

FAITH FOR LIVING

By Lewis Mumford

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Recent events have shocked many American intellectuals into a mood of somber introspection. In Mr. Lewis Mumford's most recent work, this self-analysis has given birth to many perspicacious and fruitful observations. It seems to him that in the present catastrophe, the guilt of the "active barbarians" (the Fascists—Communists) is not greater than that of the "passive barbarians" (the socially slothful and morally unconcerned.)

It is the latter, he nevertheless hopes, who will eventually save "our civilization and the institutions and habits of free men," by the renaissance of the great Christian virtues—love, charity, loyalty, self-sacrifice, devotion, etc. Upon these buttresses will rest "a collective ideal that embodies itself in a concrete program." While this "collective ideal" of Mr. Mumford's is always poorly defined, there can be little doubt that he expects it to be realized in a planned social order.

It is unfortunate that Mr. Mumford, in spite of his admirable social disquiet, must again offer us this poor crumb. But he will never have anything better until he turns his intelligence to the question of justice without which a tolerable existence cannot be. If he will ask of his "collective ideal," not "Is it humane?" "Is it generous?" or even "Is it aesthetic?" but "Is it **just**?" he will forever reject collectivism as a possible way of life.

HELEN BERNSTEIN

IT IS A CREDIT to English writers of the early which comes in the midst of the life of a country is beginning to experience mental crisis of war, as well as necessity to know. For as nations continue to those who their attacks on the status of most conservative quarters to lead must put the internal in order so that resources may be avoided.

While we in America are engaged in a battle by a fascist-conservative London Times (5, 1940) with a leading and kind at least, has not gone paragraph from this article early with Book X of "The Road to Nowhere" by the author of the present struggle, the abolition of unemployment and in-patient tests of abolished unemployment must in which the idea of the in- they are extended from the and economic order in a not so much freedom from for all.

Such a bold statement of ideal democracy in our present time. But even more editor who suggested that result of ten years of unemployment. It is not a deliberate man. It is not a deliberate man. It is not a deliberate man.

The connection between is not fortuitous. Since this is not to power, the removal of unemployment in preparation of workers in more the for the dangerous future of and well-paid employment since and valued command as long as it remains true for men is the only effective means that will continue to be desired to prevent national order will be self-born so long as the cancer is not eradicated from the social system.

The article goes on, albeit rather tentatively, to