

MEDICINE FOR THE ILLS OF THE WORLD—WHAT DRINK DOES TO BUSINESS MEN

HOW THREE MODERN HAMLETS PRESCRIBE FOR ILLS OF THE WORLD

A Form of Socialism Is the Remedy of Bertrand Russell and Upton Sinclair—Sherwood Anderson Believes in Marching Men

I WAS reading a little red-leather-covered copy of "Hamlet" in the beautiful Temple edition and thinking of the perplexities which troubled the young Danish reformer. He did not find the world he knew a very satisfactory place in which to live. Things were going wrong and the necessity of setting them right pressed heavily upon him.

The door bell rang and in a few moments Doctor McFabre and his niece, Priscilla Amos, were shown in. Priscilla is a sister of Cabot, and she has come to stay with her uncle while Cabot is in the army. As her eye rested on the little book in my hand she delivered herself of a sniff of contempt.

"I never had much use for Hamlet," she said, settling herself comfortably in an easy chair. "A man who finds the time out of joint and regrets that he is called to set it right has something the matter with him. He ought to be glad of the chance."

"Priscilla came under the influence of Vida Scudder, when she was in Wellesley," Doctor McFabre explained.

"That will explain a great deal," said I, with a quizzical smile at Priscilla.

"Miss Scudder is all right," she said. "I know that there are people who do not



UPTON SINCLAIR

like her opposition to capitalism, but if she had been Hamlet, the story would have ended differently."

"I suppose she would have jumped at the chance to clear the rottenness out of Denmark?" I remarked.

"Of course she would and she would have made a good job of it."

"I don't know about that," said Doctor McFabre. "I am afraid she is too visionary. Yet I cannot help admiring the spirit that is willing and anxious to make the world better."

"You are engaged in that kind of work yourself, doctor," said I, "and of course you sympathize with the motives of others trying to secure the same ends. I have three books here, two novels and a volume of political essays that would interest you. The men who write them are not satisfied with the world as it is."

"Who is satisfied with it?" Priscilla demanded.

"And they think they have discovered a way to make it better," I went on. "One of them is Bertrand Russell, who wrote 'Why Men Fight.' That was talked about some months ago. Another is by Sherwood Anderson, an advertising agent who has begun to write novels. And the third is by Upton Sinclair."

"A revolutionary Socialist?" exclaimed the clergyman.

"A social prophet," said his niece. "George Brandes agrees with you, Priscilla," said I. "He has written a flattering introduction to the book, in the course of which he describes Sinclair as 'one of the not too many writers who have consecrated their lives to the agitation for social justice.' Sinclair, you know, thinks

he has discovered the cause of all injustice and can tell how to remove it."

"Yes, I know," said Priscilla; "he advocates the abolition of private ownership of property."

"He wants something like State socialism," I continued. "His book is the story of the injustice from which the coal miners suffer. It is written about the great coal strike in Colorado in 1913-14. Although it is in the form of a novel it is a propaganda document, so constructed as to make the picture of life among the miners as depressing as possible. It is full of special pleading. He says that every incident in it is based on a similar occurrence in the mining region, and that every character of importance is a portrait of an actual person. Yet with all the unfairness of it the book is worth while. Whether the disgraceful conditions in the Colorado coal regions arise from the evils of private ownership or not there is no disputing their existence. The surest way to cure them is to make them public, for the more we know about social injustice the more emphatically will we demand social justice. Sinclair has done a public service by reminding those of us who live in comfort that the workers in a great industry in some parts of the country are living in conditions that should not be tolerated a moment in a free country."

"I think we are all agreed on that," said the clergyman.

"Fortunately we are," said I. "And there are many reasonable men who are agreed on the most practicable way for improving conditions. They do not think it necessary for a social and economic revolution to precede reform. The laws we already have would make matters much better if they were enforced, and as soon as there is public sentiment which demands their enforcement, the conditions will begin to improve. Bertrand Russell, however, holds with Sinclair that society is organized on a radically wrong economic basis. If we change the organization, he says, we could abolish abject poverty in twenty years and allow the widest freedom to the individual to work much or little as he chooses. It is a beautiful dream, based on the fallacy that the moral and intellectual habits of men are dependent on their social institutions."

"There is a great deal of truth in what he says," said Priscilla. "I would not admit it to be a fallacy."

"I do not like to dispute a lady," said I. "But I think that your uncle will agree with me that there must be some inward change in a man before the externals of his life are made better. We talk about the effect of democracy upon the development of America, and compare this country with backward Russia. But you must know that there was democracy in the minds and purposes of the revolutionary fathers before it became embalmied in their political institutions. Mr. Russell's essays are interesting because they show how far a man who detaches himself from the great facts of life and from the great forces that move men can wander astray. Why, he says that no man can have more than he needs without taking it from some man who has less. He would have the State take charge of certain activities and place the management of every industry in the hands of the workers in it, thinking thereby to bring about a fairer distribution of wealth and greater content and comfort. He would abolish all interest and all rent and remove all incentives to industry."

"But rent and interest are robbery," insisted Priscilla.

"Are they?" I asked. "I have heard that stated before, but I have been told by some economists that interest is merely the wages of stored up labor, preserved for use in emergencies, and that rent is interest for a labor preserved in another form. If the wage system is robbery then perhaps you might say that these other things are robbery also. But the wage system, which is the product of centuries of evolution, is working pretty well, save in exceptional cases. And where it does not work the trouble is due more to the workers than to the system. We may find a better way for we have not yet arrived at perfection. So I like to read such books as Sinclair's and Russell's in the hope of finding light."

"I gather you have not found much in them," Doctor McFabre remarked.

"I regret to say that I did not," I admitted. "I did find something suggestive in Anderson's book, however. It starts, like Sinclair's novel, in a coal-mining village. Its hero is the son of a miner who goes to Chicago, where he conceives the idea that if some one could unite the

workers into a great body of marching men, disciplined and walking shoulder to shoulder, they could conquer, not one another, but the terrifying disorder of life. This is the motive of the book. The hero does organize the workers, but unfortunately they do not accomplish anything. But the idea of the workers as soldiers working for a common cause is inspiring. If we make the term 'workers' broad enough, in both Anderson and Sinclair the story is subordinated to social propaganda. Russell's book is nothing but propaganda."

GEORGE W. DOUGLASS, POLITICAL REFORMER, By Bertrand Russell, New York: The Century Company, 11.

MARCHING MEN, By Sherwood Anderson, New York: John Lane Company, 12.50.

KING COAL, By Upton Sinclair, With an Introduction by Dr. George Brandes, New York: The Macmillan Company, 11.50.

THE SEAMY SIDE OF CONVIVIALITY

What Happens to the Man Who Drinks "In the Way of Business"

The man who spends two hours or so at lunch with his friends, talking and drinking, is well known in every city. He eats his dinner downtown and spends the evening at a table on which a waiter keeps the glasses filled and sends him \$2 a night. He dresses well and spends \$5 a day or more on himself. Those who do not know his family life assume that he lives



STACY AUMONIER

in a good house and provides well for his wife and children. Sometimes this assumption is warranted. No increase of money of this kind has ever been taken in Philadelphia, but there are doubtless hundreds, if not thousands, of them. If any one is curious to know the truth about this, he can find it told in a little book by Stacy Aumonier, a London landscape painter, who has proved that he is an artist in words as well as in color. He describes the life of a brass bed salesman and a salesman of bed springs and the effect of their coquiviality on them and their families. There is no preaching, but the story shows what happens and then stops. "The Packet," the second story in the volume, has a plot a little more complicated than that of "The Friends," but it is the same story with the same kind of men, meeting a similar end. And "In the Way of Business," a similar problem is handled in a similar calm and impartial manner.

All three tales show how the curse of drink blights the lives of men and destroys the happiness of women. The book is a powerful preaching, positive because it does not moralize at all. It shows what can be done when a literary artist of great gifts sets himself to a study of a social problem. If the professional preachers do not use it as a text for sermons they will miss the opportunity of their lives.

THE FRIENDS, And Other Stories, By Stacy Aumonier, New York: The Century Company, 11.

A New Humorist David Grayson—his real name is Ray Stannard Baker—has increased the happiness of thousands by his delightful books. His shoulders must bear the burden of responsibility for a book not his own, as Christopher Morley confesses in "Adventures on Wheels" that his book was suggested by "Adventures in Contentment." Grayson's adventures were those of a man. The story of his sister was told by Morley, who has imagined a similar man and his sister, and describes what is really an adventure in discontentment. The sister is a household drudge, producing bread and butter and other food every day for fifteen years without any vacation. The brother, however, throws off the burden of responsibility whenever the mood is on him and goes tramping about the country. He says he is seeking local color for his books. The opportunity for the sister's adventure comes when a traveling book seller, with a van fitted up for expeditions in the road, arrives at the house with a proposition to sell out to her brother. In order to prevent the purchase and forthwith starts off with the seller as a guide and instructor in the art of persuading the farmers to buy the kind of books that will help them. There follows a series of interesting adventures which hold the attention to the end. As the story progresses, its characters indulge in entertaining discussions of books and reading. For example the man who owned the van remarks that "a good book, like Eve, ought to come from somewhere near the third rib and have a heart vibrating in it." The story, which can easily be read in an evening, will leave a pleasant impression, for it is sympathetically human. The van owner might have been created by Frank Stockton, he is described with such a whimsical humor and such genuine Stocktonian adventures. If Mr. Morley cultivates this vein we are likely to have a new humorist in American literature to appeal to those who dislike the staccato style that is altogether too common.

ADVENTURES ON WHEELS, By Christopher Morley, Garden City: Doubleday, Page & Co., 11.25.

Life in the West The very cover of "The Lookout Man" characterizes describes and criticizes the story contained within. But possibly the cover will arouse false hopes, together with fond memories of "The Virginian" and "The Great Divide." The novel and stage models of the Western story, "The Lookout Man," of which B. M. Bower is the author, is certainly not epoch-making. It follows beaten paths, introduces time-honored characters, and is interspersed with enough "local color" in the way of mountain scenery to satisfy all the rules of this particular brand of literature. The best that may be said of it is that it makes easy and pleasant reading and has not a single objectionable feature.

THE LOOKOUT MAN, By B. M. Bower, Boston: The Lothrop Press, 11.25.

SOCIOLOGY IN THE GREAT WAR

A Call to England to Make Her People Worth Fighting For

Persons interested in the progress of British politics before and during the early days of the present war, and suggestions for social reforms as a means of tempering with a bit of humanizing influence the work of English statesmen, may find something that will touch a responsive chord in Stephen McKenna's novel, "Sonia: Between Two Worlds."

The apparent purpose of the story, perhaps, may be summed up by its central figure, David O'Hane, son of an Irish lord, whose life is imbued with a desire to lead in the social and political reformation of England. On the 47th and last page of the book he is made to say:

"Is it a great thing to ask? To demand of England that the criminals and loafers and prostitutes are somebody's children, mothers and sisters? And that we've all been saved by a miracle of kindness? Is that too great a strain on our civility? I'll go out if need be, but—must we stand at street corners to tell of what we have seen? To ask the bystanders—and ourselves—whether we want to war to preserve the right of inflicting pain?"

The idea evidently being: Wake up, England, and do something for your hitherto neglected ones, or you'll breed a degenerate race that will live in social conflict one with another, and therefore of little value when the nation most needs their concentrated effort in a crisis.

"Sonia" is the dominant character in the book. The reader follows him and those who form a part of his life through early school days; see him dogged for his health and strength, but his light face that ever will be in social conflict; see him accumulate wealth in Austrian oil investments; see him lose it at the outbreak of the war; see him enlist, and then see him, blinded by shrapnel, charging a trench, and his slightest eyes leading him in the wrong direction, caught by the Germans, who, with characteristic efficiency and Kultur, crucify him, pinning his outstretched hands to a tree with his pair of bayonets.

But destiny, not willing to countenance so ignoble a death of a favorite son, intervenes. O'Hane is rescued and nursed back to health and strength, but his light forever is gone. Later he again meets Sonia, who in earlier days nearly blighted his hopes by callous treatment of his affections, Sonia now being occupied with social ambitions and profound regrets. But the war and its consequent humanizing effect upon persons in all grades of life softened the girl. She came to O'Hane in his blindness and a great love filled her heart. And they were married.

The average reader, perhaps, will find in the earlier chapters of the volume too lengthy a reference to such school scenes or too much political ramification, but with persistence will come the romance that may impel forgiveness for the aridity of preceding pages.

SONIA, BETWEEN TWO WORLDS, By Stephen McKenna, New York: George H. Doran Company, 11.25.

How Not to Choose a Vocation

The modern cult of efficiency has its virtues, but suffers overmuch from the tendency to "specialize." The era of experts is at hand, and it is not to be wondered at already have experts galore—scientific management experts, educational experts, food experts, and so on. We have with us also the vocational expert in the field of "Choose the Right Vocation," by Holmes W. Merton, is an example of the expert idea run wild. It aims to be a scientifically up-to-date guide for the young man seeking to avoid the unfortunate condition of a round peg in a square hole, but really it is unscientific and reactionary.

For careful students of the problems of vocational choice and placement, know that a general cataloguing method are fully both for employer and employe, actually causing more mistakes than they prevent. The students who are made to know that progress is made by the ones who are going slow. The present book assumes to make easy the choice of vocation "by presenting a practical analysis of the vocational choice and placement methods, before described, which are specifically required in each of the 1400 distinctive vocations." All of which sounds

"Mademoiselle Miss" Letters from an American girl serving with the French army in a French Army Hospital at the front. Published for the Benefit of the American Fund for French Wounded. Price 50 Cents. A. W. BUTTERFIELD, 50 BROMFIELD ST., BOSTON.

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Published by THE CENTURY CO., New York City

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THE LOOKOUT MAN, By B. M. Bower, Boston: The Lothrop Press, 11.25.

good, but—(1) vocational capacity cannot be analyzed and catalogued in such detail as the author attempts; (2) the mental "tests" suggested are a snare and a delusion, both to the ignorant and to the devotee, and (3) there are not 1400 distinctive vocations (there may be more, there may be less, but certain there aren't exactly 1400). If history-in-sources books have been valuable in the past because of too broad and general advice, this one errs at the other extreme, through its excessive precision and system. Something like a science of vocational choice and placement is being built up, but it still places its main dependence on two things—intuition and trials. This is unsatisfactory, but it is far better than the fanciful and unrefined technique exemplified in Mr. Merton's compellingly orderly volume.

HOW TO CHOOSE THE RIGHT VOCATION, Vocational self-measurement, based on natural abilities. By Holmes W. Merton, New York: Funk & Wagnell Company, \$1.50.

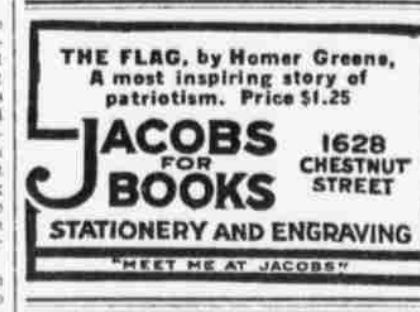
Gilbert Murray on the War If one is curious to learn what effect the war has had on the thinking of an educated Englishman who is opposed to the use of force, have as a last resort, there is no better place to look than in the pages of a volume of articles and addresses by Gilbert Murray, regius professor of Greek at Oxford. Professor Murray took to the consideration of the subjects he discusses the intellectual detachment of a scholar interested in the broad principles of morals, philosophy and statecraft. There is a calmness in his manner that is reassuring. He is not a special pleader, and he admits that his own country is not wholly without blame for the conditions that preceded the war.

"His book will not be interesting to the man in the street. It will be interesting, however, to the more limited group of readers who are familiar with the history of the great moral and political movements of the last half century. Yet the average man would doubtless find the two chapters on America and the war worth reading. They are much more fair-minded than we have been led to think an Englishman could be. They were written before we entered the war, but they state our case as well as it could have been stated by an American. Those who have conscientious scruples against war might find some enlightenment in the chapter entitled 'How Can War Ever Be Right?'"

FAITH, WAR AND POLITY, By Gilbert Murray, Boston: Houghton Mifflin Company, 11.25.

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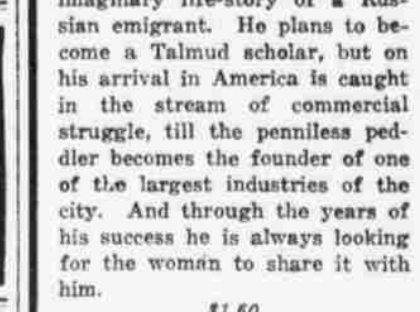
TILL THE CLOCK STOPS, By J. J. Bell, New York: Duffield & Co., \$1.50.

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THE COMING A soldier, wounded, war weary, who has learned in the trenches to forget the meaning of hate; a village vicar, voicing the venom of those who do not fight; and John Smith, simple, determined, working for the brotherhood of man—around these three characters the author of "The Sailor" has written an amazing novel of the spiritual and ethical side of the War. Cloth, \$1.50 net FOR SALE AT ALL BOOKSELLERS THIS IS AN APPLETON BOOK D. Appleton & Company, Publishers, New York

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