discussions indicates the probable reason. Twenty-five are by present or former college executives and professors, eleven by government officials, five by members of institutions for research, two by editors, two by officers of farm organizations, and one by an officer of a health organization.

Here, obviously, are scholarship, technique, sympathy. One cannot but feel, however, that the symposium would have been improved by the introduction of a generous proportion of articles by practicing farmers. The growing complexity of agriculture is tending to develop an agricultural priesthood. Perhaps this is necessary, but it will always be worth while to hear from the laity. The everyday farmer does not know the language of economics and sociology, but he knows the concrete problems that he faced this year and last year and the year before. And these are salutary things to be reminded of in any agricultural discussion.