

# The BOWLING GREEN

## A Place in the Stars

**T**HE *Evangeline Adams Guide for 1933*, a general astrological forecast for this new year, makes excellent reading. (Dodd, Mead & Co.: \$2.00). It was largely completed, the publisher tells us, before the death of Miss Adams some months ago. No one can be a practising astrologer for forty years, as Evangeline Adams was, without the exercise of much wary shrewdness. Some of her predictions are eminently safe—e. g. that June will be a month of many marriages, that July will be a good time for vacations, and September will show much activity in the theatres. No very intensive study of the planets is required for these suggestions.

But in the somewhat sombre mood of this newest of our perplexing years, we were inclined to go into the matter more curiously. Besides general predictions, the *Evangeline Adams Guide* offers specific counsel which the individual can work out for himself, based on dates of birth. The *Bowling Green* looked up with some care the influence the stars indicate for this department during the months to come. Some of the prognostics are amiable; others alarming. The best way we can check them is by making a memorandum. Certainly the first of Miss Adams's predictions has been verified in the first week of the year. "In my forty years' experience," she said, "I have never known a conjunction of Mars and Jupiter to fail in bringing unseasonably warm weather. It also usually brings an outbreak of fires and thefts." The springlike temperature of the first few days of January was common observation in these parts; also the extraordinary episode of the burning of the French steamship *l'Atlantique*.

The first three weeks of January, Miss Adams said, would be pretty good for business; people will be in a buying mood. But this will not last long: about the 8th of January "Jupiter turns retrograde," and this, it appears, tends to slow things down. The last week of this month is more favorable to research and meditation than to activity. She anticipates "considerable agitation over religion" during the month, "and even a tendency toward fanaticism." The public mind during January is likely to be even more than usually susceptible to irritation. We have found this so already in our own case. As against which, referring to the signs of our private horoscope, we note that during the last 18 days of the month the Green will be "under friendly vibrations of Venus."

Miss Adams's forecast for February is not encouraging. She predicts labor troubles, agitation by the unemployed, and the need of coöperation on all sides. The Green itself, we learn with some nervousness, "will be strongly under the depressing Saturn with particular application to finances." This is apparently the beginning of a long period during which Saturn will have the better of us. The only consolation is that there are some counter-irritants. Persons of our particular nativity will also be under a friendly vibration from Mars, which is likely to give us "greater energy than has been the case in several months." But Miss Adams wisely remarks that this aspect in itself will mean little unless we "take advantage of it by intelligently perfecting our plans."

March also looks dubious to the stars. "The influence of the erratic, revolutionary planet Uranus will be prominent." Miss Adams says that the unexpected will be the rule, and it does not promise to be a propitious month for the Presidential Inauguration. For the Green itself, it will remain under the "debilitating" influence of Saturn throughout the month of March. This means that our powers of resistance will be at a low ebb and our physical functions will be sluggish. "You may be mis-

understood and blamed for things for which you are not responsible; be diplomatic and in every way avoid criticism. This is likely to be a depressing time and must be borne philosophically."

At this point we were beginning to get uneasy. Perhaps March would be a good month for vacation? But Miss Adams is more hopeful about April. Uranus will be in conjunction with Venus, "an aspect especially favorable to the affairs of Government" (which certainly will need it). It also looks good for inventors, oil industries, moving pictures, advertising and publicity. This, for some mysterious reason, is said to be due to the influence of Neptune. April will be a vigorous, excitable month, and there is some danger (Miss Adams believed) of the clergy again getting out of hand, "taking a too aggressive attitude in their expressions in the pulpit or the public press." The Green will again be under the gloomy sway of Saturn, but this is somewhat offset by a "constructive and beneficial vibration" from Jupiter. But even this has its perplexities: "This aspect usually causes one to take on weight."

In May, we are glad to learn, Jupiter ceases to retrogress and turns forward in his orbit (May 10). This, Miss Adams said, "is a powerful influence for progress. In my forty years' experience I have never known business to prosper very greatly while Jupiter was retrograding." This also checks fairly well with our own private prognostication, which has long been that things will begin to pick up about the time of the Chicago World's Fair. Miss Adams forecasts a definite business improvement for May, and that "great common sense will prevail." But after the 22nd of the month there is likely to be "an element of scheming and duplicity." This is ascribed to "the vibrations of the mystical Neptune." For the Green itself, we are still "adversely aspected" by Saturn, but can fall back upon the friendly push of Jupiter. May 1st to 14th, also, we get another smile from Venus: we shall need it by then. But it is in the first eight days of June that things begin to look better. There will then be a "friendly relation between Venus, Mercury and Uranus, which favors writers of romance, inventors, advertisers, salesmen, artists, etchers, and engravers."

We should enjoy going on with this, but presumably most readers will prefer to look up *Evangeline Adams's* book for themselves and figure out their own place in the stars. Perhaps by the time June arrives we may be able to look back on these notes and see how far we have been able to avail ourselves of the astrologer's warnings. Certainly we have an open mind in these matters. We used to think there was nothing in it. Then, some years ago, an astrologer wrote out a very careful horoscope for us. We thought its findings extremely improbable; we put it in a filing case and forgot it. Two or three years later we found it again by chance; and were dismayed to note that several of the most improbable warnings had come literally true.

Miss Adams, and her staff who continue

her work, are too sagacious to suggest any attitude of fatalism for their clients. They say, these are the harmonies or difficulties indicated. By moving with the rhythm of events, rather than struggling against it, you may come nearer your desire. There is nothing necessarily occult or yogish about their doctrine. This seems to me a sincere and intelligent book; often naive, but engagingly so. In the long run the astrologers have probably had as high a percentage of correctness as the Investors' Services and the Technocrats.

"We are rapidly approaching the beginning of the Aquarian Age," Miss Adams wrote. Though when she said rapidly, she may have been speaking in astrological terms and perhaps meant another thousand years? The Aquarian Age "is an age of coöperation and reason. The sign Aquarius is the most humane and unselfish sign in the entire Zodiac." One of humanity's most ingrained habits is its passion for attaching names and labels. By the time we have learned all the names of phenomena it is too late to do anything about them. It doesn't much matter whether the imagined Good Time is called Aquarianism or Decentralization or anything else provided we make some progress toward it. Whether we call it Astrology or whether we call it a Hunch, our star-students have at any rate divined one profound truth: that the chances of getting through the traffic are best for the man who waits until the light turns green. Only occasionally, in the training camps of statesmanship, does a ball-carrier emerge who has an instinct for picking holes in the interference. For ourself, when Miss Adams tells us that our destiny in 1933 depends on the extent to which the vibrations of Saturn and Jupiter neutralize each other, we promptly identify those two as our old friends Indolence and Energy. They have met before.

### JUXTAPOSITION

(A translation from the Chinese)

The pack of cards showers down on Alice, She takes her bows with serene gravity, The imperturbable black kitten blinking green eyes From the crook of her arm. The Mandarin proceeds with measured tread To the harmless necessary basement. Horror on horror's head! What is this in the Civic Repertory's chaste temple of the arts? "Dr. Wharton, Same old moderate fees."

EARLE WALBRIDGE.

Among our Oriental gems, the kohinoor is a New Year letter received by Houghton Mifflin Company from a Japanese bookseller. He writes for catalogues and also seizes the opportunity to elucidate the Manchurian situation. Most satisfying of all is his description of the Monroe Doctrine.

DEAR SIR:

I thank you for your every year's kindly many obligations, which is being composed of several catalog Illustrated booklet-phot. review-poster, price list, concerning the scientific development and their compliments, and other hand leading now numerus magazine.

I present you some picture card of our new national park review, painted by our artist authors, and enclosed here.

I have now some honour to reports you

regarding our recent Manchuria and Shang Hai civil war as following few lines:—

After fairly big war in Shang Hai and manchuria which was indisputable chinese territory, was forcibly seized, was obsenic city and nebours, occupied by the armed forces of our Japan. And has, in consequence, been separated from and declared independent of the rest of china and established their own government, which is organizing now by the Japan and Manchuria both officers selected from their populations. Next now recognized his government under the international allians enthusiasm and Japanese authors and her nurseries. Therefore, passing now anxiety cloud between few months, our nations received favoured with kindness by the grace of god, and being encouraged owns profits and eternal racing affairs, or her reconstruction for far east civilizations and it's relative nursery.

Please lead us our both infancy or populations and rend us your Europeans eternal treaty on Monroe's white pigeon-breast hope.

Again please send me your every year's new catalog and illustrated booklet and etc.,

Praying and hoping your's new year good fourtune, I am waiting here for your early presents.

An Outline of History, observed in the window of a Broadway optical shop: *Officers' Trench Periscopes*, cost the government \$67.50, for sale now \$5.50.

I am your's truly.

CHRISTOPHER MORLEY.

## Stories and Talk

THIRTEEN SUCH YEARS. By ALEC WAUGH. Farrar & Rinehart. 1932. \$2.50.

Reviewed by BASIL DAVENPORT

**M**R. ALEC WAUGH has discovered the legendary art of spinning straw from gold. The groundwork of his latest book is a series of ten short stories. As short stories go, their average level is not remarkably high. Several of them are little more than anecdotes; they run to mechanical superlatives, about "the bravest man I ever knew," or "the most patriotic man I ever knew"; one of them descends to the old O. Henry formula of demonstrating that a character will always act in one fashion, and ending the story by showing him doing the reverse, of a sudden. But out of this unpromising material, Mr. Waugh has made a book which is quite unusually readable and entertaining.

His secret is that he has strung the stories on a thread of reminiscence and after-dinner talk. He will begin to chat about his war experiences, or his visit to America or the South Sea Islands, or he will theorize a little about the younger generation; this will go on perhaps for a page, perhaps for half a chapter, but sooner or later it will remind him of something that happened to a man he knew, or a girl he met, or a fellow he heard of. The story, when it comes, may not in fact illustrate his point very strictly, it may not be formally, a remarkable story; but it is always told with the utmost skill, and one is delighted by it—it was introduced so casually, almost so apologetically, and it is after all so good. Similarly, Mr. Waugh's opinions on society since the war are not in themselves especially penetrating, but they are put with a perfection of urbanity, and a casualness that quite takes one off one's guard. The book is in fact a new form; it is a sort of transcript of the talk of a great talker, such as one reads about and longs to meet—not a great conversationalist, but a great talker, who frankly regards the rest of the drawing-room as an audience, but who, like Mr. Thornton Wilder's Princess d'Espoli, exerts all his resources to charm that audience. We do not often have a writer of Mr. Waugh's gifts content to provide pure entertainment, and when we do we should be grateful for it. "Thirteen Such Years" cannot be called an important book, but it is a uniformly pleasant book.

## The Saturday Review Recommends

### This Group of Current Books:

THE LAST ADAM. By JAMES GOULD COZZENS. *Harcourt, Brace.*

The story of a Connecticut town and its people.

THE FURTHER DIARY OF A PROVINCIAL LADY. *Harpers.*

Witty notes upon the difficulty of living the life of a writer at the same time as that of the woman who presides over a home.

BULA MATARI. By JACOB WASSERMANN. *Liveright.*

A study of Stanley which has an allegorical slant.

### This Less Recent Book:

THE DR. THORNDYKE OMNIBUS. *Dodd, Mead.*

Thirty-eight detective stories by a master of mystery tales.



# RELIGION AND PHILOSOPHY

## Recent Religious Books

THE RELIGIOUS SITUATION. By PAUL TILlich. New York: Henry Holt & Co. 1932. \$1.50.

HUMAN NATURE AND THE CHURCH. By PERCY ELLIOTT LINDLEY. New York: The Macmillan Co. 1932. \$2.

RELIGION IN OUR TIMES. By GANIS GLENN ATKINS. New York: Round Table Press. 1932. \$2.75.

LIFE BEYOND DEATH. By JAMES THAYER ADDISON. Boston: Houghton Mifflin Co. 1932. \$3.

THE BOOK OF COMMON WORSHIP for Use in the Several Communions of the Church of Christ. Edited by BISHOP WILBUR P. THIRKFIELD and the REV. OLIVER HUCKEL. New York: E. P. Dutton & Co. 1932. \$1.50.

TREASURE HOUSE OF THE LIVING RELIGIONS. By ROBERT ERNEST HUME. New York: Charles Scribner's Sons. 1932. \$3.

Reviewed by P. W. WILSON

**I**F six text books on algebra were set side by side, it would be obvious at a glance that algebra was their subject. Elementary or advanced, they would elucidate a science, exact and coherent in its accepted principles.

No less definitely do these six typical books deal with the subject called religion. Yet it is no approach to a cultural unity that they suggest but rather a bewildering over kaleidoscopic chaos. It is not a symposium. It is merely a miscellany.

Dr. Atkins is a disciple of Moody. With Northfield as his *alma mater*, he has thus felt the full force of the terrific shocks that have been shattering the stern fabric of Puritanism in the United States. Against that aggression, Bryan thundered perorations, Straton preached anathemas, Billy Sunday shakes an athletic fist, and Charles Trumbull of Philadelphia offers the witness of a profound personal piety. Despite his Fundamentalist upbringing, Dr. Atkins admits that there has been a *fait accompli*. It is as a shrewd and a serene spectator of turbulent transition that he stands upon the sidelines. Within the same confused landscape, he brings Tennessee and Rabindranath Tagore, Bishop Manning and Clarence Darrow. The merit of the book is that it achieves an appointed objective.

On the other hand, that objective is limited. It is the seething surface alone that Dr. Atkins surveys; he does not plumb the depths. Also, his survey is confined to the foreground in front of him which foreground is the immediately Protestant. He is careful not to complicate the complex by including Catholicism within his pale, nor does he pause to consider that, amid the tornado, there are churches, traditional and Fundamentalist, which define "religion's" supreme opportunity for the future—rightly or wrongly—as the preservation of faith's citadel as a refuge against uncertainties. Like the Catholic, Dean Lindley supports argument with organization. What he would build is a church. The issue that he raises is thus simple. It is stated by Dean Lindley in a metaphor that may be crude and even culinary but at least is lucid. We read:

Chefs must know what people like to eat. Fashions in the dining hall change as well as those in the ballroom. A recent survey, for example, shows that the demand for sandwiches has increased 250 per cent in ten years.

So with "the local church" which "now finds itself too tamely equipped to meet the physical expectations in this age of enhanced luxury." We must arrange "pleasing temperatures" and "deep cushions should be placed in every seat."

In this thoughtful volume, there is more than the deep cushion. Every page, tersely written, presents a close mosaic of ideas as a stimulus for thought. Yet the question to be answered is, none the less, plain. Is the Church, effective in the twentieth century, to be a kind of social synthesis of what, at a given moment in a particular locality, is held to be the need of certain individuals in that particular community? Or is it still to be the Church Universal, however that term be defined,

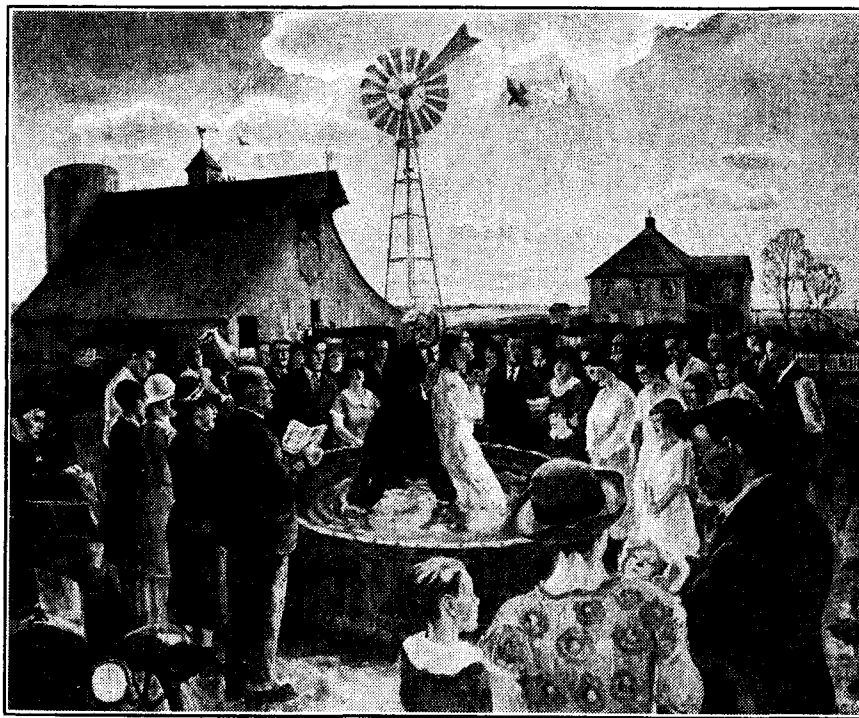
endowed with an authority not to represent but to redeem "human nature," an authority unaffected by opinions, periods, and geography? Between the two conceptions, there appears to be, as yet, no common ground.

Dr. Tillich applies to the problem the concentrated abstract in the German mind. He sees religion, not as an ecclesiastical phenomenon but—like matter itself—as a continuum, subject to absolute law. He is as much concerned, therefore, with art and ethics outside the churches as with the beliefs and ceremonial within them; he is an Einstein, seeking to express faith in the one final formula.

According to Professor Niebuhr of Yale who translates this essay, it is "earnest and profound." We agree. So also was the Athanasian Creed. But of all formulas, whether Nicene or mathematical, there have to be asked two questions: First, are they comprehensive? Does Dr. Tillich really see any further than Dr. Atkins? Is not the one as German in his outlook as the other is American? Would it be possible, for instance, to fit the Wesleys into Dr.

quently reiterated—"we dedicate this organ"—"we dedicate this house"—"we lay this corner stone"—would never have satisfied the ear of Cranmer.

There is, of course, no expectation that Dr. Hume's "treasure house of the living religions" will be used as an order of service. What he gives us, is a generous gleaning of the best that he has found in sacred writings, Christian or Hebrew, Buddhist, Confucian, Hindu, or Islamic. The attack on inspiration is answered by the plea that, in very truth, the spirit blows where it listeth. In the selection of these varied, but always impressive, passages, and in their dignified translation, reverence is associated with scholarship—and the abundance of the indices—160 pages—indicates what labor has been expended on a valuable achievement. We have here no secondary treatise about comparative religion. In its quintessence, we have comparative religion itself, and there only remains the hope that, some day, these words about peace and righteousness may become flesh and dwell among us.



BAPTISM IN KANSAS

From a painting by John Stuart Curry in the Whitney Museum.

Tillich's theory that Protestantism is an emanation of Capitalism? Secondly, ought not the comprehensive, if it is to be worth attaining, also include the comprehensible? Is religion intended to be for the many in their battle of life or is it a chess problem for the few who are so acute in their minds as to be able to understand the moves on the academic chessboard?

Mr. Addison is one of several writers who recently have appreciated religion as a facing of facts that have to be faced. He deals with death and the beyond. To St. Paul, immortality was a sure and certain hope. To Mr. Addison, it may be no more than a fascinating speculation in which one man's guess is as good as another's. In these pages, it is manifest that language frequently fails to express what belief is trying to say. Yet despite all obscurities and cruelty of dogmatic expression, here set forth in masterly perspective, we are able to see how persistent, how eager, how agonizing have been the endeavors of mankind, age after age, to peer into the abyss that lies between the here and the hereafter.

The last of these books show religion in actual operation. "The Book of Common Worship," edited by Bishop Wilbur P. Thirkfield and Dr. Oliver Huckel, is prepared and printed as a prayerbook and it expresses that return to devotion which may be described as the Oxford movement in the nonconforming churches. The book is intended to take a permanent place in the manuals of organized faith. It reveals a true liturgic instinct, a welcome breadth of social responsibility, and a sensitive respect for the instincts of piety. Our only criticism is, as it were, occasional and, if held to be of substance, it could be met easily by an adjustment in future editions. The responses—fre-

## Benedict Spinoza

BLESSED SPINOZA. By LEWIS BROWNE. New York: The Macmillan Co. 1932. \$3.50.

SPINOZA, THE BIOSOPHER. By FREDERICK KETTNER. New York: Roerich Museum Press. 1932. \$2.50.

SPINOZA, LIBERATOR OF GOD AND MAN. By BENJAMIN DE CASSERES. Courtland. 1932.

SPINOZA: A Life of Reason. By ABRAHAM WOLFSON. Modern Classics Publishers. 1932. \$3.50.

Reviewed by TEMPLE SCOTT

**T**HE four books here under consideration have been written and published by way of commemorating the tercentenary of Spinoza's birth. To the general reader the name, Spinoza, connotes little or nothing, nor has it been a name to conjure with even among students of philosophy as has been done with such names as Plato, Aristotle, Aquinas, Bacon, Kant, and Hegel. It may be that this indifference has been due in part to the unattractive form in which Spinoza chose to formulate his thinking. Or, it may be that his teaching pointed to conclusions so opposed to accepted beliefs that his writings were denied academic hospitality. Be the reason what it may for the neglect, that neglect has lasted for two and a half centuries. It would seem, however, that we are beginning to realize we dealt as unjustly in this excommunication of his mind as did his Jewish confraternity in Amsterdam in its excommunication of his body. Perhaps the man who could compel the homage of Goethe, Lessing, Heine, Hegel, and Renan may have something to say to us also, especially in these days of eco-

nomie and social reconstruction. Perhaps the voice that came as of one crying in the wilderness may be the forerunner of another who shall show us how to live more wisely and more abundantly. But be the expectation what it may the present commemoration will serve to keep green the memory of a man who served his God with all his heart, with all his soul, and with all his might, and those who help in this service, as Mr. Browne, Dr. Wolfson, Dr. Kettner, and Mr. De Casseres have done, deserve due acknowledgment.

In this service these four writers have done their best enthusiastically and even devotionally. It is not, it must be confessed, a distinguished best; for in their enthusiasm they have permitted themselves to indulge in a sentimentality and even sensationalism which tend to deprive their subject of the very dignity they desire to emphasize. Mr. Browne and Dr. Wolfson, in their biographies, may have been led to this by their free acceptance of the story told by Lucas in "La Vie et l'Esprit de M. Beniot de Spinoza," for they quote him extensively, and Lucas plainly showed himself to be an indiscriminating panegyrist for whom even Auerbach had not much respect. Of course, they also draw from the other source—the life by Johann Colerus, the Lutheran pastor. But Colerus does not color his tale. He detested Spinoza's teachings, but that did not prevent him from setting down his facts in a simple tale without extenuation, malice, or laudation so that there is little material in him for sacrificial altars. And these two authorities are really the only sources we have for the facts of Spinoza's life. The tales both told could be printed in less than sixty pages of an octavo volume. Slight as this material is Mr. Browne and Dr. Wolfson have used it to make up two portly tomes. They have done this by filling in backgrounds with historical digressions which, interesting in themselves, scarcely tend to throw into relief the portrait of the man they so earnestly desire to make impressive. They have brought to bear on their work a wide reading and a sincere urge for accomplishment. But the actual data at their disposal were not sufficient for the elaborate treatment they have undertaken, so that one feels they have drawn out the thread of their verbosity finer than the staple of their argument. They would have succeeded better had they concerned themselves less with a historical setting and more with an exegesis of Spinoza's philosophical corpus. For, after all, Spinoza the man is best realized in Spinoza the philosopher.

Dr. Frederick Kettner, in his book "Spinoza, the Biosopher," has attempted to follow this suggested method. But his exposition of the "Vital Wisdom" he has found in Spinoza's "Ethics" is more a personal valuation of Spinoza's philosophy than an exposition of it. His expository method and purpose will, perhaps, be sufficiently indicated in the following quotation from the "Conclusion" to his book:

Spinoza's teaching helps us to understand that man is not only a mode of the attribute of Extension, but that he is also a mode of the attribute of Thought. In fact, Spinoza bequeathed these "Ethics" to mankind in order to remind man that nature is also God, and that man as a conscious being can control not only machines but also himself. Should not this thought make a man feel that ethical engineering is just as important as mechanical engineering?

Mr. Benjamin De Casseres's book has for its subtitle "The Liberator of God and Man." He, like Dr. Kettner, has attempted to make us realize Spinoza through his "Ethics." But he also has chosen to express himself rather than Spinoza. He has selected those parts of Spinoza's "Ethics" which serve him as planks for a Spinozistic platform from which to expound his faith as a disciple of Nietzsche and Max Stirner. From this platform he speaks with self-fulfilling ability and with arresting eloquence. Whether or no his readers will agree with the conclusions he draws, interesting and challenging as these are, they must surely acknowledge the sincerity of his convictions and his ability to express them.