

difficult physical and socio-economic environment. Partly from psychological and partly from economic motives the priesthood turns magic into religion and ghosts into gods. It does this by transforming the directly coercive powers of magic into self-assumed supernatural powers. The priesthood, in collaboration with the existing temporal leaders, can thus use the supernatural to hold the layman in check and exploit him economically. At times, however, even in primitive societies, the lay masses force a transformation of religious dogma and check the expansion of priestly power. The growth of religion is a dialectical process always socio-economically conditioned. This is shown by analysis of primitive societies of varying complexity. One wonders why Radin failed to add a pointed last chapter on the implications of his research for modern society. These implications will be quite obvious to the social scientist, but the contemporary priest-thinker will in all likelihood avoid seeing them. And he most of all needs to see them.

The only criticisms which the reviewer, a psychologist, has to offer are technical ones concerned with Radin's anti-psychology bias. He avoids the psychological school of religious theorists, and rightly, but this avoidance unfortunately carries over to psychology in general. This makes his picture incomplete and leaves certain points hanging in mid-air. Thus his treatment of human motivation is literary rather than scientific. The personality types he sets up could be severely criticized from the psycho-dynamic standpoint. Although Radin pays considerable lip-service to the psychoanalysts, he makes frequent misinterpretations of psychoanalytic theory. Had he had psychoanalytic training he would have been able to make more accurate derivations of both form and content of the primitive religious ceremonials.

But such shortcomings are only minor. By and large the book is excellent. To be sure the argument will not be universally accepted by men of the cloth. But their criticism may be discounted in advance by those who are familiar with Radin's researches into the priest-thinker type

J. F. BROWN

"Luck Is a Fortune"

THEIR EYES WERE WATCHING GOD. By Zora Neale Hurston. J B Lippincott Company. \$2.

JANIE'S grandmother, remembering how in slavery she was used "for a work-ox and a brood sow," and remembering her daughter's shame, seeks Janie's security above all else. But to Janie, her husband, for all his sixty acres, looks like "some old skull-head in de graveyard," and she goes off down the road with slick-talking Jody Sparks. In Eatonville, an all-colored town, Jody becomes the "big voice," but Janie is first neglected and then browbeaten. When Jody dies, Tea-Cake, with his contagious high spirits, whirls Janie into a marriage, idyllic until Tea-Cake's tragic end. Janie returns home, grief-stricken but fulfilled. Better than her grandmother's security, she had found out about living for herself.

Filling out Janie's story are sketches of Eatonville and farming down "on the muck" in the Everglades. On the porch of the mayor's store "big old lies" and comic-serious debates, with the tallest of metaphors, while away the evenings. The dedication of the town's first lamp and the community burial of an old mule are rich in humor but they are not cartoons. Many incidents are unusual, and there are narrative gaps in need of building up. Miss Hurston's forte is the recording and the creation of folk-speech. Her devotion to these people



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AN ANNOTATED BIBLIOGRAPHY OF ROBERT M. LAFOLLETTE

By Ernest W. Stirn

THE UNIVERSITY OF CHICAGO PRESS
5750 Ellis Avenue, Chicago

has rewarded her; "Their Eyes Were Watching God" is chock-full of earthy and touching poetry.

Ah don't want yo' feathers always crumpled by folks throwin' up things in yo' face And ah can't die easy thinkin' maybe de menfolks white or black is makin' a spit cup outa you Have some sympathy fuh me Put me down easy, Janie, Ah in a cracked plate

Though inclined to violence and not strictly conventional, her people are not naive primitives. About human needs and frailties they have the unabashed shrewdness of the Blues. It is therefore surprising when, in spite of her clear innocence, all the Negroes turn away from Janie at her murder trial.

But this is not *the* story of Miss Hurston's own people, as the foreword states, for *the* Negro novel is as unachievable as the Great American Novel. Living in an all-colored town, these people escape the worst pressures of class and caste. There is little harshness; there is enough money and work to go around. The author does not dwell upon the "people ugly from ignorance and broken from being poor" who swarm upon the "muck" for short-time jobs. But there is bitterness, sometimes oblique, in the enforced folk manner, and sometimes forthright. The slave, Nanny, for bearing too light a child with gray eyes, is ordered a terrible beating by her mistress, who in her jealousy is perfectly willing to "stand the loss" if the beating is fatal. And after the hurricane there is a great to-do lest white and black victims be buried together. To detect the race of the long-unburied corpses, the conscripted grave-diggers must examine the hair. The whites get pine coffins, the Negroes get quick-lime. "They's mighty particular how dese dead folks goes tuh judgment. Look lak they think God don't know nothin' 'bout de Jim Crow law."

STERLING A. BROWN

Mussolini's Philosopher

THE IDEALISM OF GIOVANNI GENTILE By Roger W. Holmes The Macmillan Company \$3

MR HOLMES has written a clear and competent account of Gentile's technical philosophy, and those seeking knowledge of the Italian's thought will find this book a useful introduction. The exposition not only gives a sympathetic account of Gentile's thought but shows where, in terms of its own presuppositions, that thought breaks down or does not go far enough. It is a pity, however, that it does not include discussion of Gentile's ethics and political philosophy, and information about Gentile's life, particularly those years during which he served with Mussolini. The passing references which Mr. Holmes makes are not enough. For if one conceives of philosophy as more than an esoteric game played by professionals for their own amusement, these are subjects of supreme importance because they can be made to throw light on the value and even on the meaning of a man's metaphysics. But this may be the very reason why Mr. Holmes eschewed this aspect of his task, for the light which Gentile's political beliefs and activity would throw on his system could hardly be considered flattering.

Mr. Holmes points out that Gentile has carried idealism to its logical limit but does not see that the real value of Gentile's work lies in the fact that in carrying the idealistic tradition so far he has effectively shown it up for the utter nonsense which it is. Idealism claims for all sorts of sophistic and verbal reasons that the only reality is mind. But Gentile goes farther and tells us that the only reality is the act

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