

# Letters & Life

In which books, plays, and people are discussed

Edited by LEON WHIPPLE

## Cathedral

LIVING PHILOSOPHIES, *A Symposium*. Simon and Schuster. 344 pp.  
Price \$2.50 postpaid of Survey Graphic.

THE piers of some cathedral are building among us. We moderns are making a faith, and if it be not the faith of our fathers, it may be that of our children. The foundations are dim for the rocks are just being cut in many remote cliffs by lonely quarrymen such as these scientists, critics, artists, and social servants who here confess their *credos*. The music and rose-windows and ritual will come from some later and more joyous generation; for we sing no hymns, we who labor dangerously at making fast the anchor-stones. But no man can deny that we are religious. We have a kind of faith in Life and hope in Man; and from them some day will spring the twin spires of our cathedral.

The proof is in the common parts of these confessions, not in their amusing and paradoxical contradictions. You need not worry about the pathetic rebellious pessimism of Dreiser; the juvenile hedonism of George Jean Nathan; the fanatic anti-naturalism of Mr. Babbitt; the Tory obstinacy of Dean Inge. All are stimulating ingredients, especially the Dean's contradiction of everybody else's view that there is a law of progress. He challenges humanism, secularity, a society organized without thought of God or the spiritual life. For him, Christianity is a religion of spiritual redemption, not social reform, and its proofs are in the conscience and the experiences of mysticism. That everybody else is out of step with Dean Inge shows the incompleteness of this symposium. The guests are all intellectuals; the mystics were not invited; and certainly without Gandhi and Oliver Lodge we are not given *all* of modern faith. Yet even so there is enough of God, whether as Design, Cause, or Love, and mysticism enough in the adoration of Life. Einstein says: "The most beautiful thing we can experience is the mysterious. He who can no longer pause to wonder and stand rapt in awe, is as good as dead. In this sense I belong in the ranks of devoutly religious men."

Now you can enjoy and ponder and dispute each individual approach to Life, Death, Free Will, Happiness. You should do so for nowhere else will you find so concise and clear a revelation of the ascendant mode in modern thought. I shall try to find the common articles of these faiths and

distil the wisdom of the intellectuals. For the common faiths are those with power. Then—

Life, though it offers no key or meaning for itself, displays such cosmic power, inconceivable duration both past and future, incessant fecundity and change, and unrecordable complexity governed by Design and Law, that it is to be faced with a confession of ignorance, a spirit of humility, and a peace of contemplation. Life in large is for life, little concerned with man save as man is part and molder of life himself, full of suffering and frustration but with moments of nobility, beauty, and heroism. Change gives chance for progress: so most of these thinkers believe there is hope for the betterment of the human race.

Nansen says: "We have thus the means to create a brighter, more satisfactory existence for all men. We should, therefore, have reason to look with confidence and hope upon the future."

Bertrand Russell declares: "I have never felt complete despair, nor ceased to believe that the road to a better state of affairs is still open to mankind."

THE impediments to progress are in man himself, and so capable of being overcome. We can create this better life for we have freedom, within the limits of the final determinism of all things. Nansen declares: "In practice we act as if we had free will and as if there were purpose in our lives." Irwin Edman, who with Dreiser moves in the deep places of despair and for whom there is no meaning, no God, and no hope of immortality, says nevertheless, "Practically and morally, I believe in freedom. . . . Good-will and intelligence can make of this anarchic chaos a little more, even much more, of a universally shared garden." The tools of our redemption are named by Russell, love and intelligence, and in Nansen's words: "Love and tolerance are the most beautiful trees in the forest."

This humanism by pragmatism is not a choice though Beatrice Webb claims the privilege as does science in the face of the unknown of using the hypothesis that yields the richest results, and so chooses Faith. It is forced upon us by the renunciation of immortality (almost universal in these creeds) and by the solemn truth that since we cannot decipher Nature's plan for man, man must make his own. Indeed, Nature may will our extinction unless we plan to secure



Woodcut by Rockwell Kent from *N.* by E. Brewer & Warner

equality in the distribution of material needs and health, to avoid war by wiser international relations, and to solve the problem of population as to quantity and quality.

The thought of all these men returns to these three questions. Economics is the root of Lewis Mumford's communism wherein we shall have leisure to choose and use all the ways of beautiful living, not only one. With Nansen, Wells, Webb, and Russell the provision of well-being is paramount. Haldane the biologist stands for health. All hate war, with Einstein first, as the negation of any plan or hope we may erect.

Naturally, people, population, must be a prime concern of humanism, but it is curious to see how potent is the dread of mass mediocrity. Dean Inge says: "Our social problems can be solved if our numbers are properly regulated. If they are not, we are hopeless." Julia Peterkin records herself: "I do not believe that the care and pity given by the strong to the weak have helped civilization. If democracy gives morons and defectives an equal economic, social, biological opportunity with better human beings, democracy will be destructive sooner or later." Haldane refers to the problem, and Sir James Jeans shows that if we plan by long periods, we are architects of a tremendous future, and have a grave responsibility to avoid a differential breeding in favor of the unfit. "If we are to make the earth a paradise again, our first duty at all costs is to prevent the moral, mental, and physical wreckage of today from starting a new sequence of unhappy lives trailing down through endless generations." In theory most of these intellectuals are for democracy; in practice, they want a new aristocracy. They thus challenge the Catholic Church so that Hilaire Belloc who speaks for that faith foresees, and rightly, a vast struggle between this institution and the new Paganism. They also challenge the social-work ideal of democratic humanitarianism.

After these major material problems that are but preliminaries, we shall go on, with freedom of research and speech, and leisure, to art, beauty, the joy of living and the glory of contemplation. In short, if there is no future Heaven, we somehow have a desire for Heaven, and must seek a tiny man-made Heaven on earth. Suffering, pain and death are eternal facts (as Edman very beautifully points out); then the only hope is to try to reduce the suffering and to expand the recognizable joys of living, to act as if we were free and to be humble in the face of silence and mystery. We must make the earth safe for mankind. The first paragraphs by Einstein sum it all: "Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. . . . One thing we do know: that man is here for the sake of other men."

**D**EATH and mystery are the heroes of this book. It is true death does not worry most of these men; but it stops life, and is therefore the real source of our need to live richly in this span between two oblivions. The men of science are unconcerned and peaceful with their sense of law and change into which they expect to be serenely absorbed. Death is part of the law and the law is Immortal. Few of the witnesses have any interest in personal immortality, and almost none any assurance thereof. Some dread it; but even Mr. Mencken suspends judgment:

Is there a life after death? I can only answer that I do not know. My private inclination is to hope that it is not so, but that hope is only a hope and hopes and beliefs have nothing in common. . . . If a celestial catchpole summons my psyche to heaven, I shall be very gravely disappointed, but (unless my habits of mind change radically at death) I shall accept the command as calmly as possible, and face eternity without repining.

That is fair enough of Mr. Mencken, and the last word in modern Stoicism. Once we accepted death, now we graciously endure immortality. Nathan puts death at the head of his list of fears and so of values in his dilute Epicurean code: "Never allow one's self a passing thought of death." This misses the truly fine bouquet of hedonism, the sense of captured transience. The death's head is really what makes the feast.

Dreiser with his terrible honesty will not take death as a mere datum. "The greatest factor in all this is the fear of annihilation. . . . Of a sudden that ever appalling word—dead. . . . The effective and valuable and always amazing body that you knew, dissolved. . . . No word of truth in regard to it all from either science or religion—but with science arguing eternal dissolution and religion barefacedly lying. But no absolute truth." But death is a kind of absolute truth. Edman refuses any easy comfort:

I know that I cannot live forever, but I know also that I can know and have experienced immortal things. . . . No romantic doctrine of perfectibility and engineered happiness can blind me—I don't think it really blinds anyone—to death and change. . . . But the white peace of eternity (in which I completely disbelieve) I still profoundly care for. Nor does it seem to me that crying, "Life, life, faster, swifter" can drown out the insistent fact of death which in one way or another the modern seeks to forget or circumvent or avoid. Death is our name for Nature's final and implacable defeat. I do not see on what grounds I could welcome death or what modern formulas can ease the pangs of its imminence or its absoluteness. . . . I do not see how anything but weariness can pretend that death is good or anything but cowardice neglect to make peace with it.

Haldane states one formula: "I shall last out my time and then finish. This does not worry me because some of my work will not die when I die." Then by an odd quirk he rejoices in belonging to the British Empire because some of her commonwealths have the lowest death-rate. This is not a gloomy book even on death.

**W**HAT do these thinkers find to enjoy? Being alive, I take it. And I presume this would be the flower of happiness for the perfected race on the paradisaical earth. These are happy men (look at their twenty-two pictures) and confess they are glad to be alive, on this earth, here and now. Their consolation and recreation is the sense of Life, whether as incarnations of its august forces, or contemplators of its profound and mysterious ways, or students of its laws for human progress. Life is its own answer, whether you agree with Nathan: "One must achieve for one's self a pragmatic sufficiency in the beauty and esthetic surface of life," or Einstein: "It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

Haldane ends on the note: "It is a good show." Dreiser testifies: "In spite of all this mechanistic response which disposes of the soul or entity, and in spite of obvious cruelty, brutality, envy, hatred, murder. . . . I still rise to testify to the aesthetic perfection of this thing that I see here and which we call Life." When such diverse witnesses find pleasure and peace in life as life, and deduce from its forces the good, the beautiful, and the true, we need not fear greatly.

But we must cherish humility and not ask too much—and that is only another name for faith. Keith writes: "Design is everywhere. I cannot help feeling that the darkness in which the final secret of the universe lies hid is part of the Great Design. . . . the search becomes part of our religion." And Jeans: "Our race cannot expect to understand everything in the first few moments of its existence. Its newly awakened intellect is not a very safe guide. We are pioneers." And Nansen: "When we are inspired by the wonderful grandeur of the whole, we get a feeling that it is, always was, and always will be, and demands for meaning and purpose dwindle into petty impertinence."

Life for life's sake, say the intellectuals, and so are akin to all common men who have lived and died in that simple faith. Our cathedral may not be new, but the ancient one that we see shining again through the clouds that have for a little while hidden its spires.

LEON WHIPPLE

(*Letters & Life continued on page 520*)

## To Make Whole Men

THE EDUCATION OF THE WHOLE MAN, by L. P. Jacks. Harper. 155 pp. Price \$1.75 postpaid of Survey Graphic.

"WAR," said Theodore Roosevelt, "makes for the manly and adventurous qualities." "Peace makes . . ." We are inclined, as we proceed to finish that sentence, to pull a wry face. There seems to be no accounting for the qualities which peace engenders. Moreover, it seems to be no one's business what those qualities really should be. We educate our young people "to take their place in life," which chiefly means making a living and maintaining a private entourage. It seems clear that modern society has developed no art of calling forth in peace time the more strongly constructive, heroic qualities in man. If these qualities do appear, it is largely by accident. The Commander Byrds, Margaret Sangers, Eugene Debses, Jane Addamses and the rest are a kind of "sport." As a society, we apparently do nothing consciously and systematically to assist the development of the qualities which such as they manifest.

We need, says Dr. Jacks, the kind of education of the whole man which will bring out these strong, socially worthwhile qualities. We need the kind of all-round education which will make individuals skilled in the art of integrated living. Our traditional education does not achieve this, for it has appropriated to itself only the part man, the information-receiving part, and has therefore failed in the main to build the creative, unified individual.

We are increasingly interested in eliminating war. But what will a warless world be with the kind of lopsided and truncated individuals who now inhabit the earth? "No greater calamity could befall this world than the abolition of war prior to the discovery of its equivalent." What, asks Dr. Jacks, would be war's equivalent? Apparently it would be that kind of engagement with life which would call out heroic qualities that average peace-time existence now leaves unemployed.

Dr. Jacks' book, although it is a collection of reprints of addresses made at various times and places, is a fairly unified plea for integrated functioning in life and for the kind of education which will achieve it. Although the book has special reference to the education of the adult, its suggestions have pertinence throughout the entire field of education. Like everything that Dr. Jacks does, it is characterized by clarity of treatment and a delightful originality.

H. A. OVERSTREET

College of the City of New York

## The Mass Talkies

THE TALKIES, by Arthur E. Krows. Holt. 245 pp. Price \$2.00 postpaid of Survey Graphic.

"TWO-GUN CROWLEY, the twenty-year-old gangster, wrote behind a barricade during the recent two hour gun and tear-gas siege to capture him: 'I hadn't nothing else to do. That's why I went around bumping off cops. It's the new sensation in the movies.'"

Notwithstanding the de luxe booklet issued by Will Hays' publicity department to the effect that the movies do not incite to crime, and the fact that it carries supporting testimony from important public men, this is the second criminal case within a few weeks in which the impulse furnished by crook plays was confessed by the criminals.

Mr. Hays may attempt to quiet the increasing public concern over such motion picture fare by announcing to the press, as he does, "The motion picture screen in recent months has done much to debunk the American gangster in films dealing with current conditions." Boys who need crime debunked are going to figure the guy who got caught was "dumb, that's all." They can beat the game.

To those concerned over the meretricious effect of many of our films, The Talkies, by Arthur E. Krows, will be of interest, if just for the last chapter, so keen is its analysis of the pit the producers are digging for themselves.

Mr. Krows is not a journalist, but director of sound work for the Western Electric Company which, together with the General Electric, now has millions at stake in the film industry. Therefore his opinion carries more than ordinary weight. He says that the producers are "rocking the pillars" of their own temple, not only by their insatiate ambition to make all the money they can as fast as they can, but by their blindness to

the necessity of making over their costly system of distributing each film on a universal basis, instead of developing an economical method of distributing films for different types of audiences.

At the National Conference of the Better Films Committees he gave a telling illustration not found in his book. It was the distribution cost of a dairy film, of lively interest to the big dairying districts but not to other territories. During the two years while it was routed "from Dan to Beersheba" the distribution cost mounted to \$225,000, during which time it netted the dairymen who produced it about \$7 per week. Then the producers say that films for special audiences do not pay. This differentiation while it might not do away with such films would at least reduce their distribution. Mr. Krows is a stern business prophet as to the ultimate folly of the constant pandering necessitated by the present system of distribution. He prophesies that if the producers do not change their present policies other men will, within ten years, be directing the fortunes of the industry. The Talkies is the most constructive criticism of the subject that has appeared.

INNIS WEED JONES

New York City

## Cadbury, Pioneer

THE FIRM OF CADBURY 1831-1931, by Iolo A. Williams. 295 pp. Illustrated. Price \$3.00 postpaid of Survey Graphic.

TO thousands of Americans this English manufacturing concern is better known by its by-products than by its brands of cocoa and chocolate. For this Quaker firm has been foremost in the humanization of industry. From the very start, the founder adopted measures to protect and educate his workers. In 1849 he put on paper ideas for an industrial community which later matured in the first English model garden village, that of Bournville. About the same time he started a smoke abatement campaign with the demonstration of practicable preventive techniques. Members of the Cadbury family started and guided the anti-sweating campaign that eventually resulted in the minimum wage laws; they forced the country to deal with food adulteration; and were among the first to introduce shop committees and to welcome union organization.

Through this firm's history goes a parallel attack on social ills: the way of protest and the way of example. On the whole, it was example that counted for more: it was possible to demonstrate to practical employers that a decent respect for the dignity of labor can go along with the building up of a huge business; it was possible to demonstrate to Parliament that protection of the consumer and of public interests need not impair a highly profitable investment.

On some of the reforms it took the country a generation to catch up with these pioneers; on some it has not caught up yet. It would be difficult to point to any other influence on British social attitudes and legislation that has been more effective than the persevering—often experimental and at first unrewarding—effort of a small group of conscientious manufacturers who have consistently translated the implications of their religious faith into their own, usually wholly unromantic though often imaginative, rules and practices of management.

BRUNO LASKER

## Yeasty Voltaire

VOLTAIRE, by Georg Brandes. Albert and Charles Boni. 2 vol., 769 pp. Price \$10 postpaid of Survey Graphic.

THE eighteenth century in France marks the transformation of the man of letters into a man of action. Under Louis le Grand, a writer aspired to be a pensioned entertainer or a popular figure in a salon, frequented by excellent judges, it is true. If he wrote at all about politics, law, war or diplomacy, he generally supported the *status quo*; he wrote constructive, not destructive criticism. Often, the king rewarded him, and all was well, in the best of possible worlds.

The conditions which made insurgents out of the best thinkers of the period are still under discussion. It is possible that there was no need at all to junk the whole administrative machinery; but no one can read the substantial account of Brandes without thinking that the engineers were not attentive to all the creaks; that some of these were pretty discordant; and that a good general overhauling was sadly needed. The abuses described by Brandes might well persuade the reader that the word "progress" is not utter nonsense.



Today people are not hanged for the theft of a few handkerchiefs. They are not generally subjected to officially approved torture; a confession of guilt obtained after the victim has been forced to drink eight cans of water (not to mention the application of that pretty little device called the Spanish shoe) would not be valid if the defendant repudiated his testimony. Capital executions are not the grand public shows they used to be—there is no breaking at the wheel, no quartering, no decapitation by several strokes. Today it is hardly a respectable thing to buy and to sell a judgeship, as Montesquieu himself did. In 1931 church and state are sufficiently apart to make sorcery, blasphemy and atheism almost harmless.

In fighting these conditions the author of *Candide* was admirably fitted for the task of enregimenting public opinion on his side. He had a matchless flair for publicity: he was the first writer to get rich by his pen. He was amazingly energetic; he complemented his books and his pamphlets with more than ten thousand letters. He had an instinct for formulas (slogans, we would call them today). And as everybody knows he was a past master in the use of persiflage, of murderous wit. After the attacks upon Voltaire's reputation by critics like Faguet and Strachey, it may not be amiss to listen to Brandes, who sees in the man something besides vanity, jealousy and pettiness. That Voltaire did much of his generous work anonymously and that he used his great prestige to help the underdog is uncommon enough to deserve emphasis.

The prestige of Voltaire is a curious phenomenon. While French armies were getting drubbed on the battlefield, the victorious monarchs were reading subversive works in French, contributing to Voltaire's campaign funds, and trying their best to lure him to their courts. The international currents, the humanitarian feelings set up by these books are still active today. Georg Brandes, who fought for liberalism, for tolerance and for peace all his life, was eminently fitted to write about Voltaire. He did it honestly and solidly in this readable biography—readable without cheapness and without superficiality. *Bronx, New York* HERMAN SCHNURER

## Lost Liberty

THIS LAND OF LIBERTY, by Ernest Sutherland Bates. Harper and Brothers. 383 pp. Price \$3.00 postpaid of Survey Graphic.  
LIBERTY IN THE MODERN STATE, by Harold J. Laski. Harper and Brothers. 288 pp. Price \$3.00 postpaid of Survey Graphic.

AGAIN two fearless champions of liberty set themselves to the regaining of our lost liberties—if indeed it can truthfully be said that we had ever won them. Professor Bates traces one by one the loss of our specific rights until the reader of the tale, unless he himself has watched the trend of events, will wonder if there is any liberty left that is worth the name. The Supreme Court to which the citizen naturally looks as the supreme guardian of his immortal rights, has, through a series of terrifying decisions, robbed us of the last vestige of the privileges of freemen.

In view of such decisions, is it surprising that many of the workers should despair of legal methods and turn to direct action? If one seeks the source of the I. W. W., or of the Communists he does not need to go to Russia; he will find it in the unjust—the word is carefully chosen—decisions of American courts.

The author, equally incisive in summarizing the Rosika Schwimmer case, believes, "The law of the Supreme Court has gone a long way—a very long way—toward making American citizenship contemptible."

There is painted for us in all their "grotesque and hideous detail" the essential facts about the tide of battle on the various fronts: The United States vs. the Spirit of '76, The State Can Do No Wrong, Twisting the Constitution's Tail, Intoxicated Intemperance, Liberty Frightening the World, Comstock Stalks, Education in Bondage. Reading them may be calculated to take away the last remnant of pride one may have had for his country as the land of the free. But read it just the same.

While Professor Bates has made an admirable contribution, we still await the author who will with some detail demonstrate the manner in which the present debacle has been achieved as the result of great fundamental changes in our civilization. The book is yet to be written that depicts sufficiently the sociological and

(Continued on page 522)

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(Continued from page 521), economic background of the espionage acts and the suppression since the war.

MR. LASKI approaches the problem of Liberty in the Modern State from a philosophical angle, explaining that, "Our business is to secure such a balance between the liberty we need and the authority that is essential as to leave the average man with the clear sense that he has elbow-room for the continuous expression of his personality." Liberty, in general, is "absence of restraint." From the liberal point of view, at least, the writer strikes a fine balance between the antipodes in a most persuasive manner. Knowing exactly where he is at any given moment, he has penetrated into the basis of liberty with his usual poise and freshness of approach. The reader is never in doubt about the implications of the argument which marches on without a break to the finish. It sounds so much like common sense! "Where there is respect for reason, there, also, is respect for freedom. And only respect for freedom can give final beauty to men's lives."

I am told that whenever Mr. Laski appears at a political meeting in England, the speaker, particularly if he be of the opposition, trembles in his boots at the prospect of being heckled by this young professor of political science. It is this same command of bed-rock principles, mastery of facts (with only a hint of his skill in the use of devastating irony), all so disconcerting to an opponent, that fascinates the reader.

Far from dealing in beautiful abstractions, this political scientist dares to illustrate his points with incidents and facts from our own time. Moreover, while Professor Bates gives typical cases of denial of liberty, Mr. Laski shows why we have these cases. Accepting the thesis of Harrington that the distribution of economic power in a state will control the distribution of political power, he demonstrates that those in power "will permit anything save the laying of hands upon the ark of the covenant. They will allow freedom in inessentials; but when the pith of freedom is attack upon their monopoly they will define it as sedition and blasphemy." How well history supports that indictment!

RAY H. ABRAMS  
*University of Pennsylvania*

## About Einstein

ABOUT ZIONISM, by Albert Einstein. Translated by Leon Simon. Macmillan. 94 pp. Price \$1.25 postpaid of Survey Graphic.

A PART from the pen of its colossal author, this volume would attract little attention. It is a brief and rather disjointed assortment of papers on Zionism in one phase or another. There is nothing startling or new in it—on Zionism. But the reader will find a great deal that is fine, and new, and strong and illuminating on Einstein. And it is all good. Here his pacifism appears, dealing with the concrete matter of Jews and Arabs in Palestine. Here is his Jewish pride of race, refusing to submerge or sublimate itself. And here is his transcendence of Judaism, in a noble world-citizenship. To read this volume is to remain uncertain and unsettled about the Zionist movement; but perfectly sure that Einstein is a great, good man.

CHARLES STAFFORD BROWN  
*Colorado Springs, Colorado*

## Scholars Bearing Gifts

SOCIAL ATTITUDES, by Kimball Young and others. Henry Holt. 382 pp. Price \$3.00 postpaid of Survey Graphic.

HERE is an important book on theory as it relates to social behavior: a memorial volume to William I. Thomas by his former students and colleagues including Ellsworth Faris, Robert E. Park, L. L. Bernard, Erle F. Young, Kimball Young, R. D. McKenzie, J. F. Steiner, Ernest W. Burgess, Stuart A. Queen, Frederic M. Thrasher, Florian Znaniecki, Emory S. Bogardus, H. A. Miller, E. H. Sutherland and E. B. Reuter. These names give some idea in advance of the merits of their contributions. We need only add that here is a subject both live and timely. Those who may be interested in the controversy, over the dismissal of Professor Miller from the Ohio State University, will find in his very excellent chapter on The Negro and the Immigrant the explanation for the bitter opposition against him on the part of the Ku Klux Klan. Not the most important chapter, it is one of the several best.

Social Attitudes deserves a wide reading. If it were only

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another sociological symposium we could stop here, but it is more. It represents the viewpoint of what has been called the "Chicago school of sociology," and it is also a tribute to the man whose genius gave the "Chicago group" its flying start a decade ago. When a group of men attempt a memorial they go a little further than writing just another book: they bring gifts to the feet of a scholar. These gifts vary greatly: some sparkle with originality; others are cut whole out of the cloth woven by the master himself.

We admit that it is too much to expect all scholars to be inventors. Some do very well at embellishing the inventions of others, but that is no tribute to an inventor, unless he be an egotist, which Thomas is not. Thomas has been and continues to be a stimulating philosopher in the field of this memorial, which is social psychology. In these chapters his contributions have been amply set forth to be added upon by some, to be merely confirmed by others. The present reviewer does not quarrel with the viewpoint; he is merely suspicious of so much agreement that seems to spring more from admiration than research. It is one thing to go exploring for new knowledge, but quite another to strive to think the thoughts of the master after him. Unfortunately, that is the weakness of nearly half the chapters in this volume, and that is indeed a poor compliment to a scholar. In science no student can pay the master a greater tribute than to outstrip him.

Seth Low Junior College

NELS ANDERSON

## Light in Darkness

SINCE CALVARY, by Lewis Browne, Macmillan. 443 pp. Price \$3.50 postpaid of Survey Graphic.

HERE is a modern miracle—a book on church history which bids fair to become a best seller. Nothing could possibly be less interesting to the average man than the average book on this usually dry-as-dust subject. But this isn't an average book, and under this author's treatment the subject is anything but dry or dusty. He may commit every crime of which historians are guilty—let him be judged by a jury of his peers!—but he does manage to keep his writing persistently interesting. The chapters have stimulating and suggestive titles, and the material in the chapters fulfills the promise of the titles. Many of the pages carry a dark record, for the Body of Christ has been prostituted to some hideous purposes. The inheritance from heathenism; the Inquisition; the fight for temporal control; the hunting of witches and heretics; the treatment of the Jews—how could any historian, however biased, make these matters seem righteous? Mr. Browne is not visibly biased, and the record gains in force by his restraint. Giving full credit (interesting, too) to the glories and the victories of the church, he comes down to our day with something of pessimism for the future of religion. His pessimism is something akin to that of the physician who, after examining a patient, informs the patient that he has tuberculosis. The patient may be cured—the doctor hopes and thinks so—but it is no laughing matter. Specifically, Mr. Browne feels that the Modernist-Fundamentalist controversy was won by the Fundamentalists. This reviewer disagrees with that verdict, but that's no matter. The thing to remember is that here is a book which is worth buying, not alone for the mass of information it contains, but also and much more for the steadily mounting interest it is sure to arouse.

CHARLES STAFFORD BROWN

Colorado Springs, Colo.

## The New Sacrament

THE REMAKING OF MARRIAGE, by Paul Bjerre, translated by T. T. Winslow, M.D. The Macmillan Company, New York. 253 pp. Price \$2.00 postpaid of Survey Graphic.

DR. BJERRE, a psychiatrist, regards the remaking of marriage as the transformation of marriage from a social institution to which man must subordinate himself for the benefit of the family and society, to an inner experience which gives meaning to his life. Patently this is not a matter that lies wholly within the powers of any individual. It must by the very nature of things be subject to the remaking of society. Fortunately Dr. Bjerre has not produced a depressing book but views the problems of marriage from a broad standpoint.

No one can deny the validity of (Continued on page 524)

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## THE SCHOOL FOLLOWS THE CHILD

(Continued from page 495)

(Continued from page 523) his concept that honesty constitutes the ethical basis for sexual life. It is not equally true that modern man is antipathetic to the advanced demands of women except in sexual matters.

The psychiatrist, with his larger experience with psychopathology, tends at times to see life as too limited by reason of a mental squint derived from dealing with the neurasthenic and the maladjusted.

He regards a desolating loneliness as the cause of an honest reaction by the younger generation in a search for a release of erotic emotions. This viewpoint of marriage as a freedom from loneliness does not serve as a foundation for its remaking. We are far from developing a new asceticism in which sex is relegated to a mere physiologic process. There is great wisdom in the thought that love life best flourishes when there is no question concerning one mate's power through or over the other.

Dr. Bjerre makes maladjustments of marriage grow out of two trends, one based upon the parent-child relationship and the other upon a quasi inter-sibling relationship. From the maternal emotion comes the idea of mating; from the emotional relations to the sister or friend comes the idea of the mistress. Perhaps this may be so, but certainly permanency of marriage depends upon more than emotional tradition if one is to attain values that are to be secured only through voluntary allegiance for the spiritual renewal of self that rises far above loneliness or eroticism.

The problems of individual marital adjustment, while of dominant interest to every psychiatrist, must be seen in their social perspective. Marital adjustments involve more than personal relationships; there is a vast distinction between the capacity and potentialities of marital life in isolated communities and in crowded cities. There is much reality, however, in the sense of loneliness in the midst of crowded communities. The struggle of society is concerned with advancing its own vague ends through customs and education, through laws and institutions. The remaking of marriage is difficult because no one can be sure whether marriage should be remade as an institution or special groups should be remade as individuals. Society cannot promote marital communion. If marriage is a sacrament it must be remembered that sacramental unions become more difficult in an age in which the home and the school bear the earmarks of materialism and marriage needs remaking in an age that fears to face honestly the meaning of sexual growth and the practical biologic phases of an inspired art of living. In the last analysis marriage is the finest evidence of the acquisition of that art of living.

Dr. Bjerre is correct: a regeneration of the sacramental marriage can hardly take place without a thorough and radical regeneration of the entire social organ in charge of sacred things.

IRA S. WILE, M.D.

New York

hundred pounds have been as follows: 1928—\$1.50; 1929—\$1.00; 1930—75 cents. One would expect to find that attendance officers were finding it increasingly difficult to keep the older child in school. Such does not seem to be the case. The Mexican parent, even in a period of economic pressure, apparently does not try to evade either the child-labor law or the school-attendance law. Whether this is due to fear of the law, or to appreciation of the school, cannot be dogmatically asserted. One suspects both factors enter in. But that the second plays a real part with some families, at least, there can be no doubt.

What are the results of five years of operation of the migratory schools? Hundreds of children have acquired the language which many of them will use the balance of their lives. In addition they have acquired at least the rudiments of mathematics in their new language, an important thing for the wage-earner. In the purchase of commodities where the computation has to be done quickly, as well as in the computation of wages,

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this phase of the education of the Mexican child will stand him in good stead. Finally, many of the children have gained some knowledge of the system of government under which many of them will spend the rest of their lives. In addition they have had an actual and not unfriendly contact with agents of that government, teachers, visiting nurses, attendance officers, and school supervisors.

Another most important thing which has been accomplished is training in health habits. The improvement here in five years is remarkable. On a recent visit to a number of migratory schools, the writer carefully scanned the "visitors' record." This showed that at least once a week, and in some cases twice a week, the school nurse had been in each school to examine eyes, throat, teeth, and vaccination wounds.

The parents as well as the children have benefitted greatly from the schools. The Mexican father and mother have not learned to speak English; they probably never will. They know nothing about the Constitution—they probably never will know more about it than does the average citizen. But many things they have learned. The Mexican mother has learned that pediculosis is not an inevitable scourge and that it can easily be eradicated. Seldom does a child so afflicted come to the migratory schools today, whereas five years ago practically all suffered from it. Again, superstitious fear of the terrible consequences of vaccination has been removed. True, it will take time for the full realization of the value of both cleanliness and inoculation to be grasped, but the beginning has been made.

For those who live what we call a settled existence it is difficult to imagine life without a permanent habitation. And yet it is this army of wanderers who make possible our "balanced diet" of fruit and vegetables. Perhaps it dulls one's relish a trifle to know too much about the origins of our spinach and orange juice. But the conditions are not new. All through man's history the necessities of existence have been produced by men, women and children who were denied, by the very nature of their work, the "better" things of life. And yet something is being done today for the child of the migrant which would not have been considered socially necessary, or financially justified, a very few years ago. The little daughter of the itinerant Mexican field worker who said, "I was born in the asparagus and my brother was born in the peaches" can now add, "We got our first education in the cotton."

#### WHEN OUR DEATHRATE GOES UP

(Continued from page 513)

a stationary population, and not go into an actual decline, the fall in the birthrate must be checked at a higher point than is ordinarily supposed. The deathrate in this country now (1929) stands at 11.9. It is accordingly easy to get the notion that the birthrate may fall to 11.9 before the population becomes stationary. But long before the birthrate reaches 11.9 the deathrate will necessarily have risen far above that point. The point of stabilization will be somewhere between the present birthrate of 19.7 and the present deathrate.

Our expectation of life at the present time is about 56.4 years. This calls for a birth- and deathrate of 17.7 on the basis of a stationary population. It may be that in the next few decades the expectation of life may be pushed up enough so that the rates might be stabilized a point or two lower than this. But how slight is the chance of preventing a considerable increase in the deathrate is shown by the fact that, in a stationary population, a deathrate of 12.0, such as we have now, would mean that everybody, on the average, would have to live to be over eighty-three years old!

As an example of a country with a stationary population we may take France, which, in view of these principles, appears in a very different light from that in which it is usually painted. It is customary to point at France in scorn or pity as the horrible example of a country with a stationary population, and to lay the blame on France's relatively high deathrate, 16.4. The French, to be sure, lay all the emphasis on their birthrate, and bend all their energies to

(Continued on page 527)

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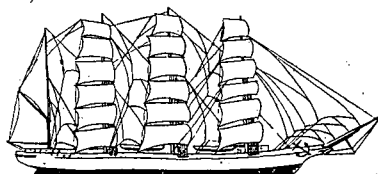
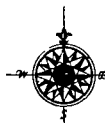
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Five other passengers made the trip on the freighter very enjoyable. We exercised and played games, had long talks with the officers and became acquainted with many details of navigation. Our radio operator kept us in touch with the outside world by typing a sheet of condensed daily news about which we had many an interesting debate. . . . With a transit vise good only for direct passage through to Germany I was not allowed to tarry in England, so after about an hour of sight-seeing I boarded the train for Grimsby and took the night boat for Hamburg.

Starting on my bicycle trip from Hamburg, I visited Schleswig-Holstein and the Holsteinische Schweiz and Insel Rügen, then went by boat from Swinemünde to Danzig. In East Prussia I went first to Königsberg, then along the Bernstein-Küste and Kurische Nehrung to Memel, south through the Masurische lake region and finally took the train across Poland to Berlin, which last incidentally one can do without having a Polish visé. In Berlin I was invited by a former exchange student to America to stay at his home. It was indeed a welcome invitation after nearly two months on the road and I spent a very pleasant week with him. He wishing practice, always spoke to me in English and I answered in German, each correcting the other and at times creating considerable amusement. Through the Austauschdienst I also met Graf Blumenthal, a German law student who was about to leave for America on a debating tour. From Berlin I cycled to the Sächsische Schweiz south of Dresden, then westward by way of the Erzgebirge to Erfurt, northward through the Harz to Hildesheim, and finally again south through Thüringen to München.

Exactly three months from the day I started from Hamburg I arrived in München. The trip covered 4200 kilometers of which I rode 3400 on the wheel, the rest by train and boat. Everywhere I was treated with the greatest courtesy. Many people expressed surprise that an American should make such a trip. Here is my cash account for the three months period:

|                                 |      |
|---------------------------------|------|
| clothing .....                  | 150M |
| films and photographic supplies | 200M |
| books .....                     | 40M  |
| train and boat fares.....       | 60M  |
| meals, sleeping and incidentals | 650M |

total expenses..... 1100M  
(a mark is equivalent to 25 cents)

The sleeping expenses were very small because of the fact that I nearly always slept in Jugendherbergen at a cost of around 60 pfennig a night which compared to 5M a night I once had to pay in a Dresden Hotel is a considerable saving. I found Jugendherbergen of all kinds and cannot recommend them as places of ideal comfort. But for one who is willing to forego such comforts for a time they are economical and furnish a pretty good view of German life. People of all ranks stop at these Herbergen. School children, young men out of work, students, professors, sailors and policemen were among those I met. Evening was a time of singing folk-songs, always to the accompaniment of guitars. Several such evenings have been indelibly stamped in my memory by the beautiful and lively singing of groups of university students.

ALFRED T. GREGORY

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