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Greeks were disastrously involved in gamesmanship.

At any rate, the author seems to feel that the modern world offers opportunities both for control and for pleasure if we can change our approach to reality, and are willing to give up the twin traditions of Puritanism and rationalism that are presently hampering our adoption of "a consistent attitude toward society."

Mr. Heckscher is at his best in his description of a proper "organization of space" in the modern community and in his final chapter on the relationship between the arts and politics. He is at his weakest, in my estimation, when he discusses our foreign policy and the demands of the welfare state;

he seems to be more at home with the abstractions of ideas than with the dynamics of power.

Although parts of the book are too bland and lofty, reminding one of a high-grade commencement addres which one can agree with and prompt ly forget, the total effect is that of a civilized man thinking out loud, without passion or animus, and wishing the best for his fellow men. If occasionally his more Olympian passages make us wish for the refractory cragginess of a Paul Goodman, or the passionate dissent of a Milton Mayer, Mr. Heckscher is a pamphleteer of good manners and graceful expression—values too often neglected and forsaken in today's vulgar forum of ideologies.

Born to Be Good

"The Humanization of Man," by Ashley Montagu (World. 320 pp. \$6), holds that evil is not inherent in human nature; it is learned. Geoffrey Gorer, a British anthropologist, is the author of "Exploring English Character."

By GEOFFREY GORER

FTER taking profound thought, A and considering carefully the evidence that has come to his notice, Professor Ashley Montagu has come out fearlessly in favor of mother love. Further, he approves of cooperation and disapproves of competition. He demonstrates that radiation is harmful and the atom bomb destructive, that race prejudice is irrational, that education should develop character and not merely provide instruction, that excessive noise is disturbing. These novel ideas are advanced in twenty-eight exhortatory essays, sixteen of which have been published elsewhere during the past twenty years; had the title not already been pre-empted, "The Humanization of Man" might well have been called "Lay Sermons."

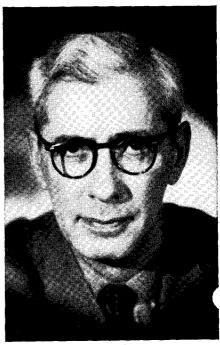
Professor Montagu is one of the most distinguished of living physical anthropologists; but in this collection of essays he has not made any use of his specialized knowledge. Nor has he used the precise comparative statements that are habitual in the writings of social anthropologists; occasional comparisons are made between Americans and a conglomerate "European" stereotype or between "advanced" and "primitive" societies; but from internal

evidence it would be hard to tell that these essays were written by a professional anthropologist.

The most pervasive theme is that man is born good "and is organized in such a manner from birth as to need to continue to grow and develop in his potentialities for goodness."

Evil is not inherent in human nature, it is learned. It is not human nature that is at fault, but human nurture. Aggressiveness is taught, as are all forms of violence which human beings exhibit. . . . Aggression is the expression of frustrated expectation of love.

To justify these claims, and his ex-



Ashley Montagu-proficient parentage.

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plicit attacks on the Christian conception of the Old Adam and man's fallen nature, Freud's theory of instincts, and the social Darwinism of Herbert Spenser and his followers, Professor Mongu relies almost entirely on two Looks: "Frustration and Aggression," by John Dollard and others (1939), and "Escape from Freedom," by Erich Fromm (1941). At the time of their publication these books were not without significance; but it does not seem reasonable to treat them as though they had said the last necessary words on the subjects discussed

N particular, it appears almost perverse to discuss seriously the innate endowment of human infants without paying even verbal attention to the findings of the ethnologists over the last fifteen years. In the light of current knowledge of human and animal innate release mechanisms, Professor Montagu's views appear extremely simplistic.

With this notion of the innate goodness of human beings, there follows an enormous, almost Utopian, overestimation of the power of education: it is assumed that it would be possible to bring up completely unfrustrated individuals; and that desirable attitudes to marriage, parenthood ("parentage" in one of Professor Montagu's numerus neologisms), and aging could be aplanted by organizing pertinent school classes:

Surely, we ought to have organized courses in marriage, parentage and the family in our colleges which everyone should be obliged to take, to study, and be required to show satisfactory proficiency in [!] before being permitted to graduate. . . . One of the objectives we should aim to achieve is the institution in our schools of courses on "Growing Up" and such a course should form part of the general education of every high school and college student. . . . Such a course will dwell not only upon the problems and solutions of aging, but upon the whole process of growth and development in relation to which the process of aging will receive its proper but not undue emphasis.

Professor Montagu does not explore the problem of how the teachers of such courses are to be recruited and trained.

The values advocated in these essays will in general commend themselves to liberal or tender-minded readers; but the claim that these values are rived from contemporary scientific knowledge about human development and human societies can only be rejected. Man, and the societies he has built, are far more complex.

Space Age at Home

"1975: And the Changes to Come," by Arnold B. Barach and the Kiplinger Washington Editors (Harper & Row. 195 pp. \$4.95), deals with the drastic and far-reaching technical developments that may be expected during the next decade and the effects they may have on our way of life. Dexter M. Keezer is economic adviser of the McGraw-Hill Publishing Company and family affairs editor of This Week magazine.

By DEXTER M. KEEZER

WILLIAM KIPLINGER jauntily leads off his Foreword with the observation that "this is a good book." To my mind he is right about it, too. For me, the book does a good, imagination-stretching job in arraying changes that can be expected to reshape our lives over the next dozen years or so. This I count a constructive exercise.

The focus of the book is largely technological. It takes a few passes at economic prospects, including a superlatively bold prescription of good investments for the Seventies and perhaps an even bolder estimate of how much inflation (25 per cent) we will have between now and 1975. (I'll bet we don't, unless we blow up the world along the way, and then it won't make any difference.) But most of its attention is devoted to reporting technical changes, often dramatic and sometimes far-reaching, in such fields as housing, travel (both earthbound and cosmic), communications, and medical therapy that are well along the road to fulfil-

The authors don't deal with the possible broad cultural and spiritual impacts of the prospective changes they report. Perhaps they are planning a sequel that will do this. Or perhaps—and if so, wisely, I should think—they prefer to let philosophers roll their own in this fascinating but supremely tricky field.

The book is extraordinarily well printed and profusely illustrated. But, oddly enough, the proposition that a picture is worth a thousand words does not hold up in portraying the technological revolution now heading into full stream. Here the words are often more illuminating and convey a more dramatic impression than the pictures that go along with them. (After all, the U.S. model space capsule is a singularly dull-looking conveyance.)

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