

realization of the dangers of power and the corrupting influence on the powerful, which may be more baneful to them than to the pushees. Of course socially mature persons detest both arbitrary power and blind obedience. In the chapter on "The Feeling for Potentiality" the author calls for more dreams within the areas of one's capacity and a true appreciation of areas of prejudices. Thus flow the volume's exhortations.

Mr. Overstreet's plea for the open mind disturbed me a trifle, for a mind can remain open too long, at least so long as to fail to acquire faith in any set of facts or positions sufficient for future action. In fact, I must confess I'm not too much opposed to the prejudices of others, provided only those prejudices agree with mine.

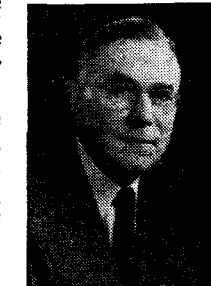
In the main no one can seriously disagree with Mr. Overstreet's picture of the adult person and the need of more people who are able to revise their traditional beliefs in order to accomplish a reconstruction of our social order within a world community.

Against this background of shortcomings of man but hopes for the future, we then approach the problem of "The Self in the World." There is nothing strikingly new in Mr. Overstreet's discussion of this age of tension, the new frontiers of science, the need to live in a mood of "let's in-

vestigate rather than believe this or perish," the new spiritual frontier, and the shift for many from gods to whom they formerly owed "anxious obedience." The contour of what is called our twentieth-century crisis—Communism—the brutality of the doctrinal mind will create more debate than any other part of the book and will, of course, be related to the cruelties practised by our society on those who joined and left the Communist Party. But surely all will agree with the thesis that Communism negates the maturing of the mind and that we should beware of wolves in anti-Communist clothing.

Mr. Overstreet offers no legislative program, no list of directives to lead to a world of understanding. In a world described as "out of balance" we are exhorted to move to a freer flow of goods, ideas, and people, and to watch out for the arch unbalance of life—separatism—whether it be called Communism, Fascism, Nazism, imperialism, or racism. To this end Mr. Overstreet closes his argument with the presentation of man made safe within a plan, and man made able to evolve a plan. In this choice he is, of course, on the side of the latter—on the side of humility against arrogance. To this end Mr. Overstreet's volume of explanation and exhortation will doubtless be helpful to many.

THE AUTHOR: A thirteen-year-old boy by the name of Casabianca, famous as *the* boy who stood on the burning deck, may have been the model youngster of his day but, so far as Harry A. Overstreet is concerned, the boy was a moron. Overstreet said so one day in 1933, more than a century after the youth was created by Felicia Hemans. Casabianca, Dr. Overstreet argued before a child-study group, was just a poor kid who didn't have the brains to adapt himself to a changing situation. Pop said stay there; Casabianca did. To put it loosely, Casabiancaism—an inability to grow up—has always been Overstreet's concern, and his life has been one long effort to get anyone still on the burning deck to jump before he is roasted. By teaching, by lecturing, and by writing Overstreet has been sounding the alarm bell. Perhaps his most widely known effort is "The Mature Mind." It is extracted from the observations of his own full life. Harry Overstreet was born in 1875, a fact that once prompted him to remark that he is as old as modern psychology. (It was in that year that Wilhelm Wundt established the first psychological laboratory, in Leipzig.) A University of California and Oxford man, Dr. Overstreet taught philosophy at Berkeley for a decade before he switched to CCNY to head its philosophy department. That was in 1911. Following his resignation in 1939 Overstreet devoted himself exclusively to writing and lecturing, both of which he has infused with the belief that man is making constant psychological progress. Dr. Overstreet and his wife, Bonaro, herself a prolific writer, spend half the year at Bennington, Vt., "for intensive writing"; the other half, at Mill Valley, Cal., "for intensive living." Last week, from Bennington, he reported that "The Great Enterprise" "boiled" for a year; then, it took another year and a half for it to boil over into manuscript. "It's great to have a book off the press," he said happily, "but already the next one is gnawing at my vitals. I know what will happen; it will gnaw and gnaw; then one day a clarifying idea will pop into a sentence and I'll be off."



—BERNARD KALB.

Give & Come

KING SOLOMON'S RING. By Konrad Z. Lorenz. Translated by Marjorie Kerr Wilson. New York: Thomas Y. Crowell Co. 202 pp. \$3.50.

By MARSTON BATES

HERE is a thoroughly delightful and charming book about animal behavior—and human behavior, too, since one learns as much about Konrad Lorenz as about his animals. It is written in an easy, narrative style that maintains interest from incident to incident, and I suspect that one could finish the book without being aware that he had been exposed to anything as stuffy as "science," though no reader would ever look at his dog, or the birds on the lawn, or the fish in his aquarium in quite the same way after reading as before. The interest is greatly enhanced by the lively pen-and-ink sketches that decorate—and amplify—almost every page.

I rather wish Julian Huxley had not written his somewhat ponderous foreword; it may scare readers off. Huxley is rightly impressed by Lorenz's contributions to science, and to show what an important fellow the author is, he drags "releaser mechanisms" right into the first paragraph of his foreword. The text itself is completely free of jargon. This must, in part at least, reflect a very skilful job of translation from the German by Marjorie Kerr Wilson.

Lorenz has not arranged his book in a come-on fashion. He starts with a chapter on "Animals as a Nuisance" designed to show the difficulties and disadvantages of undertaking animal observations in the home. He then gives three chapters to the aquarium, "something that does no damage." He doesn't really get warmed up until the fourth chapter, on "Poor Fish," which contains a fine account of the love life and family life of sticklebacks and Siamese fighting fish and ends with a splendid story about a papa jewel fish caught in a psychological conflict.

Next Lorenz takes up the questions of "Laughing at Animals" (it is usually the human that is funny) and of "Pitying Animals" (we are apt to pity the wrong animals). Then there is a rather long chapter on "Buying Animals" that might well be pondered by anyone planning a visit to a pet shop.

With the chapter on "The Language

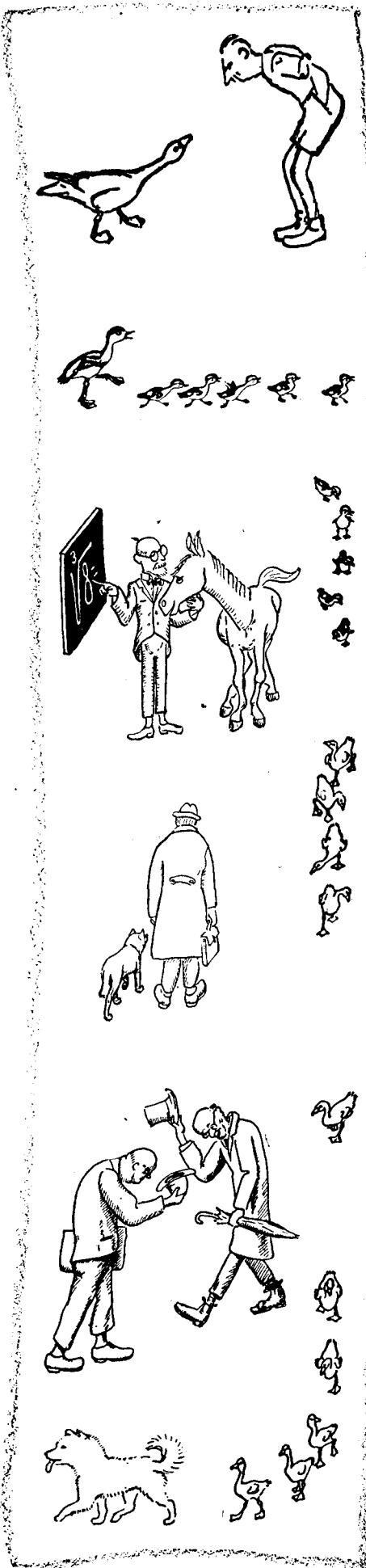
Marston Bates, professor of zoology at the University of Michigan, wrote "The Natural History of Mosquitoes," "The Nature of Natural History," and other books.

of Animals" we come to the heart of the book. This is a beautifully clear exposition of the nature of the signal systems of animals and of how they differ from the symbolism of human language, illustrated by a series of apt stories. Relations between master and dog, or master and parrot, should be greatly improved after master has read this chapter; and the feats of counting horses and thinking dogs become understandable.

The account of "The Taming of the Shrew," which comes next, is really a sort of interlude, though a fascinating enough story of a difficult feat of animal raising. From shrews, Lorenz goes to dogs, discussing the origin and nature of the domestic dog in a chapter called "the covenant." He adopts the theory that the dog (or rather the jackal ancestor of the dog) attached himself to man, rather than the reverse. As Lorenz says, "It is a strangely appealing and even elevating thought that the age-old covenant between man and dog was 'signed' voluntarily and without obligation by each of the contracting parties." I, too, like this theory; but I must point out that the evidence is not as clear as Lorenz makes out, and that quite different theories of dog origin can be supported with equal persuasiveness.

Then comes the longest and finest chapter of the book, "The Perennial Retainers," an account of the jackdaw colony that has inhabited the Lorenz loft in Altenberg for some twenty-five years. The reader will, from this chapter, gain new insight into many general problems of communication and organization among social animals—problems that have relevance for us, too, since man was a social animal before he became a bearer of culture, and since the biological basis of human nature is always obtruding through the cultural overlay in puzzling and obscure ways. We cannot hope to dissect out and understand this biological heritage until we have accumulated many studies like those of Lorenz on his jackdaws. We will never learn to understand ourselves by studying social animals; but we'll never understand ourselves without such studies, either.

In his final chapter, on "Morals and Armaments," Lorenz has made the point explicitly, showing how, in biological evolution, behavior patterns have developed in accordance with the structural evolution of armament. The cultural evolution of man has got out of phase, and armaments have developed faster than inhibitions. Our instinctive equipment, our biological inheritance, is no longer adequate. Will we be able, culturally, to develop the behavior patterns that are required for our survival?



—From "King Solomon's Ring."

Land in Circles

GEOGRAPHY IN THE MAKING:
The American Geographical Society,
1851-1951. By John Kirtland Wright.
New York: American Geographical
Society. 437 pp. \$5.

By C. LANGDON WHITE

THIS volume is a history of the evolution of geography in the United States and of the American Geographical Society. Fortunately it views the Society in relation to the development of geography rather than in isolation, giving the book wider appeal and significance than it would otherwise have.

"Geography in the Making" is published to mark the Society's centennial this year. The author, Dr. John K. Wright, was assuredly the logical choice for author, for he has been connected with the Society since 1920, serving in many capacities from staff member and librarian to director. Moreover, his training in history as well as in geography fits him admirably to write an historical treatise. The book is thorough in its scholarship, is crammed with information, and presents down-to-earth personality pictures of most of the greats in American geography.

The American Geographical Society was founded by a group of businessmen, many of them New Yorkers, who believe that more should be known of the world than was then the case. New York City in 1851 was growing rapidly, a growth in which geography was playing a dominant role. The city had a superb harbor, easy access to the interior of the continent via the Hudson-Mohawk route, and a strategic position on the Atlantic seaboard between New England and the more southerly states. And it was benefiting from the construction of the Erie Canal, the building of railways, the growing of the West, the influx of immigrants, and the expansion of foreign trade. It is significant that not a single founder was a professor.

Though from time to time Dr. Wright comments on the question "What is geography?," he handles his material so skilfully that the reader gets insight into modern conceptions of geography and at the same time realizes that there is no unanimity among American geographers as to
(Continued on page 39)

C. Langdon White is professor of geography at Stanford University and co-author of "World Economic Geography," "Human Geography," and "Regional Geography of Anglo-America."