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## Can We Alter Human Nature? Joseph McCabe

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A large number of my American correspondents, who are the bane of the mail sorting-office at the corner of my street, congratulate me on what they call the breezy, cheerful, optimistic note of my message to the world. A small number assure me that the one illusion of my generally disillusioned mind, the one piece of bunk that clings tenaciously in my debunked intelligence, is my assumption that we really are moving toward a golden age. Even other prophets who are not considered pessimistic seem to envy my faith. In his "God the Invisible King" Mr. H. G. Wells (who has written on the margin of the copy he sent me "In the hope of a speedy conversion") reproduces several pages of my most buoyantly optimistic prophecies and naughtily winds up by saying that it seems as if I were "half-way to 'Oh! Beulah land' and the tambourine." Yet nearly everybody agrees that I am one of the most stodgy collectors of facts, one of the most prosy realists, in the whole literary world. How shall one sort out this contradiction and find some really common ground?

Sheer anticipation of a future condition is, of course, a pastime of great precariousness. The predictor of the future has one great psychological disadvantage, when he is forecasting what manner of life men will set up at some future date, as far as life depends on intelligent manipulation of its conditions. He is bound to assume that a few centuries of growth in wisdom will make the whole race, or at least the effective minority of it, as intelligent as he, the prophet, is today: which means that the future will act on the prophet's ideas. I unblushingly assume that. How on earth could I continue to hold my particular views of life if I suspected that the wiser generation of the future would probably arrange life according to the ideas of the Rev. Cadman or the Archbishop of Baltimore or Mr. Wiggam or Mr. Pussfoot Johnson? We may be quite modest and diffident (I never met or read any writer who is), but if we think we are right we project our ideas into the future and call the age which realizes them the golden age, the millennium, the promised land, and so on.

On the other hand what is called a scientific anticipation of the future is often singularly astray. In this we are supposed to be entirely guided by facts. We pick out a certain development of the last decade, or the last hundred or thousand years, and we plot it on paper like a section of a mathematical curve. We can tell how it will proceed in the future because facts are facts. Unfortunately these realistic developments have a way of belying the prophet. Twenty years ago I had occasion to write about Italy and I found all the so-called experts so much impressed with the growth of Socialism and skepticism that they confidently predicted that by 1930 they would conquer Italy. It was quite mathematical. A bitterly anti-clerical paper had risen to a circulation of one million. The Socialist vote was 60,000 in 1895; 164,000 in 1900; 320,000 in 1904. Could there possibly be a plainer curve of development? And Mussolini dissolved the whole of it away in a year with doses of castor oil.

You may remember how Anatole France generally satirizes this method of prophecy in one of his stories: "The White Stone." I think, or whatever they have entitled it in English. He imagines a group of Romans discussing the future; strictly on the ground of facts, of course, as a practical Roman would. In about six or seven centuries Rome had expanded from the size and status of a semi-civilized village between the seven hills on the Tiber to a political unity embracing a hundred million people, extending from North Britain to Persia and Cologne to the Atlas Mountains, and incorporating all the experience of previous civilizations. How in the name of common sense could it be broken up as previous empires had been? There was, apparently, not another nation in the world that could put more than a few thousand men in the field. Rome was "eternal." As to religion, these Asiatic superstitions would continue to blow over like bubbles from the gassy east, but this new religion of Christos or Chrestos, one wasn't sure which, would burst like the dozen others. In a city of a million people it had grown in two hundred years from a few hundred to a few thousand, and the first crack of the whip sent them scutt-

ling back to the temples. Yet—if we suppose that our Romans were holding their discussion in the days of Diocletian—in another hundred years the religion of Christos was the only religion in the Roman Empire, and in another fifty years or so there was no Roman Empire in Europe.

So it behooves the prophet to be modest, or as modest as he can be. The only form of modesty that is not an infernal piece of hypocrisy is to feel absolutely sure that you are right yet recognize the abstract possibility that you are wrong. There never was any such person as the one who is supposed to have asked "What is Truth?" He probably had opinions about everything and had not the least doubt that they were true. The skepticism of ancient Greece, which is supposed to come nearest to pure open-mindedness, culminated in the most truculent dogmatism: in a proof that nothing exists, or could be known if it did exist, or could be told to anybody else if it were known—and the sophist spent a life-time trying to convince his fellows that his opinion that there was no truth, was true. Modesty is the varnish on the intellectual furniture of hypocrites.

Must we, then, go on thundering our dogmatisms at each other? Not in the least. I hate all sorts of thunder: of guns, anathemas, vituperations, or loud voices. The man who can talk best says least and says it the most quietly. The wise man pays close attention to the people who differ from him; and, if he is wise, it is easy, for he has probably heard it all before. And so, to come to the point, I find that people who distrust my optimistic forecast of the future generally object that "you can't change human nature." Let us argue it out: with our usual modesty.

First, then, remember that the chart of life which I use is a very large one. I am not very much concerned about whether we are better than our fathers, or even our grandfathers. When I hear a gray-beard telling how one never nowadays sees, as one did in his day, a blush on the cheek of a maid, I feel disposed to ask him, as the saucy boy did: "Whatever had you said to her, grandpa?" Psychological experiments have shown that, if the subject of observation is not extremely simple, our memory is generally inaccurate, and in a large proportion of cases very inaccurate, quarter of an hour afterwards. Check the statements of these gray-beards (I don't wear a beard) by any statistics or written records that are available, and you will find that their memories are worth. They are usually the firmest believers in the dogma that you can't change human nature; and their second pet dogma is that human nature has changed very much for the worse since they were young. Very often their recollection is colored by their opinions. People must, they think, be worse in our time because they no longer go to church, or they wear short skirts, or they use so much ice, and so on. Mix together all the different recipes for a golden age of pessimists of this sort and you will have a glorious hodge-podge.

My main ground for hoping that I have avoided these fallacies is in the size of my chart of human progress. It is now a truism that human nature has been completely transformed in the course of time. It is enough to point out that it was once not human and it now is human, more or less. But my pessimistic friend smiles at this. You are talking, he says, about a change that has taken place in the course of ten million years or so, and really we are not much interested in the question whether in another ten million years the average human will be more intelligent and more amiable than he now is. I quite agree to that. I distrust the optimism that promises striking results in ten years or so but I have no interest in a prediction that in ten million years there will be less suffering than there now is.

Even here, however, there is something to be said. It may be said briefly, as I have dealt with it in works which probably are in the hands of most of the folk who read this. There has been a curiously wide acceptance of a paradoxical statement by one or two scientific men that the human mind or brain has not improved during the last thirty thousand years. We need not here go into the grounds of the statement or the extraneous reasons why a few scientific men have welcomed it and propagated it. For very different reasons I found it adopted in the large group of young British working men who have a cultural organization of their own and flatter themselves that they are as well instructed as college-trained men. Since intelligence is at least of basic importance, this would be a decidedly strong point against optimism if it were really taken seriously.

Is it? Probably it is most pressed

by those who do not know what modern psychologists say about intelligence. In any case, it does not intimidate me. I do not care the wag of a dog's tail whether our brain-cases are said to have the same fine markings as the human brain-cases of thirty thousand years ago when I see that we do things which are as far removed from what they did as a Venus by Rubens is from a small boy's drawing of his schoolmaster. You may say that this means only a cumulative development of ideas, not intelligence. Well, without going into the peculiarities of this psychology, this cumulative development of ideas satisfies me. We have augmented the sum of wealth per person about tenfold and doubled the average expectation of life since the American Revolution. If we can merely continue to do this, I don't care what epithets you fling at our brain-cases. We have deepened and expanded our knowledge a hundred times more—I think that is a moderate estimate—in a hundred years than men had previously done in ten thousand years. I am trying to be very cautious but cannot see how any properly educated person can question that. Well, if we can maintain that rate of progress of knowledge theoretical and applied, we need not worry because some professor says that we are not more intelligent than Cave Man. He means something, no doubt; but what it precisely is does not interest us.

And what I have just said takes the sting out of the objection that it took ten million years to make an admitted change in human nature. Apparently the human animal has in some respects changed more in the last hundred and fifty years than in the previous ten million years. Notice that I say "in some respects." No one surely will deny that. There is to be in a few days a race of airplanes at a speed of more than three hundred and fifty miles an hour. Twenty-five miles an hour, for any distance, was the top speed at the beginning of the last century, and it had been just the same ever since the horse had been introduced into civilization. I could enumerate a thousand things in which, similarly, there had been no appreciable progress since late Neolithic times yet tenfold or a hundredfold progress in a hundred years. Human nature, you say, is just the same. These are just . . .

That is exactly the point that it is useful to inquire into. What precisely do we mean when we say that human nature has not in the least changed while in a hundred respects the things which man does have shown phenomenal progress? Let us try to sort it out. My pessimistic friend would say, I imagine, after careful consideration, that all this progress is due to the mental activity of a small proportion of the race. These men (and now, fortunately, women) whom we call scientists have at last hit the right method of observing and manipulating matter, and they have trained, say, a hundred thousand men in those methods. So all this boasted progress boils down to the fact that we have given an intensive scientific training to about one man in a million; and even their human nature remains the same as that of Aristotle or Euclid or Archimedes.

The analysis is not quite complete. I have just been writing a few pages on the French Revolution. A group of men in France got together and decided—that is what it really amounted to—that they would have the principles of the American Constitution carried out in Europe. It is true that to intimidate the King from chasing them out of Paris the mob had to string a few bullets to the lamp-post and burn a few jails and convents and mansions. That was merely holding a gun at the head of a gunman. The essential thing was that these idealists drew up the Rights of Man. Every one of these rights had been won in America, and every one is now recognized by everybody in every civilization outside Russia, Italy, and Spain; and they plead only a temporary suspension. In plain French the Rights of Man simply meant immunity from imprisonment without trial, free discussion of religion and politics, democratic government and law-making, no taxation without representation.

But what a howl of derision and anger the formulation of these principles aroused in all Europe outside of France! The Pope declared them "insane" and attempted, with argument, that Mr. A. Smith would now declare infantile, to prove the divine right of kings and the justice of the old feudal systems. Kings and emperors, and all their statesmen and courtiers, and everybody who was respectable, thought the end of the world was in sight. All this was quite apart from the spurts of popular violence, which the revolutionary leaders soon checked. The historical fact is that the moral principles and sentiments of four-fifths of the educated people of Europe were violently opposed to what

are now platitudes of political morality, and they fully supported a social system which every person now considers grossly unjust, selfish, and brutal. So there is some other considerable change besides the advance of speculative and applied science.

One could show that this change also is very extensive and it is not, like scientific training, confined to one man in a million. Nearly everybody in those days was indifferent to the suffering inflicted on animals. No theologian included such cruelty in his category of sins: no police in the world took the least interest in it. Take also the extraordinary decrease of drunkenness, the removal of the legal disability of women, the increase of philanthropy, the comparative humanization of industry, and so on. Some of our pessimists find their chief proof that human nature is unchanged in the fact that nations are just as ready as ever to go to war. Are they? If Australia or Canada revolted against Britain today as the American colonies did, or merely said that they wished no longer to form part of the British Empire, any fire-eating Briton who talked of coercing them would be called a B. F.: which, of course, means British Fascist. Two hundred years ago there were not, I imagine, more than one or two thousand people (Quakers) in England who did not rejoice at the prospect of war with France: a hundred and forty years ago there were hundreds of thousands opposed to it: today I doubt if there are more than a few thousand firebrands (generally not of military age) in Britain who do not loathe the prospect of war with anybody. But I have written recently on this.

Let us sum up some of the changes of the last hundred years or so: confining ourselves to changes which are spread over at least the greater part of the community and are peculiar to, or at least much more marked in, the last one hundred years. Men (especially when we consider that the majority have three or four times as much money) are very much less disposed to drunkenness and fighting, much less guilty of cruelty to the weaker (women, children, animals), less coarse in their recreations (they used in London to organize picnic-parties and scramble for front-seat tickets to see men hanged), more capable of appreciating art, less interested in childish and boisterous fun, more attentive to cleanliness, and so on. Education or the extension of intellectual development is, of course, responsible in a very great degree for these advances. Yet you cannot sum them up merely as intellectual progress, much less as progress in knowledge, and still less as the progress of a small minority of the race.

One begins to wonder what this human nature is that cannot be changed while so many aspects of human behavior do change. Perhaps my skeptical friend would remind me that in my historical and other writings I have several times said that the men and women who lived on the banks of the Nile or the Euphrates four thousand years ago, to say nothing of Athenians or Romans, seem to have been very much the same as we are today. Yes, I repeat it. As far as we can read the facts of life into the scanty literature that has survived their ideals of conduct were much the same as ours, their conduct itself and their emotions much the same. I should not be surprised, in fact, if their eyes and ears, their hands, feet, their stomachs and livers, were much the same as ours. You do not see the point? Why, it is that there is a very great deal of human nature that we do not want changed or that there is no particular reason for changing. Take a story or a poem of ancient Egypt or a Babylonian letter that just reflects the feelings that men had for each other, or for wives or lovers or children, four thousand years ago, or take some similar Chinese literature of two or three thousand years ago. Who wants any change?

You probably suspect me of using sophistry somewhere and can't just fix it, but I am simply following the Socrates method: helping people to get their minds properly focussed on their own ideas. The very popular maxim that you can't change human nature is clearly wrong in more than one respect. Human nature is an organism reacting emotionally and actively to its environment. As there have been no fundamental changes in the environment for thousands of years, what is the sense of assuming that there have been no fundamental changes in the organism? In other words we must distinguish very carefully between man's intellectual and his emotional environment. The first was, a couple of centuries ago, an almost entirely unknown universe. A man did not even understand the pebble he kicked or the grass he trod on, to say nothing of vital processes and remote stars. There was an almost infinite region for intellectual prog-

ress, and there was a very urgent impulse to make it as soon as man glimpsed his appalling ignorance.

To say, then, that our progress in science has not been balanced by an equal progress in other departments of human action is not to reproach us but to say something foolish. There was neither the possibility of nor the call for such progress in other directions. Let us be personal: it is a good aid to thinking sometimes. You and I are not miserable sinners, worms, clods of earth, etc., as some of our neighbors assure us they are. We have our faults and can imagine types of character better in some ways than our own. But notice the tremendous difference in the various possibilities of progress. On the intellectual or scientific side our margin for improvement is quite indefinite. What we know is a trifle compared with what men will know some day. But there is, no such indefinite possibility, no such sense of narrow limitations, in any other respect. We have, I take it, ordinary good taste and are, perhaps, not prepared to say that we are very inferior creatures because we do not appreciate Einstein or Stravinski. Some improvement is possible no doubt, but nothing that we need not despair of effecting by an improvement in education. On the physical side, perhaps, it is much the same. There will be better general health and vitality, but nothing revolutionary. In regard to social conduct, again, we shall probably say much the same. It may be conceit, but I never could work up that Marcus-Aurelius feeling that I have a horrible human nature that is always pulling me down from the beautiful heights to which my spirit aspires. Candidly, isn't it very largely bunk? Do you really feel that your "nature" is so feeble, so perverse, so malicious, that these lamentations of Jeremiah about the impossibility of changing human nature are quite reasonable?

We are getting a little nearer to it. Surely, the plain truth is that every man you ever heard moaning this can't-change-human-nature dirge meant the nature of other people, not his own. Apply it personally to him and you may hear the flow of a stream of healthy vituperation. He means men and women in general; and if you ask him whether he implies that his own nature is so very superior to that of most people, he will be rather embarrassed. Very often he is quite wrong. There is, for instance, a minor controversy on just now about a new method of extracting the truth from people. Someone says that he has discovered that a dose of scopalamine would be more effective than red-hot needles to the soles of the feet or the third degree or even the invocation of the Almighty and Julian Huxley and H. G. Wells are pushing the idea over here, and the detectives say no, and the lawyers say certainly not, and the general public is cold. So out comes the maxim that you can't change human nature. It resists progress and new ideas and the wisdom of the young. It always did and always will. And so on. Yet the fact is that you have here merely a conflict of two sets of theoretical considerations, and deadlock is quite natural. It is sheer theory that a man will tell the full truth in a state of twilight sleep; and it is sheer theory that, his reason being fogged, he will say things that, fully awake, he would not regard as the truth. It is just one of those cases in which proof by experiment is extremely difficult. Try to get ten men and women to take a dose, explaining that they will then tell truthfully whatever is in their minds. . . . They will prefer the chances of the third degree.

In very many other cases the profession of despair in human nature is just the impatience of the prophet because people will not agree with him. I have attended many congresses of reformers of one kind or another, and believe me, the behavior is so bad that I suspect they get their estimate of human nature from each other. I have had to cease to attend them in order to preserve the innocence and gentleness of my nature. At the last that I attended, in Paris, we were one day presented with circulars imploring us to see that practically all the evils of the world would disappear in a universal lamb-like benignity if we all adopted a certain international language. Next day the advocates of a rival language appeared, and the fur did fly. Meantime, in other corners, out-and-out pacifists argued gently with moderates, atheists with agnostics, Socialists with liberals, Bolsheviks with anarchists; and I retired for a long drink. The chief change of human nature that is required is that humanitarians shall become a little more humane and good people a little less good.

Seriously, nothing like a revolution in human nature is required. You may say that that is just the difficulty. We do not need to raise the mass of people—leaving crimi-

nals, drunkards, idlers, etc., for special treatment—much higher, so our failure to do it in so many thousand years of civilization is proof that it cannot be done. Is it? Who tried to do it? The Greeks, for all their superiority in so many respects, made no more attempt to educate in behavior the mass of their people than the Egyptians had done. The Romans had a system of what is called general education, but for the great majority it amounted only to elementary lessons in reading (with precious little to read), writing (and nothing to write about), and arithmetic. Even in the higher education there was no training in a code or philosophy of behavior. It was taken for granted in every civilization that everybody picked up, by example, the code of behavior; and by example he learned how not to obscure it. There was no such thing as a consistent human nature that found itself unable to follow the code. There are even barbaric peoples who have so rigid an ideal of truthfulness that they never lie. There are nations, such as the Chinese, in which disrespect to parents is unthinkable. But there never was a nation or a civilization that marked out a code of behavior in the way we work out the rules of a club and then carefully studied those whose behavior fell short of it and attempted to correct their reactions. Most clumsy of all was the machinery that has ruled Europe and America for the last fifteen hundred years. Its two basic principles were contradictory: first, that human nature was perverse, secondly, that every man had the free will to obscure or to transgress its moral law. In the nineteenth century even this machinery largely broke down, and such education in behavior as was given was an insincere repetition of these contradictory principles after we had discovered that they were contradictory. There were skeptical writers of the last century who predicted that there would be in these circumstances a widespread deterioration of conduct.

There was not, and this fact of itself shows that no very great change in human nature is required. What we begin to perceive is that the code of behavior more urgently required alteration than the behavior. In a recent film that I saw a girl was, in the usual melodramatic manner, confronted with a terrible dilemma. She was one of a party marooned in the frozen wilds of Alaska, and the villain of the piece stipulated that before he saved them one of the ladies must come to his hut and spend a night with him. I know, of course, that Hollywood had its tongue in its cheek. In fact, it did one bold thing: it made the lady-evangelist of the party urge the girl to surrender herself so that she and the others could get a square meal. But the point of the story was that the girl moved toward the door with an air of tragedy, and funeral slowness, that conveyed the old moral of melodrama: she was going to face the dishonor that is worse than death. The very stars of Alaska seemed to be dimmed. One expected the gunman of the party to hand her, with averted face, the means of dispatching herself when the dread sacrifice had been accomplished.

You would, I assure you, have been moved with sympathy if you had seen the face of the villain, but not only did probably half the women and girls in the room smile, at least internally, but this portentous solemnity was wrapped by the old code of behavior about every innocuous little act and idea that concerned sex. What was poor human nature to do? By some extraordinary freak of reasoning a whole extensive set of acts and feelings were labeled vile, filthy, obscene, etc., and then it was said that a five-dollar ceremony in a church or a civic bureau changed the whole category into playful little recreations of an entirely harmless character. There was no principle either of religion or philosophy in this claim that a license issued by a priest or a judge made such an extraordinary difference in the character of actions. There was no coherence in the code of behavior itself. It was felt to be an arbitrary enactment, like prohibition or the tariff, and so moral bootlegging and smuggling were a natural part of the game.

Before we talk any further about human nature and its shortcomings let us be sure that it is confronted with a perfectly sound and reasonable code of behavior. An unsound law enfeebles a whole code because it lessens respect for law. When that has been remedied, when we have a code of behavior which is based squarely and obviously on human interests, we can begin to deal with human nature in so far as it still refuses or fails to observe the code. And the first point that will occur to any sensible person is that, at present at least, it is folly to expect anything like uniformity of behavior. I have known a young mother to fling her baby to the foot of the bed: a nurse to dash an in-

fant into intolerably hot water: a man to give his wife profound pain by his conduct. Were they inferior characters? Not in the least. The young mother, for instance, was a girl, normally and of singularly sweet and kindly character. In each case illness or overwork had brought about a condition of nerves that made the act no indication whatever of character. The human nature was quite sound. It was temporarily poisoned.

This principle would take us a considerable way in the interpretation of human misconduct, and some such physical interpretation would explain a great deal besides occasional irritability and bad temper. I have always felt some reluctance to adopt entirely the view that Lombroso and others popularized in the last century, that criminal or unsocial behavior always points to a difference or a disorder in the brain. A case was referred to me a few years ago. In a family with many ramifications and an entirely clean record as far as any kind of crime or gross conduct was concerned, a youth was found to have become a most ingenious and persistent thief. His thefts, false pretenses—he turned out a most subtle and imaginative liar, with a face of most disarming candor—were confined to his own relatives, so he was never in the hands of the police, or his story might have run differently. As it was, after a year of adventurous criminality he was sobered, and he has since not shown the slightest tendency to dishonesty. However, there is no need to press the point here, as I see that Professor Barnes has just dealt admirably with it in this paper. Physique, in the broad sense, is at the base of a vast amount of unpleasant behavior. We have, one might almost say, only just discovered the extent of it, and there can be no doubt that work on those lines will alter a good deal of human nature.

I am, however, not concerned here with criminals or with what one might call minority-behavior. It is not particularly to these that the popular proverb refers. It is supposed to refer to all of us, yet I submit that you will never find the people who repeat it admitting that it has any application to themselves. This at once brings it under suspicion. It is farther supposed to refer to some totality of personality or character, in which case it ought to refer to the whole of behavior, yet clearly there has been a very considerable and very general change of behavior. One of these days I am going, as it is much better to judge these things by concrete fact, to reproduce in one of my articles the detailed description of the moral life of London written by a magistrate about a quarter of a century ago to which I have occasionally referred. It is from the character of the writer and the official sources of his information a very valuable historical document. Meantime take it from me that in this one case in which we can fairly accurately measure the progress made in a century or so the change of behavior has been very considerable. If you add my third point, that for ages human nature has not had a fair chance, since the code enforced on it was unreasonable and the reasons given for obscuring the code were false and unnatural, you see that as a general statement the maxim I am quoting has very little substance as a basis of pessimism.

That it contains in an exaggerated form a genuine and important social truth none of us will question. It is as difficult to imagine the state of mind of the philosopher—a man of great intellectual power—who said that this was the best of all possible worlds as the state of mind of the philosopher who concluded that nothing could be known or the theologian who believed that human nature in the lump was corrupt. We may admire literary men for their art and philosophers for their subtlety but for problems of life we had better consult the methods of the man of science. I am merely trying by that method to ascertain what amount of truth there is in a statement about human nature which, I suppose, most of us are occasionally tempted to endorse.

It will help us to revert for a moment to my comparison of London—any other city would do if we had an equally detailed official description of it—at the beginning of the nineteenth century and now. There were plenty of people in London at that time as healthy-minded as we are. You may remember that it was mainly in little groups of thoughtful people in London that Thomas Paine learned the high idealism which he took to America and began at once to write in the *Pennsylvania Magazine*. I have not at hand a copy of Benjamin Franklin's autobiography but I fancy he also learned his idealism in London or from London writers. There was born the first demand for the emancipation of woman, the first plea (if I remember rightly) for the abolition of black slavery, the idealism

of Shelley and a great many others. Not merely were there large societies for various idealist purposes but with all its coarseness and criminality the city as a whole could at times do something that is rather notable for such times. London refused to raise a regiment to fight the colonists in America; it defied court and government by repeatedly returning John Wilkes to Parliament; it more than once plastered the king with mud and very muddy epithets.

Well, you may say, that rather supports the pessimist. There were a lot of decent people then, and there are today, but the majority. . . . The point I want to bring out is that the essential difference, the progress we need particularly to regard, is the growth in number and influence of the decent minority. There are ten or a hundred fine-minded people in a modern city for every one that formerly existed; and their ideals have in many ways prevailed over the majority. The more sordid sort of drunkenness, the cruelty to wife and children and dogs, the fighting and brawling, and so on, are nothing like what they used to be. Quite apart from the extension of police activity there is a considerable change of public opinion. Decency grows. To say that there is something that you call human nature that remains just the same in spite of all these changes of impulses and standards and behavior sounds rather like a metaphysical distinction by Aristotle. The facts seem to indicate simply that we have a very much larger number of people with more orderly minds, more self-control, in fact feebler impulses to coarse or disorderly conduct.

The pessimist seems to me to concentrate his attention on those that remain coarse-minded or of unpleasant and uncontrolled impulses when he ought to ask whether the number of such is not decreasing. If he wants to amend his proposition, so to say, and put it now that we can't change the human nature of these people at least, I invite him to tell me who has tried and failed to change it. Such progress as has been made in the extension of decent habits and impulses to a larger number of people has really been brought about in a very haphazard manner. General education has done a great deal, but until quite a recent date it regarded its function as purely intellectual, and it is not even yet very clear and consistent in its efforts to change human nature and to change—this is really the only useful sense you can give to the word—the impulses to behavior and improve or enlighten the rational control of impulses. That was supposed to be the august work of the churches, in spite of the blatantly obvious fact that a thousand years of church-influence had left the mass

of people crude and confused in behavior. On the other hand, the state insisted on a certain crudeness and glorification of violence for its own ends.

I may be wrong, but you see why in spite of all the deplorable weaknesses and crudities that remain I am optimistic about the future. The fact that in many respects we are just comparable with the Greeks and Romans—of two thousand years ago, which Mr. G. B. Shaw stresses occasionally, is not very disturbing to the historian. It is in any case a loose and superficial comparison. Mr. Shaw has never given proof that he knows anything about the life and character of the mass of the people of Athens or Rome. You do not ascertain this from translations of Plato or Plutarch; in fact, Plato essentially implies in his sketches of an ideal commonwealth and his eugenic ideas that he had an extremely poor estimate of the mass of his fellows. It is significant that Wells, who at least knows far more history than Shaw, goes to the other extreme and positively slanders the mass of the people of Athens and Rome. I differ from both. I rather agree, as regards Rome, which we are in a better position to discuss, with recent experts who conclude that civilization got back a hundred years ago (I am more inclined to say about 1870) to the best Roman level and has been rapidly rising above it ever since. Why a whole continent sinks back to a sort of barbarism and reaches a fair level of civilization once more fifteen centuries later requires no explanation. My readers know that I do not blame human nature.

We have still a long way to go. It would be foolish to underestimate the remaining imperfection of character, dangerous to have any scheme of life on too optimistic a view of it. But we have never yet tackled the problem scientifically. Employers want contented and industrious workers. Kings and presidents want uncritical tax-payers. Churches want, if they cannot make everybody go to church, lay-minded folk who will not compel them to pay taxes. Educators want to make ten-cent encyclopedias of children. And so on. One of these days the problem of changing human nature will be scientifically studied, and, as I have suggested elsewhere, we shall find very drastic resources for solving it.

### A Peep at 19th Century Americans

E. Haldeman-Julius

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One is impressed, in any biographical study with the influence of time and place upon character. Grant the importance of individual peculiarities, of a particular constitution of character, and we can still see the large significance of the fact that men who are in some ways dissimilar are similarly marked by the movements, the interests, and background, the spirit and social air of their time; and not even the strongest idiosyncrasies can, usually, hide the working of environmental factors

bending a man's thoughts, tastes and talents in a certain direction. This relation between the time and the man is very obvious, very striking, when one glances at a group of nineteenth century Americans whom Gamaliel Bradford analyzes under the worse-than-cryptic (it seems to me the singularly inept) title, *As God Made Them*.

Yet, whether that occurred to Mr. Bradford or not, the title has a significance rather appropriate for a discussion of the half century and a little more which comprised the careers of four of his subjects—Daniel Webster, Henry Clay, John C. Calhoun, and Horace Greeley. For these men and their contemporaries never doubted that God made them and that there was a divine government of the world which, if they did not speculate much about it, they were uncritically prone to believe. Penetrating and strong as the minds of these men were in some things, they did not think to question the authenticity and the peculiar, powerful sacredness of the religious outlook. Essentially they were rather simple—or, perhaps we should better repeat, uncritical—in their attitude toward life. They were not critics of life; they were indifferent to philosophic problems; they did not have an eager, fresh, many-sided curiosity of intellect; and, although they had an extreme preoccupation with practical affairs, they were not in a philosophic sense—as regards general ideas—what we call realists. On all such questions which come within the range of philosophy (interpreting the term "philosophy" most liberally) they were inclined to be credulous and conservative. They accepted as right and final the pious, traditional, moral beliefs that were (in spite of much behavior seemingly to the contrary) securely ascendant in nineteenth-century America.

The Bradford title—*As God Made Them*—would have been taken quite seriously and sincerely by these men; it would never occur to them to doubt such a view; they were quite unaware of a more realistic, evolutionary view. They believed too (contradictorily enough) in free will—that life was what a man by his ability and industry might make it to be—and they would not have appreciated our modern view that nature and their times, not God and their own free will, made them what they were.

Intellectually it is interesting to note that Webster, Clay and Calhoun were farther removed from the spirit of modernism, and have a less vivid and vigorous appeal, and were less original and drawn by the curious lure of ideas than Franklin, Adams and Jefferson. In the lives and letters of the three earlier statesmen we find indeed a great concern with political questions but we find also—what is strikingly absent when we consider the three great orators of a later period—a lively and free and ingenious study of general ideas, a taste for philosophy, a tendency toward skepticism and realism. Webster, Clay, and Calhoun had undoubtedly able but limited minds; whereas Franklin, Adams and Jefferson were thinkers—were impelled to question the truth of traditions and dogmas that were held sacred by the majority—were interested to speculate and reason upon the nature and origin of life, the meaning of creeds and laws, the significance of human nature.

And Franklin, Adams and Jefferson, like the other three, were not inspired, inexplicable persons; it is not altogether true that they just happened to be as they were; they, too, were influenced by the spirit of their time. The Revolutionary statesmen were familiar with the ideas of the French and English philosophers that circulated among the cultured class in their day. They knew the writers of Voltaire, Locke, Shaftesbury and other skeptics. Intelligent men of their period were attracted to deism rather than to an orthodox, naive, doctrinally narrow religion. They had a far wider range of intellectual activity than Webster, Clay and Calhoun.

One must contrast also the interests of these men. Franklin, Adams and Jefferson were interested in art and science and the general literature which deals freely with ideas and human nature; Jefferson, more than the other two, had artistic interests; but all three were drawn by the new, tradition-challenging science that was just beginning to threaten the religiously narrow and simple view of the world. But Webster, Clay and Calhoun were scarcely aware of the dawning scientific order of thought; they exhibited almost no regard for artistic—for esthetic—for liberally literary interests; history and politics were the subjects that appealed to them and history, we may add, concerned them from the political rather than the philosophical point of view.

Even Calhoun, whom Bradford calls an intellectual machine, a man strictly and carefully devoted to logic, who was more of a "pure" reasoner than we expect an orator to be, busied his mind in a very narrow field: his reasoning faculty, however extraordinary it may have been in quality, was turned almost exclusively to questions of politics; and he would concentrate upon issues of the tariff or the Constitution or the relations between the States—a show of logic and learning (of a sort) that is usually commanded

by larger questions. Calhoun, for all that he was a powerful reasoner on his pet subjects of political interest, never dwelt upon the main considerations that would embrace a philosophy of life. It seems that he did not wonder, that he did not speculate nor argue, as to the meaning of nature. The great forces, back of history and the social relations of men seem to have escaped his attention: evolution, of course, was not a familiar idea in his time and, the influence of the earlier French and English philosophers having temporarily faded, there was no disposition to question seriously the dogmas and traditions of religion.

It is interesting to consider the progress of thought and of common belief. Webster, Clay and Calhoun accepted without doubt or curiosity beliefs that today are not taken seriously, literally by the average uneducated man: on some points a modern schoolboy is more enlightened than they were: yet there is no doubt that they were above the average in mental endowment and in such culture as their time and environment afforded or, to speak more accurately, recommended and made respectable. There is every reason to believe that, were the three men alive today, they would—given the same natural equipment of intellect—display a quite different view of life. They would have the advantage of a scientific outlook upon life. They would be able easily to perceive the uncertainty or the new conception of questions that in their day were regarded as certainly if not altogether clearly selected by the dictates of religion. They would, moreover, find it easy to take a view far wider than one that was merely political. Naturally they would react to the influence of a more scientific, a more cultured, a more liberal, a more broadly humanistic age: intellectually, so to speak, they would have more space and a freer air.

It can be said in favor of these men that they were not fanatics on the subject of religion. Their great field of interest was politics and, as among creeds, there was no political influence that would have inclined them intolerantly to insist upon the truth and power of a single, bigoted creed. By their contemporaries religion in the main—the chief doctrines, varying as they did in interpretation among the various creeds—was accepted as true and was not disputed by any serious movement of free inquiry. The relation between God and the American politicians was, as it were, respectfully maintained. Talking on the tariff or any other issue, the Senate orator could always bring in an appropriate reference to God. Divine blessing was asserted or solicited for all opinions.

And that, of course, is interesting to the modern critic. Take Webster and Calhoun as two sharply contrasting examples: Webster, living in Massachusetts and reared in the environment of free labor and commercialism, was certain that slavery was wrong and he did not believe that it was authorized (although evidently it had been for long undeniably by the divine government of the world; but Calhoun, a South Carolinian, a slave owner, and an upholder of the position of the South, was persuaded that slavery was a righteous and useful factor in the divine scheme and that the Bible clearly authorized the institution. It was another instance of the identification of God's will with man's will. Clay did not like slavery but personally he was a slaveholder and politically he was a supporter of slavery; and he, too, was able to find religious sanction for his attitude.

But we are not interested by these men on account of their specific ideas. It is in their general attitude and in their main interests that we can easily perceive the influence of their time. Dwelling under the unrelieved shadow of the impressive orthodoxy of their age, it was natural that they should not be attracted by skepticism (which would then have been decidedly bizarre) views. True, in England there was a continuation of the movement of liberal and scientific and skeptical thought which had earlier appealed to Franklin, Adams and Jefferson: it was, even so, a very moral and respectable movement and not, at least until after the day of the American oratorical triumvirate, significantly opposed to the whole outlook of religion. And it appears that the three eminent American orators were not cognizant of this scientific trend, that they did not know very much about what was happening in the world of ideas, that they were too narrowly confined to the sphere of political life.

In this, of course, we can see markedly the influence of their time. There was nothing so apt to engage the interests and talents in the early and middle years of the nineteenth century as politics. These men—Webster, Clay, and Calhoun—could hardly have turned to other fields of activity. It was not only that the American nation, being new and uncertain, aroused legal-political interests that called for debate and that most readily appealed to the ardent, aspiring mind; but there was especially the peculiar conflict between the Northern and the Southern system of society; there was a nation divided into opposing sections of economic-political life; there

was a compelling, overwhelming issue that dominated, as it were, the minds of men who lived immediately before or during the Civil War—and that issue marked significantly the careers of Webster, Clay, and Calhoun. So intensely, so completely, were their interests and mental energies claimed by the issues arising from slavery that they had no leisure and no inclination for the consideration of principles of philosophy or conduct or intellectual-ethical speculation which were more general in their bearing.

Within the social limits of the scheme known to the three orators there was no vital challenge to the old religious, moral dogmas. Christianity was accepted without question as true. The providential, moral government of the universe was not doubted to an extent that might have been challenging or alarming; nor was there any serious dispute among politicians as to religious principles. Literature, history, religion, politics—all were regarded from the conventional viewpoint. In fact, the main difference between a man like Webster and the average man that voted for him was not a difference in viewpoint but a difference in the clever, acute, resourceful style of maintaining that viewpoint.

We must think, too, of these men as active, ambitious men. They would inevitably be drawn to the leading interests of their time. They would seek the most rapid and certain way to attention and honor. Had it been literature or science or religion that offered the speediest way to renown and power—at least the power of eloquence and personality—one may be sure that all three men would have seized upon the obvious chance. Webster, in a different time, might have been an eminent scientist. Clay might have been the founder of a new and engaging literary school. Calhoun might have been the leader of a movement for "modernism" in religion.

But there was nothing in the social atmosphere, the economic interest, nor the political discussion of their time that could have given such unexpected turns to the minds of these men. They had, first and last, to be politicians and to be preoccupied with the issues arising from slavery. They were necessarily concerned with political conflicts and compromises and with a sphere of so-called practical action which held no room for intellectual, philosophic speculation. We think of Webster, for example, as a political figure; we cannot possibly think of him as a literary or artistic or philosophic figure; no doubt his ability would have made him preeminent in any one of these fields, but the circumstances of his time precluded his interest in them, and so he is marked for all posterity as the prime ideal of the politician and orator.

Nor can we imagine Webster, Clay or Calhoun being seduced, if loosely we may use that word, by skeptical ideas as to religion and morals and the currently credited divine government of the universe. It is true that in their time there were some very heretical and high-powered thinkers in England, but the influence of these thinkers apparently did not spread across the Atlantic, at least not to the orators we mention; and of course the tremendously challenging influence of Darwinism was to come after the deaths of Webster, Clay and Calhoun although Horace Greeley lived long enough to have a glimpse of the intellectual tendency of the modern age.

And in Greeley, who was a younger contemporary of Webster and the others, we see just as impressively the influence of his time and his early environment. Until grown, he was inured to the harsh discipline of toil. Work was the main interest of his life. And he, too, was trained in the religion-moral view of the universe that was accepted as unquestionable by Webster, Clay and Calhoun. Also Greeley rose to fame, as the others did, on the issue of slavery. He was a younger man, but was born soon enough to be quite overwhelmed by the conflict between the North and South and to have nearly all his ideas colored by this major struggle.

One fact which does not so essentially apply to the other three is mentioned by Bradford as significant in studying the character of Horace Greeley: namely, the fact that Greeley was always a tireless, tremendous worker. He made, in fact, almost a religion of work. We can understand how natural that was: as a boy he had a hard life, always forced to narrow and definite labor, and made to practice what was then considered the especial virtue of thrift. He (Greeley) never, so to speak, recovered from that early training. All the rest of his life he was continuously engaged by the claims and responsibilities of work; and no more genial, indulgent, or artistic idea of the livableness of the passing days could seduce him from his strict, puritanical conception of duty.

Herein he differed from Webster and Clay, both of whom were always quite sensitive to social enjoyment and who, in fact, indulged themselves extremely in the flowing bowl and in poker and in fun generally—Clay, owing to his Kentucky residence, being more interested in horse racing than Webster was—both, however, being "good fellows" in the best and easiest sense of the

term. Yet Webster, Clay and Calhoun believed in the virtues of industry and ambition: they would more nearly have agreed with Horace Greeley on these subjects than with modern advocates of a more liberal code: the nature of their activity was more or less free—they did not have to slave and keep absolutely regular hours—but nevertheless they applauded hard work and in their own careers they could not avoid the necessity of a good deal of study and labor.

The thing that, of course, impresses anyone in studying nineteenth-century America is the earnest preoccupation with practical endeavor, whether political or economic or what-not. But we can understand how natural that was in a time when—and in a place when—the energies of men were naturally most intensely commanded by the requirements for building up a new country. After all, the civilization of Horace Greeley's day in the United States was a crude civilization. Its chief interests were economic and political, the two working together. Work was undoubtedly the main demand as it was also the main opportunity. There seemed to be little or no time for artistic or philosophical reflection.

Of course men such as Greeley were convinced that life already had been solved philosophically (that is, so, religiously) and with them the only question was carrying on the practical endeavors of life. Through the character of such a man as Horace Greeley we have, indeed, a revealing glimpse of the period in which he was eminent. We observe that Greeley and his contemporaries were quite indifferent to the lure of artistic life: that, in fact, insofar as they came into contact with art they were suspicious and thought that pretty certainly it conflicted with the interests of religion. And certainly one cannot imagine Greeley, any more than one can imagine Webster or Clay or Calhoun, speculating skeptically about the truth of religion.

One important point, however, is brought out by Mr. Bradford: namely, that none of these men had a very ardent emotional attitude toward religion. They accepted it as the truth; they referred to it solemnly and respectfully in their public statements; they had no conception of any contrary attitude; but, even so, religion did not stir them to the depths nor did it emotionally color their attitude toward life. Indeed, Bradford tells us that Henry Clay was baptized when an old man in what was probably a punch bowl!

There is in Greeley, although he like the rest was a product of the time, a marked difference: he did not have the same free, genial habits that distinguished Webster, Clay and Calhoun—especially that distinguished Webster and Clay, who were all their lives fond of good living. That of course is one peculiarity of what we may call the Webster-Clay period in American history; namely, that men professed the most pious regard for the principles of the Christian religion, yet in their personal conduct were notably free, drinking as they pleased, playing poker readily, and in general not behaving as if the eye of any God were on them.

It is certain that from a strictly religious-moral viewpoint neither

Webster nor Clay (Calhoun, although a drinker and a card player, was more moderate) could qualify as righteous and saved men: yet both Webster and Clay were thoroughly believers in the religious and moral and political orthodoxy of their time. They did not maintain any very close connection between their behavior and their beliefs. They were not (excepting Greeley) very strongly influenced by Puritanism, save in their attitude of ferventness toward sex. It is certain that religion did not oppress them notably in the field of conduct, that they did not conceive of it as imposing upon them absolutely any narrow practice of virtue—although doubtless they would have admitted, as blame to them, the charge that they neglected some of the presumed obligations of a Christian life. Principally, however, belief was the important thing. Even the most puritanical Christians, who might look, frowningly upon the habits of Webster and Clay, regarded those habits as venial sins in comparison with the avowal of an "infidel" attitude of thought. That of course has always been the position of Christianity: the worst sin has always been to deny the truthfulness of Christian beliefs.

Yet what still impresses one most is the absence of a lively, ranging curiosity in the mental life of these nineteenth-century Americans. All that we think of as characteristic in modernism—the skeptical tone, the many-sidedness, the spirit of liberalism both in thought and behavior, the light touch that denotes sophistication in a humane rather than a hard sense, in a word the all-embracing realism—all this was lacking in the Webster-Clay type of narrow and, after all, naive culture. For all their brilliance, there was a heaviness in the mentality of these men. They were able: from certain points of view they were charming; but their intellectual significance was confined within a close range. As God made them? So they would have said. Yet we can say more surely that, granting each his own peculiar constitution of nature, they were as their times made them.

### A Window on Europe

A Weekly Letter from an Englishman About Europe

John Langdon-Davies

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PHILIP SNOWDEN. One name has been on everybody's lips this summer: it is that of Philip Snowden. Many who have known and admired this great little man through his years of bitter unpopularity must have rubbed their eyes when, one Sunday in August, every London newspaper showed posters lauding his name. To see a man universally praised when one has seen him universally reviled is always interesting to a philosopher.

From what I have observed in my visit to America concerning knowledge about war debts, I suspect that quite a number of Americans are not quite clear as to what it was that has made Mr. Snowden so popular. At first sight we see the not very edifying spectacle of a Socialist finance minister risking the

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"peace of Europe" for a few million pounds of money. When we remember that Snowden and his party opposed the war, opposed German reparations and advocated the cancellation of all war debts, there does seem to be something that needs to be explained.

Now what is the precise position about war debts? In 1914 Britain was by far the wealthiest of the allies and though she poured soldiers into France immediately, she also poured vast sums of money into the French and Russian treasuries, to enable them to finance the war. Time went on and America entered the war, the British treasury was nearly exhausted; Britain borrowed huge sums from America, a very large proportion of which was used to lend again at once to the other allies. It is of great importance to remember this fact, that much of the funds borrowed by British finance from America was on behalf of France, Italy and the other allies.

In due course came the day of reckoning: the final balance showed that Britain had lent to others half as much again as she had borrowed. Yet her policy was general war debt cancellation in the belief that borrower and lender alike would be better served thus than by repayment. The other countries refused.

America made it clear that she wanted to be paid; Britain made a funding agreement which means briefly that for two generations she will pay out to America five percent of her national wealth annually. Britain had always stood for debt cancellation all round, but now that she was paying America she had to stand out for payments from the other allies to herself. Whether you like to say that she was generously trying to help towards a liquidation of the war and world peace, or whether you prefer to say that she knew she would not get more does not matter, but she adopted the policy of only asking for a sum equal to that which she was paying to America, though, as we have seen, she had actually lent half as much again as she had borrowed.

As things turned out she got far less; for America, having driven a fairly hard deal with Britain, proceeded to lay down a doctrine that the other debtors should pay her "according to their capacity" and this meant in fact far more light conditions than Britain had accepted. When Britain then asked the allies for payment she could not get a sum anything like equal to the figure she was paying to America. Indeed it works out that though Britain lent the allies half as much again as she borrowed, they are paying her only half as much as she is paying America. America on the other hand is receiving sums of money from the allies equal to 65 percent of what Germany is paying for the war; so that it is not unfair to say that Germany and Britain are paying for the war and America is being paid.

Now I do not object, as an Eng-

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lishman to this arrangement, nor do I feel in the least bitter towards America as many Americans seem to expect that I shall. What the whole story proves is that American finance has defeated British finance and come out on top of the world in consequence. May they use their preeminence for the greater happiness and good of all. I would rather like a certain type of American to think of their country less as a philanthropic entity and more as a business entity in international affairs, because no good can ever come of hypocrisy, but as I think of the war, war debts, Versailles, reparations and debt repayments as sordid, dirty things I certainly do not pass a moral judgment upon American financiers, except when they offend my esthetic sense by posing as charity organizers and peace lovers.

That probably was Philip Snowden's attitude to the whole business; but he happened to be the representative of the British government and as such was asked to accept a new alteration of the debt situation whereby Britain was to get even less of the already meager debt payments, and Italy and France to benefit even more than ever. Snowden said "No" more firmly than anybody seems to have expected of any Englishman ever again.

Immediately there were cries abroad that a Socialist government was money-grabbing at the roots of international peace. Actually it is hard to imagine a grosser piece of hypocrisy. That Italy should call any other country but herself a danger to peace is farcical to begin with. Moreover, the very facts I have related above show that Britain has certainly done more than any other country in the world to liquidate the war as far as sacrifices of a financial kind are concerned. Italy and France, so Snowden bluntly said, had got to give up imagining that Britain was the milch cow of Europe; and nothing was more likely to help towards decent international relations than the giving up of such an attitude.

We can understand more clearly how these things affect real life if we consider one little fact about life today in England and France. I suppose everyone would agree that the wealth of a country bears some relation to the ability of its people to find sufficient work to keep body and soul more or less comfortably together. Now in France today there is practically no unemployment at all; in England there have been for years more than a million men and women unable to find work. Yet France is regarded by America as having a far smaller "capacity to pay" than Britain; and Britain is expected by France and Italy to go on paying more and more out of her private purse for money spent in a "common cause." When Snowden set his lips tight together and said no for week after week at the Hague, it was not because office had made him give up Socialism—nothing will ever corrupt that most incorruptible of men—but because he vividly saw the workless crowds of the Lancashire Black Country and refused to allow them to be stripped of any more rags. I do not myself grudge him the praise of the gutter press, and I venture to prophesy that the same papers which joined their more respectable brethren this August in praising him, will be reviling him with equal unanimity before a year is up. He will be as influenced by their blame as by their praise. During the war there was one man only who stood up in the House of Commons opposing the war and not only making his opponents

write but making them listen, who was never driven to cover by the wave of vile jingoism: that man was Philip Snowden, lifelong cripple, fighting pacifist. It is ironical that the same man was fated for this summer's work; but it does not mean that the man is changed.

The Moving Finger Writes

Informal Comment on Developments of the Week Lloyd E. Smith

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"ACTION ON EVERY PAGE" An excellent review of Violence, the new novel by Marce and E. Haldeman-Julius (\$2.50 postpaid—now ready), recently appeared on the book page of the St. Louis Globe-Democrat. This book page, incidentally, is one of the best in the country; it is conducted by Robertus Love, who may be remembered by some readers for his biography of Jesse James published a few years ago.

The review is as follows: Let us visit Texarkana, an imaginary state in the Southwest. As the recipient Mr. and Mrs. Haldeman-Julius conceive it, Texarkana is a composite of Texas, Louisiana, Arkansas and Oklahoma, tintured with Tennessee and Mississippi. Rockworth (sounds slightly like Fort Worth) is the capital of Texarkana. In and near that thriving city the violence in "Violence" takes place. Violence begins on the first page, with the pastor of a huge orthodox congregation pumping several bullets into the person of a man who called at the church study and upbraided him for preaching against the city administration.

This is a novel with action on every page. Given the same material, Theodore Dreiser would have made a book of three volumes bulk, Sinclair Lewis would have expanded it far beyond the proportions to which these authors have restricted themselves, and neither of the eminent novelists just mentioned would have handled this material with the dash and cleverness that characterize this story.

The Haldeman-Juliuses had here a tempting opportunity to Lewisize the Texarkana shortcomings. The reader, of course, is aware that they hold in scorn the narrow-minded, Negro-hating, gun-toting, hypocritical crew that is more or less in control of affairs in Rockworth and kindred communities throughout the South; but nowhere in this narrative do the authors permit their sense of civilization and their personal disgust for the predominant sectional backwardness to color their work with smart-alecky disdain for the cardinal values of individual and community life.

Nevertheless, many readers probably will refuse to accept without reservations the picture of this community in its moral—meaning sexual—aspects as depicted by the authors. It is evident that the observations and conclusions of Judge Ben Lindsey of Denver as to the looseness of the coming-of-age generation, the school-size boy and girl, have influenced the collaborators. They paint a deplorable canvas, both as to the conduct of high school children and that of their parents. "Violence" is a dramatic tale, involving murder, uncontrolled passion, lynching, rioting and race prejudice. The popular preacher, although by no means an Elmer Gantry, is a sorry specimen. Mary Jordan, his wife, who comes from the North, is a woman of noble qualities. This is one book of the season which is bound to arouse unusual interest because of the boldness with which the writers present their study of the community.

PHYSIOLOGY

Dr. R. H. Harper, Afton, Okla., disagrees with the correction of Joseph McCabe's Key to Culture, No. 14, page 16, first paragraph. He thinks that "philosophy" should stand, and that the word should not be "physiology" as in later editions. I am sorry that Dr. Harper disagrees, but the error was caught by Mr. McCabe himself, when he was reading a copy, and on checking up we found that Mr. McCabe had written "physiology" in the original manuscript, and that the misprint had "got by" all the proof-readers.

Dr. Harper appears to base his belief largely on the assertion that psychology did borrow largely from philosophy. However, Dr. Harper agrees that modern psychology is much nearer physiology than it is to philosophy. The latest psychological investigations abandon that "spirit" which characterized its earlier researches. It is basing its contemporary conclusions to a greater extent on experiment and biological facts.

MY MISTAKE

J. J. Mealy, Reynolds, N. Dak., catches me in quoting an error. Allowing the quotation to go by without comment is my mistake. The slip occurred in the review of Joseph McCabe's Story of Religious Controversy (clothbound, now ready, \$4.85 postpaid) which was clipped from the New York Telegram. The review stated, erroneously, that Mr. McCabe "was admitted to the Society of Jesus." I am appalled at my carelessness. Joseph McCabe

was never a Jesuit. He was a Franciscan monk under the name of Father Anthony, but not a Jesuit. Anyone curious about Mr. McCabe's life should read his Twelve Years in a Monastery (Little Blue Book No. 439).

"EXTENSIVE AND SCHOLARLY" The New York Herald-Tribune has an individualistic literary section called Books, which recently published the following tolerant review of Joseph McCabe's Story of Religious Controversy (to H.-J. readers, \$4.85 postpaid):

The title of this extensive and scholarly examination of the growth of religious ideas from the point of view of a thinker who challenges their value is rather formidable. The book covers much more ground than its label indicates and does it, moreover, in a manner which is vigorous and thought-provoking. A former teacher of philosophy in a Catholic college, the author comes to his subject with a store of knowledge which impels one to respect his conclusions even when one disagrees with them. He indulges in no promiscuous mud-slinging at religion; his attack is sharp and substantiated.

"I do not like dogmatic negations," he says in one place, and his entire approach to his theme reflects that attitude. And for the most part he lives up to his expressed desire to "give all relevant facts and to avoid all excesses of language or judgment."

Mr. McCabe examines the origin of religion and the genesis of belief in God and immortality. He surveys the sources of Christian morality and the evolution of Christian doctrine. After a detailed study of medieval and modern civilization he arrives finally at the expression of his own philosophy and hymns the triumph of materialism.

WHITE WHALES

Lynx-eyed readers are ever on the alert. Whaling now comes in for its expert comment, and I am indebted to Wilbur G. Sherman, New Bedford (an old whaling town—I was born in Massachusetts, so I know something of New England), Mass., for data. He sends me an interesting picture postcard showing a sperm whaling scene.

But Mr. Sherman's quarrel is with the large illustrated Little Blue Book catalog, which has on page 48 a picture entitled "Capturing White Whales." This picture, incidentally, is from Charles Finger's fascinating biography of P. T. Barnum, the famous showman, the very same whose name became a household phrase in the combination "Barnum and Bailey's Circus." This biography is called Barnum, the Man Who Lured the Herd (Little Blue Book No. 877). Barnum attempted to bring so-called white whales to his museum; there, however, they languished and died.

Mr. Sherman enlightens me: "The so-called white whale of your illustration is the beluga, of the porpoise family of the Cetacea. This species inhabits cold northern waters and is abundant in lower parts of the St. Lawrence River, the probable locale of your cut. This is a very far cry from the habitat of Moby Dick, the white whale of Herman Melville's famous story, and has nothing in common with him except as being a sea mammal."

The Capture of the Great White Whale (Little Blue Book No. 1157) is made up of some of the last chapters of Herman Melville's Moby Dick, one of the strangest and most fascinating products of American literary genius. (Moby Dick complete can be supplied in the Everyman edition for 85c postpaid, or in the Modern Library edition for \$1 postpaid.) Mr. Sherman takes us to task for referring to the incident as a "capture," since the white whale—named Moby Dick in the story—is not captured, but continually escapes, and finally destroys its relentless pursuer, the Pequod.

I hasten to assure Mr. Sherman that Little Blue Book No. 1157 is in the words of Herman Melville, and does not follow the distorted moving-picture in which John Barrymore played the lead ("The Sea Beast"). Though the book is titled the "capture," I might point out that the word capture is open to more than one interpretation.

I agree that the illustration in the catalog is misleading, and I shall plan to reword the caption when a new edition is printed, which will probably be in the spring of 1930.

Meanwhile let me urge every reader who has not yet done so to become acquainted with Herman Melville's Moby Dick—and, afterward, with some of his other works, notably Typee.

ADMIRATION

O. K. Bendixen, Oakland, Calif., writes enthusiastically to E. H.-J.: "Just wish to impart my esteem—how I admire you and your writings, and think it is wonderful how you can tackle any problem and give answer to any criticism and always come out victorious. It astonishes me how you can know so much in your young life. I am taking only the Freeman of your publications, for the reason I cannot get time to read more. They are all good—worth their weight in gold. What this world needs is more men like

Mr. Haldeman-Julius." O. K., Mr. Bendixen!

MAGNIFICENT!

Manuel L. Lopez, Delaware, Ohio, likes E. Haldeman-Julius' reply to John Haynes Holmes in The Debunker. Mr. Lopez writes: "Just got through reading your magnificent, 'destructive' reply to that grand Modernist, Reverend Mr. Holmes. For sheer, merciless logic, your piece is a joy forever, and stamps you, in my eyes, as one of America's greatest thinkers. Of course, you'll not convince Holmes, but it's dollars to doughnuts that he's at this moment doing some honest squirming and sweating under your terrific lashing."

THE DEBUNKER

Debunker subscribers have been wondering about the delay in the October issue. This is to advise everyone that an unavoidable delay has so held up this number that we have now decided to omit it. The November number will contain everything announced for October, and all subscriptions will be extended one month.

CATHOLIC "MILLIONS"

John P. Raftery, Chicago, Ill., writes to ask: "Would you touch upon the claim of the Roman Catholic system of religious exploitation that there are 300,000,000 humans within its superstitious fold? Do you think that it could honestly give figures by nations to prove its claim? Is there any way of finding out where its millions are, how many in European nations and how many in the rest of the world outside of Europe?"

Joseph McCabe is the man to answer this question, and he has done so in The Lies of Religious Statistics (Little Blue Book No. 365). He goes into the question particularly from the Catholic angle in his Truth About the Catholic Church (Big Blue Book No. B-27—price 25c postpaid if ordered by itself, or 10c if ordered with nine other Big Blue Books making \$1 worth).

Mr. McCabe is at present completing his True Story of the Roman Catholic Church, in twelve volumes, and he will undoubtedly touch upon the same question again.

Who Began the World War? Harry Elmer Barnes

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I. THE SERBIAN PLOT AND THE MURDER OF THE ARCHDUKE

All relevant discussion of the immediate outbreak of the World War must begin with a consideration of the Anti-Austrian movement in Serbia and its culmination in the murder of the Archduke Franz Ferdinand on June 28, 1914. The nationalist movement in Serbia had been strong for more than a generation, and had been notably forwarded by what the Serbs regarded as the aggressive and utterly unjustifiable annexation of Bosnia and Herzegovina by Austria in 1908. Serbian officials did not know that this annexation had actually been suggested by Serbia's supposed protector, Russia. Throughout the period from 1912 to 1914 Austria, in large part in self-

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defense against the Russo-Balkan intrigues led by Izvolksi, Hartwig and Pashitch, became more active and aggressive in regard to the Balkans, and during the Balkan crises of 1912-14 assumed a threatening attitude towards Serbia, adding specific causes of irritation in such incidents as the "Pig War." The patriotic and unification movements in the Serbian state were therefore enormously stimulated from a defensive point of view. In her aggression towards Serbia at this time, Austria had acted without the instigation or encouragement of Germany. In fact, Germany was influenced by Baron von Griesinger, the Pro-Serbian German minister in Belgrade, and had on two occasions moved to restrain Austria.

It should be pointed out, however, that about this time Germany had secured what seemed to be a very thorough-going control over Turkish foreign policy, and was bringing to completion her negotiations and activities in regard to the Bagdad Railroad. Hence Germany was not likely to view with equanimity any increase of Russian activity in the Balkans, to say nothing of the Russian desire to obtain control of Constantinople and the Straits. Likewise, Sazonov was greatly alarmed at the growth of German influence over the Sublime Porte. He was particularly irritated when, in 1913, Liman von Sanders, a German general, was invited to reorganize and drill the Turkish army, though a British admiral was already in charge of the Turkish navy. By December 8, 1913, Sazonov informed the Tsar that Russia must control the Straits, but probably could do so only at the expense of war.

The antagonism between Austria and Serbia tended to become acute in the spring of 1914, and a notorious Serbian plotter and assassin, Colonel Dragutin Dimitrievitch, laid the plot to murder the heir to the Austrian throne, Archduke Franz Ferdinand, while the latter was attending the Austrian army maneuvers in Bosnia late in June, 1914. A number of courageous young Bosnian patriots were enlisted in the plot, trained in pistol marksmanship and the throwing of bombs by Serbian military authorities at Belgrade and then sent, with the connivance of the Serbian authorities, to Sarajevo in Bosnia, where they awaited the impending visit of the Archduke.

When this information concerning the complicity of Dimitrievitch was first made public by a Serbian historian, Stanojevic, in 1923, it was believed that, while the Serbian military authorities may have been cognizant of the plot, the Serbian civil government was innocent of this knowledge. But the exuberance of the tenth anniversary of the outbreak of the World War has proved too much for the discretion of certain Serbian officials, and Ljuba Yovanovitch, a member of the Serbian cabinet in 1914, has exultantly boasted that the Serbian civil government was likewise in full possession of the facts regarding the plot a month before the assassination was consummated. There is some evidence that the Serbian Minister to Vienna in 1914 passed a hint of the impending assassination to Bilinski, who was at that time Minister of Finance and Administration in Bosnia, but Bilinski, who was out of favor at the Austrian court, ap-

parently never handed on this warning if he actually received it. In fact, it was no warning at all, being only the suggestion that at the maneuvers in Bosnia a soldier might substitute a real cartridge for a blank cartridge and fire in the direction of Franz Ferdinand.

The Serbian government, hoping that the secret in regard to the collusion of the Serbian military and civil authorities in the plot for the assassination of the Archduke might die with its author, attempted during the war to secure the assassination of Dimitrievitch, and, failing in this, was able in 1917 to execute him on a trumped-up charge of treason. These latter facts have been frankly revealed by the records of the Saloniki Trial of 1917 which have been analyzed by Dr. Bogitschevitch. In the light of the fact that we now know that the Serbian premier, Nikola Pashitch, was aware of the assassination plot at least three weeks before the murder of June 28, it is illuminating to remember his ardent and repeated insistence upon his complete ignorance of the plot in July, 1914. Austria entertained at the time of the assassination the strong conviction of the direct participation of the Serbian government in this plot, and acted on this supposition, though as an actual matter of fact the Austrian committee of investigation was unable, in July, 1914, to find any convincing evidence supporting this contention, beyond such general but significant considerations as the origin of the plot in Belgrade, the training of the assassins in Serbia, the Serbian collusion in the trip of the assassins to Bosnia, and the exuberant attitude of the Serbian press and patriotic societies in regard to the assassination and the assassins. They possessed, moreover, a large number of decoded telegrams describing Russian intrigues in Serbia and the Balkans.

II. FRANCE AND RUSSIA PREPARE FOR WAR

The assassination of the Archduke on June 28, 1914, shocked and startled the various European chancelleries. The tension had been high in the international situation in the spring of 1914, and the murder of the Austrian heir was recognized by most foreign offices as likely to create a serious crisis in diplomatic affairs. In general, there was a fairly common feeling throughout Europe that the assassination had been an atrocious affair, and that Austria would be justified in taking rather a severe attitude towards Serbia.

Poincare and Izvolksi, though they probably did not know of the actual details of the plot to assassinate the Archduke, recognized at once the significance of the episode for the policy which they had been planning during the previous two or three years. In January, 1914, Poincare had arranged for a visit to Russia during the following July, and this trip was executed as planned, though it was to involve a discussion of far more momentous and immediate issues than had earlier been contemplated. Many of the ultra-severe critics of Poincare have alleged that this trip was planned solely to encourage the aspiring but cowardly and hesitant Russian militarists. It is definitely known, however, that the trip had been fully provided for

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considerable time before the assassination. This fact does not, however, in any way affect the thesis that Poincare had the visit to St. Petersburg as a purpose of stiffening the Russian determination to prevent any strong Austrian action in the Serbian crisis, and that he hoped to use the Balkan controversy as the basis for humiliating Germany and Austria or for precipitating the World War which would lead to the Russian seizure of the Straits and the French recovery of Alsace-Lorraine.

We know upon authentic information that Poincare was most enthusiastically welcomed at St. Petersburg, that he did everything possible to strengthen practically and symbolically the Franco-Russian alliance, and that he urged the Russians to be firm in their attitude toward the Serbian situation. He also assumed a somewhat menacing attitude toward the Austrian ambassador to St. Petersburg. Poincare's visit to St. Petersburg took place before either he or the Russians had any complete knowledge of the specific nature of the impending Austrian ultimatum to Serbia. Yet the long postponement of a definite statement of the presumably punitive action in regard to Serbia had aroused the suspicion of both the French and the Russians that something ominous was imminent. It is very significant that, at this early date, Poincare gave Russia a free hand to act in the Serbian crisis, and promised full French aid in any event—before either he or Sazonov knew the specific terms of the Austrian ultimatum to Serbia. Izvolski was then also in St. Petersburg to aid in the deliberations.

The Kaiser has been frequently, and not unjustly, condemned for giving Austria a blank cheque in regard to Serbia. But it should be indicated in frankness and candor that this was exactly what Poincare did during his St. Petersburg visit with respect to the Russian attitude and policy in regard to Austria. Moreover, the British documents show us that on July 22 Poincare also blocked Grey's first plan for peace, namely, direct conversations between Vienna and St. Petersburg. Primarily as a result of Poincare's visit, the Russian militarists thoroughly gained the upper hand over the pacific party at the court. General Russian preparations for the war began on July 24, and we may most certainly accept as accurate the conclusion of the scholarly Frenchman, Alfred Fabre-Luce, to the effect that after Poincare's visit to St. Petersburg there was only a very slight chance that the European war could be averted.

Another very important result of the St. Petersburg visit was the conversion of Viviani from a conciliatory attitude to one of firm hostility, equal to that of Poincare himself. Baron Schoen, during the summer of 1927, explained to the present writer at length the effect of the trip to St. Petersburg upon Viviani. The combined effect of consultation with the Russians and two weeks' conversation in isolation with Poincare completely changed the character of Viviani in regard to diplomatic conciliation and Franco-German relations. Before going to St. Petersburg he had been highly conciliatory and had cooperated in friendly fashion with Baron

Schoen in regard to all proposals to better Franco-German relations. After he returned to Paris he exhibited the most formal politeness in his contact with Schoen and refused even to discuss with Schoen the issue of French neutrality and an understanding with Germany. In this manner the St. Petersburg visit transformed the only prominent official in the French Cabinet who might have tried to avert war.

It was generally contended by the Entente propagandists during the World War that 1914 was a particularly fortunate date for such a conflict from the standpoint of the Central Powers, and an especially unfortunate one from the point of view of the Entente. Exactly the opposite was the case. There was no specific reason why Germany and Austria should have considered 1914 advantageous for a European conflict, and only the nebulous general one that the longer the conflict was delayed, the greater would become the disproportionate military strength of Russia and France. It is true that the murder of the Archduke made it necessary for Austria to move decisively against Serbia at once, but the Serbian crisis could have best been handled by Austria without a general European war. It must be remembered that all of Austria's plans for the Balkans and most of Germany's foreign policies were likely to be damaged or wrecked by a European war.

On the other hand, 1914 was a crucially important date for a European war from the standpoint of the interests of Russia and France. Without the British navy Russia and France would have been gravely handicapped in a war against Germany and Austria. In June, 1914, England and Germany had settled in a satisfactory manner their outstanding difficulties in international relations, particularly their disputes over Mesopotamia and the Bagdad Railroad, and were getting on better terms than during any other period in the previous eighteen years. Hence, in another year it would be highly doubtful if Great Britain could be induced to undertake warlike action on behalf of France and Russia. In the same way that this Anglo-German rapprochement created a greater necessity for war in 1914 on the part of the Dual Alliance, so it decreased the occasion for any German war against Great Britain at this moment. It is true that the Russian military increases would not have been perfected before 1917, but the prospect of losing England was far more serious a matter than incomplete military preparations. Russia was well prepared for a short war in 1914, and a short war was expected if England came in to aid France and Russia.

III. AUSTRIA PLANS TO ACT AGAINST SERBIA

The Austrian court and military circles had for some years before 1914 become alarmed at the Serbian nationalist agitation and its encouragement by the Russians. It seemed to them the most menacing movement then directed against the integrity of the Dual Monarchy. If successful, it would lead to the immediate loss of Bosnia and Herzegovina, and would constitute an invitation to revolution and secession on the part of the other minority nationalities within the polyglot empire. Up to the time of the assassi-

nation of the Archduke, active Austrian intervention in Serbian affairs had been prevented by the opposition of the moderates in the Austria-Hungarian ministry, particularly Count Tisza, the Hungarian premier, by the adverse attitude of Germany towards any open aggression against Serbia and by Italian coolness with respect to severe disciplining of Serbia. The assassination of the Archduke brought the matter to a crisis by enormously strengthening the activity and determination of the interventionists, and helping to silence or weaken the opposition to such a policy. The Vienna authorities, civil and military, quickly came to the decision that the Serbian crisis could no longer be ignored, and Count Tisza was soon won over to the policy of forcible intervention.

The attitude of Germany in the crisis had, of course, to be ascertained by the Austrians, and on July 5 a letter from Franz Josef was delivered to the Kaiser, setting forth the Austrian grievances against Serbia and stressing the fact that the Austrian Empire could not be kept intact without immediate and vigorous action against this south Slavic state. The Kaiser, who had earlier been frequently accused by Austria-Hungarian ministers of special partiality and friendliness towards Serbia, was now alarmed about the future of Austria-Hungary, with which the destinies of the German Empire were so closely linked. He was also personally shocked and doubtless somewhat frightened by the assassination of the Archduke, with whom he was personally friendly, and whose dynastic fortunes were so closely linked to the House of Hohenzollern. Consequently, after consultation with the Chancellor and the Foreign Office, the Kaiser made the following momentous decision on July 5: "Austria may judge what is to be done to clear up her relation with Serbia; whatever Austria's decision may turn out to be, Austria can count with certainty upon it that Germany will stand behind her as an ally and a friend." The Kaiser recognized at the time the possibility that this decision might lead to a European war, but he believed it highly improbable, because he felt that the Tsar, like himself, would be so shocked at the assassination of Franz Ferdinand as to eliminate any considerable probability of Russian opposition to the proper punishment of Serbia. And, in any event, he believed Russia insufficiently prepared. Moreover, the Kaiser staked too much on English neutrality and believed that France and Russia would not move without British aid.

During the latter part of the World War there developed a notorious myth concerning an alleged "Potsdam Conference," said to have been held on July 5, 1914, at which the Kaiser was claimed to have met the leading German and Austrian officials, as well as prominent members of the financial and industrial world in the Central Empires, to have revealed to them his determination to precipitate a general European war, and to have warned them that they would have only about three weeks to prepare for its outbreak. We now know that there is not the slightest shred of evidence to support this notorious fabrication, which was published throughout the Allied world by Henry Morgenthau, who was during the War the American Minister at Constantinople. There was no such conference whatever; the Kaiser at that time had only the slightest anticipation that a European war was to come, and was distinctly opposed to any general European war over the Serbian issue. He and his Chancellor can, however, be accused of indiscretion in giving Austria this blank cheque without the ability to keep themselves informed of Austrian policies. But they repented of this folly later, and would unquestionably have made satisfactory amends for it had not the premature Russian mobilization frustrated the really earnest German efforts to restrain Austrian attack on Serbia when the latter seemed likely to bring on a general European conflict. The Austrian diplomats of 1914 have freely admitted that they formulated their policies in regard to Serbia independently and were in no sense "incited" by Germany. There is no evidence, on the other hand, that Poincare ever repented of his grant of a free hand to Russia or made any effort to curb Russian aggression.

The Austrians delayed the sending of their ultimatum to Serbia until July 23. This was once believed to be due to the fact that it had been decided at the "Potsdam Conference" on July 5 that several weeks would be required to put the Central Empires into shape for a Continental war. We now know that the delay was due to the necessity of converting Count Tisza to the war policy, the desire to postpone the ultimatum until Poincare had left Russia, and the effort to secure proof of official Serbian complicity in the assassination as result of a study of the facts by an Austrian committee of investigation. This investigating commission, headed by Dr. von Wiesner, was unable to find complete evidence of that full responsibility of Serbia which has been subsequently so thoroughly established. But the general attitude of the Serbian press, and other symptoms, only demonstrated still further the already well-known

fact that the Serbian state was thoroughly behind the nationalistic and patriotic movements which had produced the assassination. The Austrian government resolved that this time they would thoroughly dispose of the Serbian nuisance, whatever the consequences.

In spite of the fact that even the German officials regarded the Serbian reply to the Austrian ultimatum as quite satisfactory, Austria declared war on Serbia on July 28. That the Serbians, encouraged by the Russian attitude, were as stubborn and recalcitrant as the Austrians is proved by the fact that the Serbian army was ordered mobilized some three hours before the Serbian reply to the ultimatum had been sent to the Austrian officials. There can be no doubt that the Austrians were determined upon a punitive expedition into Serbia, if Serbia did not accept the ultimatum in full, or that Germany was quite willing to see this policy carried out, provided it did not bring with it the strong probability of a general European war. The German civil government distinctly wanted the conflict localized, and limited to a punishment of Serbia. This is in sharp contrast with the policy of Poincare and the Russians, which was clearly based upon the desire to bring about a general European war, without which the Franco-Russian ambitions could not have been in any way satisfied. This distinction between the type of war contemplated by Austria and that envisaged by France and Russia is of the utmost importance in assessing the relative responsibility of these various powers for the general cataclysm that had sprung into full being by the close of the first week in August, 1914. Further, as Dr. Gooch has admitted, Austria was acting in self-defense, while Russia was motivated by a lust for prestige and national gain.

While every friend of peace might well wish that Austria had accepted the terms of the Serbian reply to her ultimatum, no American can with any propriety criticize her for not doing so. Serbia rejected points 5 and 6, the real core of the ultimatum. In 1898 Spain made a far more complete surrender to the terms of our ultimatum than did Serbia to the Austrian demands. Yet President McKinley kept the Spanish reply secret and urged war upon Congress. Certainly no one could contend that our interests in Cuba in 1898 were in any way as urgent or direct as those of Austria in the Serbian crisis of 1914. But a better analogy can be found by asking what the United States would have done if, about July 4, 1901, Mr. Roosevelt and his wife had been assassinated at El Paso, Texas, by Americans of Mexican blood who were members of a notorious Mexican secret society given over to plotting against the United States and whose murder of Mr. Roosevelt had been immediately proclaimed in the Mexican papers as a noble and laudable patriotic act? It is to be hoped that there is no reader naive enough to suspect that we would even have waited for any diplomatic exchanges whatever before racing our soldiers into Mexico!

IV. RUSSIA UNHESITATINGLY MOVES FOR WAR

The action of Russia following the Austrian ultimatum to Serbia was prompt and decisive. The Russian militarists, after the impetus and advantage they had gained from Poincare's visit and encouragement, were in full command of the situation at St. Petersburg, and they had a most enthusiastic and aggressive aide at the French capital in Izvolski, who, in these crucial days, presided over the negotiations between St. Petersburg and Paris. The Austrian ultimatum to Serbia seemed likely to present an admirable occasion for the precipitation of that world war which the Ministerial Councils had foreseen and longed for in the previous December and February. The Russian military preparations for a European war had been in process of active development for more than a year previous. They had been still further increased following February, 1914, and real activity had been initiated as soon as the news of the assassination of the Archduke reached St. Petersburg. When the court and military circles were informed of the terms of the Austrian ultimatum, military preparations on a large scale began in dead earnest. Widespread preparatory military measures were ordered on the 24th of July, the day that Russia learned the nature of the Austrian ultimatum. When Sazonov read the ultimatum on the 24th, he exclaimed "This is the European war!" When Izvolski left St. Petersburg in the evening of July 25, he and Paleologue agreed that a European war was inevitable. General Dobrorolski has confessed that war was decided on by the night of the 25th and that all Russian diplomacy in 1914 was a sham gesture to obscure the military preparations. This procedure had been decided upon in November, 1912. A partial mobilization was ordered on the 29th, and general mobilization on the 30th. All of this came before there had been any evidence of German military activity anticipating a world war.

[To be continued next week.]  
Send \$2.50 for your copy of Violence, to H.-J. Co., Girard, Kans.

# LOOKING BACKWARDS

More than forty years ago, I was a boy, working hard, ten to twelve hours a day for two dollars a week. In those "good old days," jobs were few and far between. Men like Ford and Edison and hundreds of others had not then revolutionized the world.

In those days, carpenters, brickmasons, mechanics and people with good trades got two dollars to three dollars a day when they could get work, but work and jobs were mighty, mighty scarce. Salaried people got \$50.00 to \$100.00 a month, and I knew a bank president who got the great salary of eighteen hundred dollars a year, but a lot of the bank directors said it was too much for any one man to be paid, for any kind of work.

Well, in those "good old days," I was working hard, long hours, and getting what was considered big pay for a fifteen-year-old boy. I had great ambitions. I wanted to earn money and buy books and get an education; and I had another great ambition; I wanted to own a watch.

By working hard and faithfully, and by saving my money, I soon had many books, and best of all, as I thought, I had fifteen dollars in the bank. Here was my chance to get a watch.

Finally, I saw a watch advertised in a prominent magazine, and this was just what I wanted. It was represented to be a splendid watch with a case covered with a plate of gold, guaranteed to stand hard usage for fifteen or twenty years.

I sent and got this watch, and it was not worth as much as ten cents.

Up to that time, I had never made up my mind whether I would be a teacher, or a lawyer or a banker or a doctor or a business man or a farmer or an engineer or a mechanic. Right then I made up my mind what my life's work should be. I made up my mind right then that I would devote my life to trying to keep people from being "suckers" as I had been.

# LOOKING FORWARDS

No doubt you have often glanced over my advertisements in the American Freeman, and no doubt you have often wondered why I should spend precious time and money, talking to you, when I could probably be doing something else to better advantage, according to your ideas, and accomplishing my purpose to better advantage in some other way, according to your ideas.

No doubt you have often said to yourself, "if this man has a remarkable good proposition—if he has such a wonderful layout, why bother to tell about it? Why does he not put this proposition up to his friends and acquaintances nearer home?"

Well, when I get hold of a remarkably good proposition, every few years (and they are mighty, mighty hard to find) I put about one hundred thousand dollars of my own money into it. Then I write to all my friends and acquaintances, or send them a circular letter and invite them to join me to the extent of their ability and I always limit them to just a few hundred dollars each. This generally brings in another hundred thousand or two hundred thousand dollars. Then the remainder, say another two hundred or three hundred thousand dollars, is raised by advertisements such as you have seen for the past few weeks in the American Freeman.

Every man has his own way of doing things and every man must live his own life and try to leave the world a little richer and a little better when he passes on—that is, supposing that he is A REAL MAN. I have never asked any man in personal conversation, in all my life to join me in helping to finance anything. My plans are exactly as given above and they have always worked.

Some times it requires a year, and sometimes it requires less time to raise five hundred thousand or six hundred thousand dollars in the manner indicated above, but I have never failed yet. I don't promise to make people rich quick, and I have no use for those who do. My own money and my friends' money is enough to carry on for six months or a year, and within six months or a year, the balance is raised by means of those advertisements.

## THE SUCCESS HABIT

In all these years, I have never made a failure of anything, and I have never made some fool rich overnight. I only want those to join me who have some brains and who know that great and lasting success is not attained overnight.

If you are a plain, honest, sensible man, you want to be sure of three things before putting your money into any new enterprise that holds out the promise of big profits in a reasonably short time: First, you must be convinced that the management is absolutely honest: Second, you must be convinced that the management is thoroughly competent: Third, you have no money to lose or fool away, and you want to know if the proposition itself is sound and if it possesses remarkable possibilities.

## INVESTIGATE---NOW

Now is the time to drop me a line and get all the facts and figures and complete data, and instructions as to how to investigate thoroughly.

## THE BEST PLAN

The best plain is to come out and investigate thoroughly in person. Not one person has ever come out and investigated in person and failed to invest a few hundred dollars. This is the best recommendation I ever heard of. We have never asked any one in personal conversation to invest while he was here investigating. We want people to investigate calmly and carefully without being bothered by us, trying to persuade them to invest.

## ACT NOW

Now is the time to act, because this proposition will not be before you much longer. Do it now. Don't wait until a more convenient season: Your great opportunity is before you now.

The Mayflower Mines Corporation,  
Park City, Utah.

MR. CHAS. MOORE, President,  
Mayflower Mines Corporation,  
246 Main St.,  
Park City, Utah.

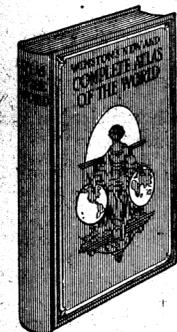
Dear Sir—

I have just read your advertisement in *The American Freeman*, and I am curious to know what you have to say. I have some money to invest or speculate with, occasionally, in a real A-number-one proposition. Of course, I want to "be shown," but I have an open mind and I think I am fair-minded. It is understood that you have no mailing lists, and that you are only to write to me or send me your booklets, at any time, upon request from me.

Name ..... Address .....

City ..... State .....

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