

of transportation proved excessive, they could launch their own ships, and did so. The Minnesota Scandinavians may be as coöperative in their instincts, but they have a wholly different problem to meet.

Great as are the evils mentioned above, there is, Mr. Quick thinks, an even greater evil, excessive land values. The American type of rural manhood is formed under the condition of cheap land. With land prices at a high level we get, instead of the independent farmer who owes little or nothing to any other man, the wretched tenant with the harshest and most insecure tenure known in the world today, or the nominal owner of land so heavily mortgaged that a brief succession of bad years is bound to ruin him. No other abuse would of itself kill off the farming population. Dear land will. Increase the productiveness of agriculture, diversify the crops, create coöperative organizations, cut freight rates: the final result will be just to make land dearer, more inaccessible to the man who wishes to work it. Mr. Quick's remedy is the Single Tax. Levy the taxes on the unimproved value of land, thus eliminating all speculative values entirely. We shall again have frontier conditions established, in which the man who wishes to farm may get cheap land, not, however, in remote and inaccessible regions, but right here among us.

It may be that nothing but so drastic a measure as the Single Tax will keep the value of land from rising to a point beyond the reach of the working farmer. I think, however, that Mr. Quick fails to distinguish here between conditions that are permanent and those that are transitory. If cash rents were on a sound basis they would not exceed the payment to the government that would be exacted under the Single Tax. If land were valued on a rational basis its price would simply amount to the capitalization of its rent, together with a modest allowance for possibilities of further rise. A man could afford to buy land at such a price. He would be able to meet the interest and pay off on the principal if he farmed well. But actually, much of the land, especially in the Middle West, is grossly overvalued. It has been going up so long that buyers and sellers alike assume that it will continue to rise indefinitely. Sooner or later such an illusion must be pricked, with great hardship to the men who have overvalued land on their hands. No small part of our present agricultural distress is due to the fact that this illusion is collapsing.

Yet there are in history no causes, however transitory, which may not have permanent effects. We may in a decade overcome the disproportion between farm prices and industrial prices. We may get over the habit of basing land values on an illusion. But the best blood is steadily draining out of the country. In a decade so much of it may be gone that the whole character of our agrarian institutions will have changed and with it the fundamental character of our civilization. A great emergency is upon us. Are we going to sit idly by and see what happens?

ALVIN JOHNSON.

## An Hypothesis of Cultural Lag

*Social Change*, by William Fielding Ogburn. New York: B. W. Huebsch. \$2.00.

IS man biologically unfitted for his present artificial environment? This is the question which appears to trouble contemporary sociologists. Modern man seems to have lost control of something and the usual postulate is that the environment has grown out of hand. Professor

Ogburn illumines the hypothesis by giving it a simplified setting but he also falls into all of the errors consequent upon arbitrary separations between organisms and their environments. His reminder of the over-emphasis of the biological factor is timely but leads to doubtful concepts regarding independent variables, as e. g., the insistence upon distinction between social heritage and the psychological nature of man. The validity of this distinction depends upon proof that the social heritage contains something which is not psychological or not inherent in human nature. The opposite is far more susceptible to proof.

Professor Ogburn's particularized hypothesis of cultural lag may be stated in his words: "Where one part of culture changes first, through some discovery or invention, and occasions changes in some part of culture dependent upon it, there frequently is a delay in the changes occasioned in the dependent part of culture. The extent of this lag will vary according to the nature of the cultural material, but may exist for a considerable number of years, during which time there may be said to be a maladjustment" (page 201). Illustrations of maladjustment consist of changes in industry not reflected in education, changes in industry not reflected in adequate laws regulating responsibility for accidents, changes in industry not reflected in trade union policy, et cetera. According to this hypothesis, for which Professor Ogburn makes out a splendid case, social maladjustment must be regarded as a problem in *time*, hence the use of the time-concept of *lag*. (Independent variables disappear in this definition since adjustment can be mentioned only in relation to factors which are dependent.) The chief criticism of the hypothesis is its limitation of adjustment to quantitative terms. If two factors in the social milieu are interdependent, adjustment of some sort must take place if there is change at all. Professor Ogburn is concerned with the rate of the adjusting process and hence his correlations are all in the sphere of time. There is, however, a sense in which the rate is less important than the quality of adjustment. A quick adjustment may be a faulty adjustment. In this connection, the term "maladjustment" seems slightly inappropriate since it is a qualitative term and should not be used to designate a quantitative relation. The illustrations which Professor Ogburn uses are for the most part instances of incomplete adjustment or of unadjustment.

The above criticism amounts to a challenge of Professor Ogburn's total thesis with the exception of his ascribed reasons for cultural inertia. Here he is on safer ground since he deals with qualitative factors which inhibit or distort adjustments. Everyone knows that the vested interests, habits, traditions, et cetera, resist social change but this knowledge is not based upon mere time concepts. The vested interests oppose change, not because it comes too rapidly but because it is likely to affect their interests; the rationale of those interests eludes explanation in terms of time alone. Changes in material culture, which are set over against social changes as casual factors, (pages 268-278) are not the result of something extraneous to man. If new inventions occur, the capacity for invention is a capacity of man, and, as Professor Ogburn himself indicates, this capacity has something to do with social processes. Material culture, social change and psychological man are not separable factors except as separation becomes an arbitrary convenience for analysis. Man certainly molds his material environment and whatever occurs by way of social change is conditioned by the inherent or developed capacities of human nature.

Professor Ogburn's "suggestions for better (*not quicker*) adjustments" include (a) a prophylactic for nervous disorders, (b) sublimation of sex impulses, (c) lessening the tension or strain of modern life, (d) overcoming the evils of specialization, long hours of labor and other obstacles to the use of our psychological equipment, (e) substitution of desires, (f) recreation, and (g) restriction or curbing of selfishness. It is obvious that these are not sociological suggestions since they almost exclusively represent changes in individual activity rather than changes in social organization. They envisage tasks which may well be left to psychologists, psychiatrists, educationists and religionists. If "what is needed is some invention that will do for the mechanisms of instinct what the gymnasium does for the muscles" (page 353), it is not likely that sociologists will provide the invention. These are, however, enlightening suggestions coming as they do from a sociologist who begins his social theory with a separation of human nature from culture and material environment; they reveal the ambiguity and inconsistency of such separation.

E. C. LINDEMAN.

## Recent Fiction

*A Cure of Souls, by May Sinclair. New York: The Macmillan Company. \$2.50.*

MISS SINCLAIR has given us another of her highly wrought studies of individual cases, comparable to *The Romantic*, *Harriet Freen*, and *Mr. Waddington of Wyck*. Canon Clement Chamberlain is one of those who are at ease in the Zion of the Anglican Church. With him comfort, physical and spiritual, becomes a pathological condition, and his cure of souls, a satire. The satire becomes a tragedy through the contrasting case of Agnes Lambert, in whose morbid virginity the sacrificial flame burns consumingly, kindled by adoration of the God whose avatar is Clement Chamberlain. A strained situation handled with an art so sure that with all its emphasis *A Cure of Souls* remains realism.

*A Simple Story, by Charles Louis-Philippe, translated by Agnes Kendrick Gray. New York: Alfred A. Knopf. \$2.50.*

A VERY simple stark narrative of village life in Normandy, and the fate of those who fall out of the ordered ranks of the army of toil. It is the obverse of the picture painted by Flaubert in *Un Coeur Simple*—the nemesis rather than the apotheosis of the worker. A story which by the justness and precision of its art becomes a classic, it will be compared to *Maria Chapdelaine*, but the suffering of *Père Perdrix* and *Jean Bousset* is seen under no transfiguring light of poetry. They are without the consolations of tragedy.

*The Pitiful Wife, by Storm Jameson. New York: Alfred A. Knopf. \$2.50.*

CLEARLY Storm Jameson's masterpiece. A story of human emotions, of passion and cruelty, of beauty and horror, as wild as the northern moorland which, as in *Wuthering Heights*, gives them a symbolic remoteness from the kinder ways and walks of mankind. As in that masterpiece the characters appeal to us by virtue of intensely human traits, the more poignantly because they are only half realized, struggling like Rodin's figures to emerge completely as individuals from the block of life stuff.

*The Golden Cocoon, by Ruth Cross. New York: Harper and Brothers Co. \$2.00.*

THE Golden Cocoon, like many first novels, falls sharply into two parts, according as its material is fact or fiction. The heroine grows up in a Texas village, and from untoward conditions arrives at Austin and the University. This experience and a later bread-winning campaign in New York are true. But midway, under the shame of desertion by a rather incredible admirer, she seeks to destroy herself in a house of ill fame. Although she merely spends four innocent hours there, this episode becomes the motive for the action of the rest of the book, which is obviously and not very successfully imagined. So real a person as Mollie Shannon would laugh at the fine drawn scruples, misunderstandings and complications in which her author involves her.

*The Hoarding, by John Owen. New York: E. P. Dutton and Company. \$2.00.*

THE Hoarding does not fulfill the promise of John Owen's earlier novel. Robert Gregory was a study of near poverty in the lower clerical class, done with a fidelity that reminded one of Gissing. *The Hoarding* is a story of business adventure in the romantic field of advertising. Except for the romance, to which Mr. Owen naïvely commits himself and his heroine, the book would have been creditable satire.

*Satan's Bushel, by Garet Garrett. New York: E. P. Dutton and Company. \$2.00.*

YEARS ago Frank Norris wrote the epic of wheat. Mr. Garrett has undertaken to write its drama, from its flowering in the fields of Kansas to its selling and buying in the wheat pit of Chicago. *Satan's Bushel* is one of those novels through which information is diffused and the world grows wiser—but if its mystical plot is intended as sugar-coating it must be pronounced too thin.

*The Midlander, by Booth Tarkington. New York: Doubleday Page and Company. \$2.00.*

A FEEBLE presentation of the Indiana superman, by conventional methods, from material which has become trite. Apart from the special edition autographed by Mr. Tarkington for \$7.50, the book lacks *raison d'être*.

R. M. L.

## Contributors

EDMUND WILSON was formerly on the staff of *Vanity Fair* and later of the *New Republic*.

JOHN DEWEY, philosopher, educator and writer, is the author of *School and Society*, *Studies in Logical Theory*, and *Human Nature and Conduct*, An Introduction to *Social Psychology*.

KATHERINE MANSFIELD, whose untimely death occurred on January 9, 1923, had written three volumes of short stories, *Bliss*, *The Garden Party*, and *The Dove's Nest*. A collection of her poems has recently been published.

LEONARD LANSON CLINE is a reporter on the *New York World* who has contributed to the *Nation*, the *American Mercury*, the *Midland* and other magazines.

AMY LOWELL is the author of six volumes of poetry: *A Dome of Many Colored Glass*, *Sword Blades and Poppy Seeds*, *Men, Women and Ghosts*, *Can Grande's Castle*, *Pictures of the Floating World*, *Legends*; and of two books of criticism; *Six French Poets*, and *Tendencies in Modern American Poetry*.

CLIVE BELL, English critic of literature and art, has written *Art*, *Since Cezanne*, and *On British Freedom*.

E. C. LINDEMAN was formerly a teacher of sociology and is the author of *The Community*, etc.