



"General Store and Post Office," by Doris Lee.

—From "Art in Federal Buildings."

zation of industry in response to the atomic bomb are all examples of technicways which represent ways of behavior which contradict the folkways. As technology increases in scope the technicways supplant other means of social change, with the obvious consequence that cultural lag is widened and deepened.

"Understanding Society" is especially helpful by reason of its inclusion of the regional concept. It must have become clear to most thoughtful persons that natural regions, and especially river valleys, constitute feasible units for social and economic planning. Professor Odum provides admirable reasons for this conviction, and this was to be expected since he is perhaps the foremost of our regional sociologists. His enthusiasm in this connection is, indeed, contagious, as for example when he insists that "the region provides the perfect laboratory for social research and planning. To this end, the regional approach affords the best opportunity for the cooperation and coordination of all the social and natural sciences attacking a problem." I wish he had considered social planning as one of his major categories and had then combined these two notions, since it is apparent that social scientists in the United States have been singularly unproductive in furnishing good teaching material in this sphere. It seems to me logical to include in contemporary sociology a sequence which begins with technology as the great disturber, which inevitably destroys all natural or automatic controls and therefore makes planning an imperative (Odum's technicways), and ends with a rational orientation for planning under a democracy.

But I am already beginning to edit rather than review Professor Odum's book and this is not my proper role. "Understanding Society" is a com-

prehensive and inclusive text and from my viewpoint exhibits but one important weakness: its treatment of social theory falls considerably below the standard set by other sections. Social theory seems to be almost an appendage to the book as a whole and is accorded hurried and synoptic treatment. This seems to me unfortunate because it is my belief that social scientists who are not also sound theorists will never be capable of formulating or utilizing workable principles for a dynamic sociology. In fact, they will not even be able to produce relevant units of research. A chemist or a physicist may be able to operate successfully without philosophical accompaniments, but when a social scientist attempts to do so his work loses its dynamic content. In order to become effective the social sciences must serve as a bridge between the physical and biological sciences on the one hand and the humanities on the other, and I include philosophy as a humanistic study. And now I know it is time to bring this review to an abrupt end because I have begun to use Professor Odum's book as a step from which to mount my hobbyhorse. I cannot, however, leave Professor Odum without one last friendly word. In the eighteenth century in the city of Brussels there stood a printshop managed by one Jean Léonard. He had chosen as his motto, a custom of the time, these words: *Studio et Labore*. This motto suits Howard Odum. Through study and application and labor he has made for himself a revered place in the region where he has chosen to live and work, and in this manner he has become a national figure.

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## Man's Basic Needs

PSYCHOLOGY IN LIVING. By Wendell White. New York: The Macmillan Company. 1947. 393 pp. \$2.95.

Reviewed by RAYMOND G. FULLER

HERE is another book of the popular, practical type dealing with everyday psychology—the psychology, in the present case, of living effectively and satisfactorily with people, including oneself. It is a cross between a treatise and a "how to" book. The marriage, based on the principle that scientific knowledge of behavior is useful in living a life, seems to this examiner of the product to have been eugenically successful.

In physical makeup, too, this is really two books in one. The first part is called "Psychology in Human Relationships" and the second, "Psychology in the Achievement of Mental Health." But the underlying theme of both divisions of the subject matter is the fulfilment of man's basic needs, which are listed as follows:

- (a) A sense of personal worth—the deep-seated desire to feel that we amount to something among our fellows; (b) an interesting life—experiences varied and usually pleasing in substance and in general pattern; (c) love—a composite of sexual and other needs; (d) activity—sensory and motor experiences, especially in childhood, and the pursuit of something thought worth while; (e) physical well-being; (f) a livelihood; (g) a sense of security.

Such values of living have social and ethical implications. The book is intended to be helpful to Number One, but not at the expense of the other fellow. The other fellow has the same need to be treated as you

would like to be treated, with a due sense of respect for *his* sense of personal worth. Hence, any attempt to put something over on him against his better judgment is hardly cricket. Instances of the misuse of psychology are cited from snob advertising and pressure salesmanship. Moreover, in the putting forth or combatting of ideas, it is often mere cunning that says "cooperation" for "collusion," "freedom" for "licentiousness," "loyalty" for "servility," "social planning" for "regimentation," or *vice versa*.

Not that the book preaches, it teaches—without didacticism. It is informational about the motives and mechanisms of behavior, rather than inspirational about the good life. It contains few if any profundities of thought—or maybe one should say (if there is such a word) "abstrusities" of language. The simplicities of statement and explanation verge at times on the platitudinous, but the word generally applicable is "elementary."

Several chapters in the first part of the book deal with techniques of presenting one's ideas interestingly, forcefully and courteously, and of expressing disagreement inoffensively, but also forcefully and courteously.

The second half of the book (on mental health) treats the subject as a branch of psychology, without much credit or reference to psychiatric medicine or its contributions to knowledge. But most, or many, of the same concepts and terms are employed, and explained: such as, complexes and conflicts, frustrations and compensations, adjustments wholesome and unwholesome, defensive and escapist reactions, inhibition and aggression, day-dreaming and reversion, masochism and sadism, rationalization and projection. Not "sublimation" or "neurosis"—and the author uses "subconscious" where the psychiatrist would say "unconscious." Psychosomatic disorder, here discussed as also a branch of psychology, seems almost a matter of fact; while the idea of alcoholism as a sickness is notably absent. The emphasis is on the positive aspects of mental health, on maintaining rather than correcting unwholesome adjustments, and on the normal rather than the abnormal or psychopathological. So there are pages on the pleasures and profits of reading, radio, travel, work, hobbies, friendship, and love. As the author rightly remarks: "Anyone may well use the methods discussed herein as *preventive* measures, but only those whose knowledge extends beyond the information given in this volume can safely attempt *remedial* work."

In short, within its limits of scope and purpose, and largely because of them, this is an excellent book.

## Personal History.

In an article in a recent issue of Harper's Magazine, "The New Generation of Writers," a young writer-veteran, John W. Aldridge, discusses the "lost" generation of American writers of the last war whose best work was done in European exile, and predicts that the new crop of authors will this time remain in America. . . . Not only do our writers, old and new, now stay at home, but we are enriched by a host of foreign authors—Thomas Mann, Maeterlinck, Feuchtwanger from the Continent; Padraic Colum, Oliver St. John Gogarty, Seumas MacManus from Ireland; and from England writers like Aldous Huxley and the "Auden generation" of young authors—Auden, Spender, Isherwood. The autobiographical works reviewed this week will help us to understand two out of the countless European intellectuals who now (to Europe's loss) belong to us.

## Isherwood's Arrival and Departure

**LIONS AND SHADOWS: An Education in the Twenties.** By Christopher Isherwood. New York: New Directions. 1947. 312 pp. \$3.

Reviewed by RICHARD McLAUGHLIN

WHEN Christopher Isherwood forsook the left-wing English writers with whom he had long been identified and came to this country to become a yogi, sorrow or disappointment—but hardly surprise—must have been their first reaction. More intimate chums in that famous Auden group might even have ventured a revealing comment or two on their friend Isherwood's departure from London's active literary scene. Was he not a more genuine product of this age of "hunting mothers and hunted fathers" than any of them? Besides, the three poetic plays that Isherwood wrote with Auden had not only been concerned with the

present world's degradation into fascism and war but were also, behind their allegory, deeply aware of the plight of the intellectual, his unresolved tussle with the influences of the left and right, and his disloyalty to both and therefore to himself.

Isherwood's search for a metaphysical city began in his Cambridge days and continued on in his revolt against his own class. Unlike Auden, Day Lewis, Spender and company, "bourgeois anarchists" and fellow products of public school and university, his disenchantment with the Marxists caused Isherwood to abandon altogether the world of men. The others could relapse into liberalism, make the necessary adjustments, but for Isherwood the quest for that inner kingdom of peace became more urgent than ever. His former literary cronies could now jestingly refer to him as "the altar boy of Aldous Huxley's Hollywood temple," while Isherwood devoted himself to mystical studies and lived monastically on the fringes of the movie colony. Today, he is a disciple of the Vedanta Society, a cult whose philosophy derives from the ancient Indian Scriptures, the "Vedas." In 1945 Isherwood came out of literary retirement long enough to write a brilliant satirical novel on the Vienna rebellion and the menace of Hitler as seen through the mad antics of British film makers, "Prater Violet." The novel startled many of his readers for it bore no trace whatever of mysticism.

And now, after nearly ten years—an inexcusable delay since its publication in England—"Lions and Shadows" is finally published here by the New Directions press. If "The Last of Mr. Norris" was the novel which placed Christopher Isherwood high among the younger gifted English writers of his day, then this semi-au-



Isherwood tells "how a young man made himself into an important writer."