

## A Scientific Study of Social Forces

GENERAL SOCIOLOGY. By Henry Pratt Fairchild. New York: John Wiley & Sons. 1934.

Reviewed by GEORGE A. LUNDBERG

THIS volume is avowedly an attempt to bring together that body of theories, facts, points of view, and conclusions which constitute sociology as that field is today conceived by the majority of its adherents and expounders. In the achievement of this clearly stated purpose the book must be adjudged notably successful. To achieve such a purpose and at the same time to produce a highly readable, interesting, and unhackneyed volume is a considerable tribute to the author's gifts of exposition, as well as to his familiarity with his field.

The fact that Mr. Fairchild has been so successful in charting the field of sociology as it exists today means, of course, that his work also has most of the faults of contemporary sociology. This is hardly a legitimate criticism of the present book, however, especially as the author is fully aware of some of these faults and frequently mentions them. There are, for example, the utterly inadequate units, concepts and terminology with which sociologists labor. Add to this the anthropocentric hangover from the pre-scientific philosophical jungles out of which sociology is just beginning to emerge, and the major handicaps of the science have perhaps been recorded. The net result is a literature full of concepts which have no moorings whatever in concrete social behavior or in anything else save in other similar concepts, trailing off ultimately into the hallucinations of the sages of old or into simple folklore. All sociological writing, including the volume under review, necessarily suffers from these faults.

Mr. Fairchild adopts for the most part the traditional concepts and does remarkably well with them. It is significant that the chief terminological departure, namely, the invention of the term *larithmics*, should be in the field of the author's specialty. "Social forces," "consciousness," "interests," "desires," and especially "volition" and "will" still hold their time-honored place and serve their customary function, which is usually to confuse. Thus, Mr. Fairchild shows considerable familiarity with social life among insects and lower forms of life and recognizes the essentially social character of their behavior. But this does not deter him from asserting that "all the phenomena which furnish the true data of sociology are volitional in character." "And since we are engaged in the study of sociology in a scientific spirit, it is the overt and observable phenomena that interest us. And these may pragmatically be considered acts of will, choices, or decisions." One wonders what are the pragmatic considerations which compel us scientifically to study the overt and observable phenomena of human behavior as acts of will, choice, or decision, but which impose no such compulsion upon us when studying the cat pursuing a mouse, the bell animalcule seizing its food, or the iron filings arranging themselves around the magnet. But on the whole Mr. Fairchild has recognized these difficulties and deserves praise for keeping his work on as realistic basis as he has done. Furthermore, the majority of sociologists would perhaps agree with him rather than with the reviewer on the above matters.

Indeed, if this review were to confine itself strictly to an estimate of the degree to which Mr. Fairchild achieves certain purposes announced at the outset, very few criticisms could be made. For even his errors are widely shared by the sociological fraternity. There occurs, for example, in the otherwise excellent discussion of the nature of science and its practical applications the widely held but erroneous notion that the "ultimate particles of sociology are individual human beings, men, women, and children. They are sometimes referred to as the 'social atoms.'" The argument then proceeds to point out that individual human beings "lack the constancy and uniformity that we observe among the atoms of matter," and that consequently a real or accurate science of sociology is more or less hopeless. But clearly the units of sociology, as of all other sciences, are *behavior phenomena* abstracted and designated by more or less appropriate symbols. The fact that the behavior phenomena in which we happen to be interested may be manifest in the behavior of men, women, or children in no way reduces the error of confusing certain concrete objects with the names of the

units into which for purposes of convenience in understanding we may have divided this behavior. Atoms, ions, and electrons are entirely of the latter character and they are constant and uniform, if at all, only because we have abstracted these qualities in inventing or defining these concepts. It is in the as yet crude terms we have given to social behavior of various kinds that we must find, if anywhere, the analogy to atoms and electrons. Men, women, and children are no more the units of sociology than of psychology, biology, physiology, or, for that matter, of chemistry or physics.

Such details as the above should, however, in the present case be dismissed as accidental slips rather than be taken as an indication of a generally erroneous viewpoint. For elsewhere the author corrects himself by stating that "sociological phenomena are acts whereby the individual is brought into relation with another individual or group." More specifically he modifies on a later page the statement criticized above to read "certain characteristics of the ultimate particles of social science, that is, men, women, and children. The characteristics that are important are the dynamic continua that predispose to movement." In fact, the approach of the volume as a whole is distinctly behavioristic.

Considering the volume as a whole, one feels ungrateful for not overlooking the errors of a few sentences or academic differences of opinion, in view of its excellent qualities. It would be difficult to find within the covers of any single book a more enlightened, balanced, and readable discussion of the contemporary social scene. Worthy of special mention is the amount of space devoted to economic factors, and even more especially, the quality of that discussion. It sweeps aside the smoke screen of rationalizations that encumber conventional economic treatises and reveals with rare perspicacity the roots of our economic difficulties. There is no text in the field of sociology which can be more highly recommended to the general reader than this volume.

George A. Lundberg is a member of the department of sociology of Columbia University. Mr. Fairchild, whose book he here reviews, is a frequent contributor to The Saturday Review.

## Ways to Longevity

THE ANCESTRY OF THE LONG-LIVED. By Raymond and Ruth DeWitt Pearl. Baltimore: Johns Hopkins University Press. 1934. \$3.

Reviewed by BEVERLEY W. KUNKEL

HOW to attain length of days has been a problem for every generation of men since the dawn of history, and probably much longer, so that every effort like the present one to solve it in sound biological terms should be welcomed by a large and enthusiastic public. Unfortunately a problem of such complexity cannot be analyzed scientifically in a simple or easy fashion. Much of the material has to be presented in the form of tables and charts which often do not mean much to the ordinary reader and the elaborate processes by which statistics must be analyzed in order that the figures will lie as little as possible are likely to be rather confusing to one who is not familiar with the science of statistics.

This study by the Pearls is based upon material which has been accumulating for some ten years in the Department of Biology of the School of Hygiene and Public Health of the Johns Hopkins University and includes 1579 nonagenarians and centenarians. Most of the work, however, is confined to a group of only 365 of these, the age of whose parents and grandparents at death was accurately established. This group is known as the Long Series throughout the book and for comparison with it is the FHR Series of 143 abstracted from the Family History Records of the department and not selected for age but simply because all six immediate ancestors were dead at known ages. The sum of the ages at death of the two parents and four grandparents of an individual, the total immediate ancestral longevity, is known as TIAL for short. Much of the present study involves an analysis of this characteristic of the human.

Among the most interesting conclusions regarding longevity brought out in the book are those which have to do with the birth place, racial stock, and alcoholic habits of the long-lived. In the group of long-lived studied, 11.7% were foreign born, almost exactly the same as the proportion of the foreign born in the United

States in 1850 when the foreign born nonagenarians for the most part arrived in this country. The long-lived, however, were born in preponderating numbers in the states east of Ohio and north of Mason and Dixon's Line. This does not mean, that these states necessarily furnish a more favorable environment for the long-lived. It means in part that there are better early vital records in the older parts of the country which enabled larger numbers of the long-lived to be included in the Long Series which required the age at death of grandparents.

Of the long-lived, 56.6% have been total abstainers throughout their long lives, but only 44.7% of the men have been such. On the other hand, 3.7% of the men have been heavy or very heavy drinkers at some time of their lives.

If we examine more particularly the ancestry of the long-lived, we find that there is no sure way by which a ripe old age may be attained. The average TIAL of the long-lived series is 60.69 years, or 15.75% greater than that of the FHR (or known death-age) series. It is also interesting to note that the smallest TIAL recorded, 254 years, as well as the largest, 599 years, occurred in the Long Series. The two parents in the Long Series have a mean aggregate longevity of 30.29 years or 26.5% greater than that of the parents in the FHR Series while the four grandparents in the Long Series exhibit a mean aggregate longevity of 31.20 years or 11.5% in excess of that of the four grandparents in the FHR Series. Fathers have a slightly greater age at death than mothers—too slight however, to have statistical value.

Of the individuals making up the two series which are compared, 45.8% of the long-lived were from two long-lived parents while in the non-selected group only 11.9% were longevous. On the other hand, in the Long Series only 13.4% were derived from two short-lived parents, while in the contrasted group there were 57.4% from such unions.

Like all the work of Pearl, this study is based on extensive material which is analyzed in a great variety of ways and checked at every point to eliminate personal bias as far as possible.

Beverley W. Kunkel is an instructor in biology at Lafayette College.

## Double-Crostics: Number 19

By ELIZABETH S. KINGSLEY

### DIRECTIONS

To solve this puzzle, you must guess twenty-six words, the definitions of which are given in the column headed DEFINITIONS. The letters in each word to be guessed are numbered (these numbers appear at the beginning of each definition) and you are thereby able to tell how many letters are in the required word. When you have guessed a word each letter is to be written in the correspondingly numbered square on the puzzle diagram. When the squares are all filled in you will find (by reading from left to right) a quotation from a famous author. Reading up and

down the letters mean nothing. The black squares indicate ends of words; therefore words do not necessarily end at the right side of the diagram.

Either before (preferably) or after placing the letters in their squares you should write the words you have guessed on the blank lines which appear to the right in the column headed WORDS. There is a dash for each letter. The initial letters of this list of words spell the name of the author and the title of the piece from which the quotation has been taken. Unless otherwise indicated, the author is English or American.

DEFINITIONS	WORDS
I. 142-91-102-14-34-152. Confused mass, puzzling situation.	-----
II. 106-55-26-137-145-5-89. A noted magician.	-----
III. 166-101-9-147-94-20-2-86. Three players on a ball team.	-----
IV. 6-98-27-131-150-141-162-113. Members of a breed of large dogs.	-----
V. 153-10-16-49-176-130-165. Reversion to type.	-----
VI. 54-168-3-97. What you'd do for a price.	-----
VII. 122-92-22-117-143-40-105. To knit with a hooked needle.	-----
VIII. 1-133-107-64-139-19-157-169-93. Purpose of Yom Kippur.	-----
IX. 17-136-144-35-148-13-57. Staggering, wavering.	-----
X. 21-7-29-103-18-41. A shiftless vagrant.	-----
XI. 36-104-146-73-99-174-80. A river in Tibet.	-----
XII. 48-121-156-180-24-90-67. Sprightly, rhythmic.	-----
XIII. 79-28-69-71-111-127. To surround, embrace.	-----
XIV. 58-63-85-38-164-160-167-77. Fits of temper or passion.	-----
XV. 120-82-128-59-12-51-43. Oriental narcotic.	-----
XVI. 116-149-70-31-125. To result or succeed.	-----
XVII. 11-173-88-30. Handle of a tool or sword.	-----
XVIII. 60-61-110-140-8-179-45. To envelop, shelter.	-----
XIX. 32-112-53-154-135-42. Dried stomach of a ruminant.	-----
XX. 68-96-158-182-56-155-132-129-170. Thorough-going (comp.)	-----
XXI. 109-138-37-44-95-123-115-175-83. A Shakespearean knight.	-----
XXII. 15-84-23-47-171-119-52-114-62-78. Struck on the side.	-----
XXIII. 81-33-39-181-25-124-163-74-65-46-151. One skilled in disease.	-----
XXIV. 75-66-50-177-100-159-161. Unity, identity.	-----
XXV. 76-72-4-172-108-126. A baffling problem.	-----
XXVI. 183-118-87-178-134. Egyptian god identified with Hermes.	-----

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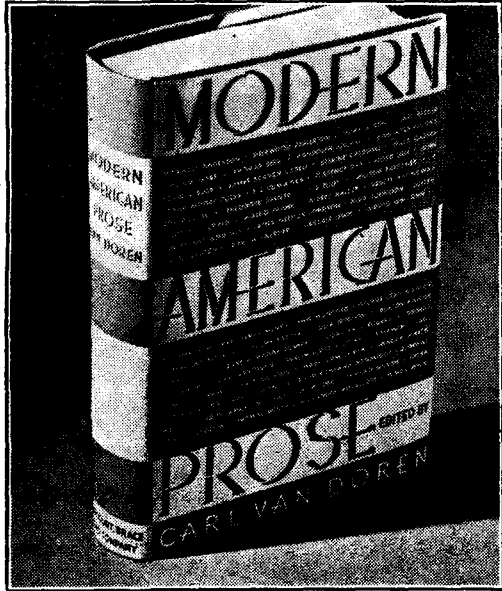
### SOLUTION OF LAST WEEK'S DOUBLE-CROSTIC (NUMBER 18)

YEATS—"A MAN YOUNG AND OLD"

So, like a bit of stone I lie  
Under a broken tree;  
I could recover if I shrieked  
My heart's agony  
To passing bird; but I am dumb  
From human dignity.



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## Literature Abroad

By ERNEST BOYD

THE hiatus in my contributions to this department for several months is in itself an occasion for the discussion of matters of some interest to readers of this section of the *Saturday Review*. The difficulty of finding foreign literature worth the attention of American readers has vastly increased since the time when this department used to appear weekly. In the first place, financial conditions here and political conditions abroad have very definitely affected both the original sources of supply and the local sources of distribution. Time was when the number of first-class books was infinitely greater and the facilities for obtaining them were more numerous. Certain foreign booksellers in New York have gone out of business, others are carrying on with greatly diminished resources, and above all, both for political reasons abroad and financial reasons at home, the kind of literature available seems to me to be not worth the time of my readers or myself.

The Muses do not look well in black or brown shirts. The Nazi bonfires were a perfect symbol of the attitude of dictatorships towards culture. In "Artists in Uniform" Max Eastman has described the different, though equally paralyzing, effect of another type of dictatorship on literature. Even at that, the Russian variety is more hopeful, however tiresome the immediate products of "proletarian" art. The fact, however, remains that a recent censorship map of Europe shows that the only countries free from direct dictatorship, from "planned thinking," as Heinrich Mann calls it, are France, Britain, the Scandinavian countries, and Czechoslovakia. That is to say, some three hundred and sixty million Europeans dare not call their minds their own. The flight of the German intellectuals has received more notice, because of the cheap and obvious barbarism with which it was accompanied, but the intellectuals of other countries are gagged, subdued, or in exile. Not so long ago I talked with one of the most distinguished writers of modern Italy, who finds it desirable to remain here in comparative silence, rather than return to complete spiritual subjection.

Ilya Ehrenbourg, who has become, in some sort, the official literary ambassador of Soviet Russia abroad, announces a study of Duhamel, Gide, Malraux, Mauriac, Morand, Romains, and Unamuno, from the point of view of the U. S. S. R., a work which I hope to discuss in this place. Meanwhile, in the *New Masses* he has been describing the effects of Fascism on European culture. I quote some facts in support of what I have written at the outset of this article. "The Berlin bookstores note that their turnover diminished in 1933 by forty-six per cent. . . . The great publishing houses, as for instance the Insel Verlag or the Fischer Verlag, reduced their production to less than one-twentieth. Forty-eight publishing houses have ceased all activity." In Italy, according to the same author, "the best publishing houses, as for instance, Bocca and Mondadori, issue several thin books a year. The theoretician of Fascism, Signor Ugo Ojetti, writing in the journal of which he is the editor, explains this phenomenon as follows: 'Reader, let not the small number of books under review amaze you. Ours is an era of action, when not books but deeds matter. Instead of reading superfluous books, read rather—and reread—the speeches of the leaders.'"

Those who may be inclined to doubt the testimony of Ilya Ehrenbourg are referred to the recent special Italian number of the *London Times Literary Supplement*. Discreetly arranged and addressed to the orthodox, these twenty-eight pages, dealing with every aspect of Italian cultural life, are a frank confession of intellectual sterility. Apart from official pronouncements of various kinds, advertisements of the colossally absurd national edition of the works of d'Annunzio, "in full morocco, 400 lire per volume," which I described here several years ago, no name of any original distinction is mentioned belonging to a newcomer. Many fine writers are ignored, others are mentioned and praised to the precise degree of their acceptance of Fascism. This special supplement, obviously designed to put Italy's best intellectual foot forward, despite all propagandist intentions, clearly tells its story. Italian culture, under Fascism, has nothing to offer the world. This may, as everyone assures us, make the trains run on time, but it does not interest those of us who heard of Italy before

Mussolini invented this expensive way of advertising that not altogether obscure country.

The German situation, of course, is the more profoundly tragic because the cultural loss and damage are twofold. In the first place, this abdication in the presence of barbaric brutality by the most highly educated country in Europe is a fearful commentary on those values which a minority of the civilized world has so desperately fought to uphold. In the second, as the most cosmopolitan of European countries, Germany was the clearing house for the ideas and cultures of many lands. I have described here some of the fantasies of Alfred Rosenberg, whose map now adorns the jacket of "Hitler over Europe." Recently Ludwig Lewisohn was discussing the prolific literature derived from the same megalomania as Rosenberg's "Mythus des XX Jahrhunderts."

Nazi literature [he says] is largely a pseudo-learned or pamphlet literature. German professors still write mighty tomes. But these tomes are written to prove—I select these theses with scrupulous accuracy—that the Cross of Christ was really the swastika and Jesus of Nazareth a Nordic sun-god; that the Greeks and all who created civilization on the Mediterranean littoral were blond and blue-eyed Germans from the Baltic shore; that since these Nordics, even into the heart of the German forests, had been corrupted by the Latin-Celtic-Semitic "sub-men" (*Minusmenschen*), the first thing is to purify the Nordic remnant . . . and then, that having been accomplished, for the vastly increased Nordics to set forth and mop up the earth with poison gas and typhus germs.

Even the most patient reader will admit that it is hardly necessary to report on this kind of literature to readers of the *Saturday Review*. They can hear this terrifying nonsense over the radio and in the reported speeches of the Nazi leaders who happen, at the moment, to be unmurdered. At the same time, I regret to say, I cannot work up any great enthusiasm for German literature in exile. Lion Feuchtwanger's "Die Geschwister Oppenheim" seems to me to have no particular literary merit. Klaus Mann in Amsterdam is editing a monthly review called *Die Sammlung*, which reminds me only too sadly of the innumerable, subsidized, propagandist magazines which flourished all over Europe during the war. Not that they were all blatantly and unreadably propagandist. I remember one Italian review which contained some of the best and most entertaining work of Norman Douglas. But, in the main, they were, and again are, decorated with names of importance, without any corresponding importance of content. For example, *Die Sammlung* is announced on the cover as being "under the patronage of André Gide, Aldous Huxley, and Heinrich Mann." I should hope and expect that these distinguished men of letters would lend their names by way of anti-Hitler protest to any enterprise sponsored by Thomas Mann's son, but I am compelled to admit that the review is lacking in intrinsic interest.

Propaganda, whether it be officially endorsed or written in protest, is fatal to the free play of the mind. Circumstances drive individuals into adopting points of view which they would never hold, or would not stress, but for the pressure of events. In the article by Ludwig Lewisohn from which I have quoted I note, for instance, a phrase which perfectly illustrates my meaning. Mr. Lewisohn is obviously and rightly outraged by the treatment accorded to decent German citizens who happen to be Jews. Yet, his conclusion is. "But that is what you get with the totalitarian state. For the slogans 'God is he who is not' or 'Religion is the opiate of the people' are, critically, philosophically examined, no less fatuous and foolish." In other words, a Jew is as badly off in Russia, where anti-Semitism is a crime, as in Hitlerite Germany, where he is treated worse than a dog. I decline to believe that an academic discussion as to the advantages or disadvantages of imposing or discouraging dogmatic religions, whether Jewish, Christian, Islamic, or Buddhist, is quite the same thing as sixty million pogromists in full cry.

André Maurois is writing a biography of Dickens. An English translation, it is expected, will appear in the autumn.

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