

THE LIFE AND TIMES OF LEWIS BROWNE



*"One of the Most Brilliant Minds Shining
Out of the Gathering Darkness"*

— H. G. Wells



BROWNE

Author of:

THIS BELIEVING WORLD
THE WORLD'S GREAT SCRIPTURES
SOMETHING WENT WRONG
STRANGER THAN FICTION
SEE WHAT I MEAN?
THE GRAPHIC BIBLE
BLESSED SPINOZA
THE WISDOM OF ISRAEL
HOW ODD OF GOD
others

His popularity has been established by millions of readers. His literary craftsmanship has been acclaimed by the critics. Lewis Browne is unquestionably one of the great authors of our times.

Without a peer as an interpreter of religious and social history, Dr. Browne has received the highest praise for his latest work, "The World's Great Scriptures." This anthology of more than ninety religious texts is annotated with his historical introductions and interpretative comments, and illustrated with his own woodblocks.

"The World's Great Scriptures" was released by MacMillan early in 1947 on the twentieth anniversary of the publication of Dr. Browne's classic on comparative religions, "This Believing World." Now in its forty-eighth printing, this book has been the most popular volume on religion in the libraries of North America, according to an official survey by the American Library Association.

Outstanding among Dr. Browne's fifteen other works is "Something Went Wrong," a history of industrial civilization of which H. G. Wells wrote, "one could not ask for a clearer, saner, more brilliant or more timely book."

Outstanding, too, is Lewis Browne's best-selling "See What I Mean?", a novel on American Fascists which has been serialized in newspapers, condensed in *Liberty* magazine, and is now in production as a movie.

"That Man Heine," Dr. Browne's biography of the great German poet, was a selection of the Literary Guild of America. His history of the Jews, "Stranger Than Fiction," is considered a classic in its field.

Exclusive Management

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Sinclair Lewis, who engaged Lewis Browne in debates during three transcontinental lecture tours they made together, says this of him:

Lewis Browne gives one the pleasure of watching a brain free from prejudices and fanaticisms, yet warm with humanitarianism; hard and athletic from many studies, yet alive to the gaieties, the absurdities, the loveable commonnesses of daily life.

Thousands of lecture-goers have endorsed Sinclair Lewis' views in their own words after hearing Lewis Browne. His felicity and facility of expression, his encyclopedic knowledge, his moving earnestness, and his irrepressible wit have made him a platform favorite from coast to coast.

Whether he is analyzing religion, great literature, or all the self-made woes of man, he has the rare knack of being exciting, even entertaining, yet at the same time genuinely informative and profound.

Lewis Browne was born in England, but has long considered this country his home. The United States, in turn, has come to know him as one of the outstanding figures in its intellectual life. Never has his voice been more important to the American platform than in the troubled world of today.

The 1947-48 lecture season features Lewis Browne's twenty-fourth transcontinental tour. During his distinguished platform career, Dr. Browne has:

- delivered nearly 2,000 public lectures
- appeared on the platform of Columbia University's Institute of Arts and Sciences 40 times, at Boston's Ford Hall 18 times, at San Diego's Open Forum 15 times
- lectured before hundreds of organizations throughout America, including the Town Halls of New York City, Detroit, Toledo, Phoenix, San Francisco, Tulsa; the Universities of Michigan, Wisconsin, Iowa, Oregon; the State Teachers Associations of Iowa, Nebraska, California
- lectured in Japan, China, India, Palestine, Hawaii, Alaska, Canada, England, France, and many other countries
- served as Civilian Lecturer on Orientation for the War Department in 1942-45

"I have never received more letters of enthusiastic praise and congratulations than Dr. Browne's series has prompted."—Dr. Russell Potter, Director, Institute of Arts and Sciences, Columbia University, New York City.

"His lecture was perfectly superb, and his answers to questions, too! He is a *rara avis*—an author who can talk as well as he writes, and a lecturer who can write as well as he talks."—John Haynes Holmes, The Community Church, New York City.

"Lewis Browne was brilliant. He is a gifted public speaker, by far the most interesting and illuminating that we have ever had."—Pearl Bennet Broxan, General Federation of Women's Clubs, Washington, D. C.

"As I've heard listeners say again and again, Lewis Browne is 'tops' on the lecture platform."—L. W. Heyl, State President, California Council for Adult Education.

P R E F A C E

On Tuesday morning, January 4, 1949, on the front page of The Los Angeles Times appeared in heavy one inch block letters the news item: "NOTED AUTHOR KILLS SELF."

A writer to the last, Lewis Browne, aged 52, had penned a suicide message and then killed himself by poison. The note he left, after asking forgiveness "for what I am about to do," went on to say:

"I have no fear of death. I think of it as an endless sleep. So, goodnight."

Lewis Browne had achieved fame and earned a small fortune as an author and lecturer. He lived at 20 Latimer Lane at the Uplifters Ranch in Santa Monica, an exclusive area by the Pacific Ocean. Notables in the arts and sciences were his neighbors. The famous and the brightest were his friends. Everything was perfect-except his health.

From the age of 18, an insidious form of arthritis began to wrack his body. He learned to tolerate the pain and to ease it with strenuous exercise. It was a different story when he developed a painful eye affliction. The eye specialists did their best, but the medical knowledge of the period was not sufficient to save his sight. He could not bear life without sight.

However he is appraised as a writer, Lewis Browne was a unique happening in the first half of the 20th Century. His genius was an ability to see through superstitious beliefs that were shackling man's ability to learn the truth. He was intolerant of the descriptive prose of his day which shielded poor reasoning. While other writers were expressing themselves with thousands of words, Lewis was writing

about events which occurred over hundreds of years in books of less than three hundred pages. He did this by an enormous labor of research and hundreds of hours in extracting the true meanings.

Nearly forty years have passed since his death and some of his books are still in print. An extended narrative of his life is unnecessary since we can see it all in his writings. What I have attempted to do in this story of "The Life and Times of Lewis Browne" is to tell a little of each of his books and something about his friends, most of whom were also writers. Each chapter tells about one of the books. The ideas and many of the words themselves are those of Lewis Browne.

Rebecca Tarlow, Lewis Browne's sister, devoted many years of her life in preserving Lewis Browne's writings. This story represents my efforts to preserve the heritage.

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EDMOND MOSLEY

CHAPTER I

HOW LEWIS BROWNE CAME TO BE BORN IN LONDON AND HIS UNEVENTFUL CHILDHOOD

Lewis Browne, born in London on June 22, 1897, was born neither to wealth nor poverty. The youngest child of Avrum and Stisia, he lived with his family in fair sized quarters in a tolerable section of London, a distance from where poor emigrants would first settle. He was the only child of the family to be born in London, his sisters Rebecca and Beatrice, and his brothers Sydney and Harry, having been born in the little village of Dombrowitz, an area of Russia that no longer can be located by its name on maps of Russia. Like many other Jewish youths in Russia, his father had left his homeland (after the first four children were born) to escape conscription into the army.

It was not only the Jewish youth but most of the poor males as well who tried to avoid military service, well knowing that death would come not only in battle but from the hardships and disease they would suffer. The rich could either buy their way out of serving or could enter as the privileged officer class. The common soldier was too ill fed and poorly clothed to be able to endure the harsh Russian winters. More soldiers died from pneumonia and malnutrition than in battle. Avrum was not poor, being well paid for his skill in selecting the mature trees for cutting in the forests. But a law had been passed forbidding Jews to buy their way out of serving by paying another individual to serve in their stead. It was no wonder that Avrum was deliberately starved by Stisia to make him so weak that even the army would find him unfit for service and actually encourage his leaving the country, as they did with others who were unable to be drafted.

The Browne Family in London



From left.

Harry with arms folded
Avram with son Lewis on his lap
Sidney with curl on forehead
Bessie with oriental eyes
Mother Estia
Rebecca with doll

There is no record of when Avrum and Stitia's forebears came to Russia, but it hardly could have been by choice. In the year 135 the battles between the Romans and the Jews ended, with many Jews massacred, thousands sold into slavery, and the great Exile of the Jews from Judea begun. The dispersal from Judea had started hundreds of years before then, though this time, with the sacking of Jerusalem, the numbers were much greater. In fact, after the destruction of the Southern Kingdom in 586 B.C., more Jews were living outside the borders of Judea (Palestine) than within them. But wherever the Jews were, Jerusalem was considered the most holy of places, and they would make pilgrimages to it. With the fall of Jerusalem, the pilgrimages ended for several hundred years.

In some of the foreign lands the Jews prospered, notably in Egypt. In Alexandria, that wondrous city founded by Alexander the Great, the Jews were so powerful that they were able to establish their own flourishing community. One of the greatest writers of the Hellenistic world was an Alexandrian Jew named Philo. His work influenced the thought of all early Christian scholars. There were other lands where the Jews also prospered and became powerful, but their good fortune did not last forever and the Jews had to continue dispersing.

When the Jews fled from Judea, their desire was to get as far away from Christian Rome as possible. Egypt was too close to most; some fled to Babylonia, others to Gaul and the Teutonic lands. Others even fled to far away places like India and China. The Teutonic lands and Gaul were chosen because the people there were still barbarians and had not yet learned the Christian hatred of Jews.



The Wedding of Bessie Browne and Joe Leton

On Joe's right are his parents
and other relatives....

Behind the bride and groom
are Sidney Browns and his
wife Fanny

On Bessie's left are her parents.
Standing behind the parents
is Harry Browne....

Seated on the floor are
Lewis Browne and his
sister Rebecca..

As the Jews settled into foreign lands, they became just like the people among whom they lived. In Arabia, the Jews turned nomad — and formed themselves into warring tribes. Poets of their own wrote songs in Arabic. Yet they, as well as other dispersed Jews, remained as Jews for two principle reasons:

Rabbis clutched laws that so minutely regulated conduct, that they were able to build a wall around Jewish life. The laws went to endless length to dictate what should be eaten, how one should dress, how to bathe and when, and how to pray. The second, and perhaps the more important reason, is that non-Jews will not allow the Jew to disappear. If there were no Jewish people, they would have been invented.

From the fifth to the seventh century, Jews were under attack and hounded from town to town in practically every Christian country. Early in the eight century, when the Mohammedans drove out the armies of Persia, Christian nations became more tolerant of the Jews and even the anger of the followers of Mohammed toward the Jews began to subside (Mohammad had become bitter toward the Jews because of their refusal to accept the Koran and Mohammad as the prophet of God). The reason for the tolerance was that the Jews were very useful in helping the conquests of foreign territories. Their forced travels made them learned advisers on the history and geography of foreign lands and they spoke the foreign languages.

Those Jews who had come to Mohamman lands began to accumulate wealth. They traded everywhere, traveling from England to India, from Bohemia to Egypt. When the Arabs conquered Babylonia, the Jews there were allowed to prosper and rabbinical academies began to flourish once more. But despite the outward freedom in the lands now dominated by the

Mohammadans, the high walls built by the Rabbis with laws derived by literal interpretations of the Talmud, locked out the Jews from assimilating into any society.

If any changes from rabbinical shackles were to come, it would be in Spain. Jews in Spain had possessed wealth and power almost from the beginning of the seventh century when the Mohammadans had driven out the Christians. Three hundred years later, the wealth and power of the Jews had so increased, that they were able to become active in the armies, teachers in the universities, managers of the royal treasuries, physicians and bankers and even leading diplomats.

Spanish Jews no longer considered the Talmud as the beginning and end of all wisdom nor was the writing of commentaries still looked on as the only pursuit for Jewish scholars. Now there was Jewish laughter as well as Jewish weeping. Moses ben Maimon, known as Maimondes, born in 1135, one of the great Jewish thinkers, strove to make Jewish religious teaching scientific instead of metaphysical. By applying Aristotelian logic, he wrote the Guide for the Perplexed, setting down logical reasons for the beliefs in the Talmud.

The freedom enjoyed by the Jews in Mohammadan Spain was not shared by Jews in other lands that were Christian. In 1096 the first Crusade was launched and Jews were massacred by the thousands as the Crusaders marched through Europe. Later, there was a second and third Crusade, until there was seven in all, ending in 1270. The Browne clan, or at least some of them, were spared from the Crusaders by having settled or fled to Russian soil. Avrum Browne, the father of Lewis, felt grateful to be alive, but longed for a land that promised some measure of safety for a Jew.

News about such lands began to spread at the end of the 19th Century- England and America. It took as much courage to travel to the new lands as to attempt to continue living in Russia.

With a tidy sum that Avrum had saved from his work as a tree expert, the Browne family arrived in England in 1896. A short time later, on June 22, 1897, Lewis was born. We are back where this chapter began.

Avrum's savings were sufficient to settle the family in Stamford Hills, an area north of the squalor of East End where most of the penniless arrivals were settling. Lewis Browne remembers that his family was almost the only Jewish family to settle in that neighborhood. Today, all the Christians left in the section can be accommodated at a three handed game of bridge. (this statistical information was correct at least on June 15, 1926, when it was reported in Lewis Browne's Travel Diary. Lewis also reported that by the year 1926, many Jews had settled in Hampstead, which is just northwest of Stamford, where the homes were very new and most had a motor car. Here the grandson of old Lezer Kurzovsky is known as Launcelot Curzon, and the grand daughter of Rivka Halperin is called Rhoda Haldane. And the kosher butcher announces himself a "purveyor of Continental delicacies.")

Lewis and his brothers and sisters attended the English schools. Lewis won a Junior London Council Scholarship but does not appear to have distinguished himself as a scholar. His sister Rebecca showed a talent for music. She went on with her piano studies to graduate with highest honors from the London Conservatory of Music, a highly respected musical college. Avrum Browne dabbled in gold and jewelry with fair success and would have desired to stay in London were it not for Stisia's rheumatism.

Stisia blamed her rheumatism on "the London fog" which created dampness in the air. It has been determined that what was thought to be a "fog" was not a fog at all. The Industrial

Revolution had brought many factories to London, and with the invention of the Newcomen steam pump (1712) which aided coal mining, and because coal became a cheap fuel for the new efficient steam engine patented by Watt (1769), coal became the principal fuel in the factories. And as the factories began to hum more and more with their machinery driven by coal, coal dust filled the air. The "London Fog" was really coal dust!

Avrum was unhappy to see his wife Stisia in such distress but he too was distressed. He had loved the forests around his Russian home and the clean air that had filled his lungs. Now he could hardly see even a tree. It was unthinkable to return to Russia, but there was exciting news from Harry, his eldest son, who had migrated to Portland, Oregon.

"Papa," Harry had written from Portland, "never in your life have you seen such trees as there are here! They reach nearly to the sky and everywhere there are roses. The air is so clean you can see the sky."

Avrum did not fear starting over again in a new land. He had made up his mind. Portland would ease Stisia's rheumatism and he would be able to roam in his beloved woods (Harry had neglected to mention that it continually rains in Portland and the air is damp). The business was sold, clothes and a few household articles were packed, and with the two youngest children, Rebecca and Lewis, Arum and Stisia embarked for America! Bessie, the eldest child, remained in London. She was happily married to Joseph Leton and worked with him in their diamond and jewelry store.

With Harry Browne having pioneered the Browne family into the new world, it did not take long for Avrum to settle

down in Portland. Portland was the dream land that Harry had pictured. Not only was he surrounded with trees and flowers, but a short distance away were magnificent mountains capped with snow and a sea shore! However, there was no time for laziness. A shop was opened selling optical goods, watches and watch repairing. Avrum could use the skills he developed in London and also benefitted from what he could learn from his son Harry who had become an optometrist.

Harry had married a lovely wife, Rose. The optometry business prospered. In the proper order, four children, all unusually bright, were born (Bess, Blanche, Lewis and Bobby). Sydney, the oldest son of Avrum and Stisia, the most adventurous of the children, also married (more than once) and also had unusual children (Arnold, Rosemarie, Lionel and Blanche).

While all this activity was going on, Lewis Browne, now age 15, was not idle. He was in the land of opportunity where many were embarking in commerce at just about that age.



*The Sidney and Fannie Browne Family
in London.*

*Fanny seated in carriage with baby Arnold
The three other children from left:
Blanche, Lionel and Rosemary*

CHAPTER II

LEWIS AND SISTER REBECCA ARE UNHAPPY IN THEIR NEW COUNTRY

While Avrum and Stisia were finding peace and contentment in the new land, Lewis and his sister Rebecca were not so delighted. Even Stisia was at times plagued with pain from her arthritis. Lewis at fifteen had finished high school and knew he had to find employment but had no desire for commerce; Rebecca was of marriageable age and felt pressured to find a suitor. The availability of eligible males was limited since there were not many Jewish families in Portland.

Rebecca finally married Samuel Saks- was it love or convenience? Unforseen events made the marriage end after a short duration. As bad as things turned out, there was one consolation. Pauline was born. This fortuitous gain from an unfortunate marriage is easily explained on the basis of the performance of a rubber band. The further you stretch it, the greater will it rebound.

When Pauline was eight, Rebecca decided that she had had enough of this uncultured country and started to pack her belongings to return to London. Sometime earlier, she had given a piano recital and caught the admiration of Milton Tarlow. Milton, a widowed Russian Jew and a furniturer manufacturer, looked more like the actor Ronald Coleman than did the actor himself. On the very eve of Rebecca's planned departure, he proposed marriage.

Rebecca accepted the proposal. There was a special bonus for Pauline-Elvin, Milton's only child. Elvin, a strapping, handsome eleven year old. There would be a "brother" and a "father". Elvin, a realist, did not jump with joy when he learned about the prospective

CHAPTER III

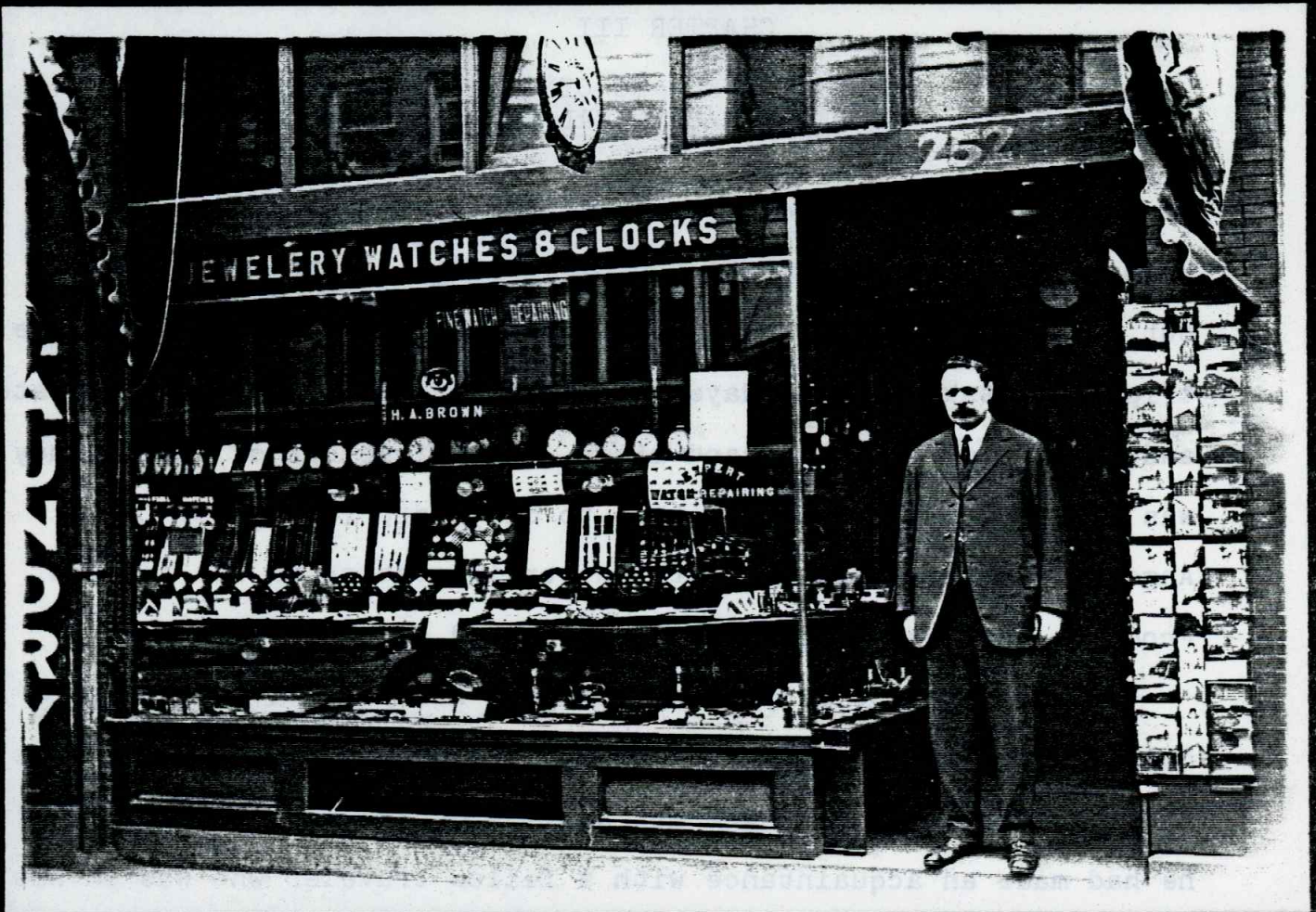
LEWIS TRAVELS TO CINCINNATI TO BEGIN RABBINICAL STUDIES

Today, the journey from Portland, Oregon to the Hebrew Union College in Cincinnati, Ohio, is just a few hours by air, but when Lewis set out on his travel in 1914 (he was now 17), the trip would take several days. Lewis would travel through 12 states and cover over four thousand miles. The first leg of the journey was south to San Francisco, then to San Pedro (a part of Los Angeles) and from San Pedro to the train station in Los Angeles. From Los Angeles the trip would go on and on.

Lewis had little spending money in his pockets so he was quite chagrined to find when he arrived at the Los Angeles depot that the next train out was not until 8:30 the next morning. Fortunately he had made an acquaintance with a fellow traveler who was on his way to the University of Wisconsin, and who would be going as far as Kansas City with Lewis. The two travellers decided to rent a room for the night and share expenses.

They would have liked to rent a room in a cheap boarding house which would have cost 50 cents, but decided that the location was fraught with danger and reluctantly opted for a room in a 'respectable hotel' at the cost of \$1.00. Having time to spare, they walked around the city, observing that it had many attractions. Lewis inquired about business conditions and was told that "things were slow".

The next morning, the two friends waited until they were on the train before eating any breakfast. Lewis had brought some food for the journey and still had some cakes left. His companion had



AVRUM BROWNE STARTS OVER

IN PORTLAND, OREGON

purchased some canned salmon, sardines, cheese and a loaf of bread, even though he had started out with as little spending money as Lewis (throughout his life Lewis would continue to be very frugal). On seeing the magnificent array of food, Lewis suggested that he would throw in his cakes and the food would be shared. Lewis was a hearty eater and consumed most of the sardines, salmon, bread and cheese. His friend hardly touched the cakes (Lewis wrote to his parents that his travel companion apparently did not care for the "knobel" in the "wursht").

All the food had been consumed by dinner time. Although there was a variety of food to be purchased on the train, Lewis' friend purchased only cakes. Lewis ate most of the cakes but developed a terrible stomach ache and had to take two pills to quell the turmoil in his stomach.

Sitting by the train window, Lewis was absorbed by the colorful view as the train passed through the pleasing orange groves of southern California. Soon, this view passed away and the monotonous sand desert of Arizona came into view. The heat in the train became unbearable. It did not help to open the windows since the air that blew in was nearly as hot as a furnace and filled with sand particles. At one station, Yuma Arizona, the temperature was 110 degrees in the shade. Lewis set foot off the platform, excited to see genuine Indians and cowboys.

The following morning, after a fitful night of trying to sleep in the stiff upright seats, the train arrived at El Paso, Texas. It was six in the morning and the train Lewis would transfer to for Chicago would not arrive until eleven in the evening. This long delay gave Lewis and his friend an opportunity to walk across the

border to Mexico. Just a few months earlier a bloody battle had been fought between Villa and Huerta near the American border, leaving buildings in ruin and gaping holes in the standing walls. This was the first time that Lewis had seen an actual scene of the remains of a battle.

Migration of Mexicans into the United States was not a problem then but yet guarding the border were American soldiers on one side and Mexican soldiers on the other side. El Paso is divided from Juarez, Mexico, by the river Grande and the two cities are connected by a bridge over the Grande. "The Mexicans", Lewis wrote, "seem contented with their life, living in small adobes made of straw mixed with mud and with dirt floors. They appear healthy, happy, and strong."

There were reasons why Lewis found the Mexicans apparently contented to remain on their side of the border. El Paso was fine for the many Mexicans who fled from their country during the civil war years with huge sums of money, but for the peasant, life was easier in Juarez. Unlike America, there was no prohibition on alcoholic beverages and laws were very lax. Saloons were open every day and gambling, cock fights, bull fights and prostitution flourished everywhere, even on Sunday.

Coming from the cool climates of London and Portland, Lewis was astonished at how people could live in such intense heat. He wrote a letter home advising his father Avrum not to come within 500 miles of Juarez for fear that Avrum would have to change the starched white collar he constantly wore, many times a day.

That evening, an hour late, the train for Chicago arrived. It was 12 midnight. After boarding, Lewis tried to sleep but had a

great deal of difficulty adjusting to a comfortable position. He had money and drafts in his pocket to pay for board and college tuition. After changing his heat soaked underwear, he had placed the money and drafts in the inside pocket of his waistcoat for safety. Soon it became too warm to wear the waistcoat and they were transferred to his pants pocket. As long as the funds were in the pocket on the side he was laying, he felt his money was safe, but he could not lie on one side for too long, and had to continually move his funds from pocket to pocket.

Gratefully, Lewis did not lose any of his money on the long journey to Chicago. He had spent all day Sunday in El Paso and Mexico, and traveled all of Monday and Tuesday on the train. Wednesday morning, the train arrived in Chicago. In Lewis's words "a dirtier, smokier, filthier city, I have never seen!" The train had passed through the slum area of Chicago and it had reminded Lewis of Dorset Street and the back streets of Staxton in London.

It was necessary to change trains in Chicago to continue the journey. The next train was at a depot about seven blocks away. As Lewis emerged from the first depot, a smartly dressed young man observed Lewis asking for directions. The young man approached Lewis, Chicago style, and volunteered to take him to the depot. Lewis respectfully declined but the stranger kept walking by his side.

The stranger said he knew a shorter way to the depot but Lewis responded that he preferred the long way. Nonplussed, the stranger took Lewis by the arm as if to lead him to the shorter

route but Lewis was certain that he was going to be led down a back alley and robbed. He jerked his arm loose and threatened to call a policeman. The stranger fled. Lewis had learned first hand about Chicago. (Lewis would not have been so fortunate if the incident had occurred during more recent times. He would have been taken at knife point to an alley, beaten, robbed and would be lucky to escape with his life).

The rest of the walk to the depot was uneventful. Lewis boarded the train for Cincinnati and arrived there at about seven o'clock in the evening; the trip having taken about eight hours. The first thing Lewis did upon his arrival was to go to Mrs. Binheim's boarding house. Mrs. Binheim had expected Lewis as arrangements had been made several weeks previously. There were several other young boarders already there and Lewis quickly became acquainted with the group.

Lewis had an agreement with Mrs. Binheim through their correspondence that she would charge twenty five dollars a month for room and board. When Mrs. Binheim surprised Lewis by telling him that the price for room and board now was an additional fifty cents a month, he was very much upset. He used every argument to persuade her to stick to the original price, without success, and reluctantly agreed to pay the additional charge.

(Lewis's attitude toward money can be gleaned from many situations such as related above which were typical throughout his life. Perhaps it was based on practicality rather than miserliness. He loved fine clothes and beautiful surroundings. No matter how much income he would be receiving from the royalties on his books and lectures, there was no assurance that the same income would continue to come in the future. Money was to be used

with great care).

Once settled in his new quarters, Lewis immediately sat down to write a long letter to his parents, describing his adventurous trip. In this letter he also expresses his concern regarding his mother's health, his father's business and how his uncle Harry was making out in Coos Bay. He wanted to know about how Aunt Sarah was getting along with Simcha and about Solly and Fanny and their new house. Lewis indicated that he would write separate letters to his sister Becky and to Solly and Rabbi Wise.

CHAPTER IV

LEWIS'S POOR PERFORMANCE AT HUC REDEEMS SELF BY "BREAKING INTO BIG PRINT"

Lewis Browne started with poor grades at Hebrew Union College and despite warnings from the faculty that unless his performance improved, the monthly loan from the College that helped pay his tuition would be discontinued. Lewis improved just to the extent that the loan would remain. The only academic interest he had was in the history courses, where he excelled. He explained his dismal performance in the religious courses to the students and faculty by stating that he was going to become a writer; since he had never published anything, sly jokes were made about Lewis, "the would be author."

There was a great deal that Lewis was writing but all the material sent to magazines had been rejected. The only writing that had received any notice was his early essay on "Lincoln" for the Lincoln Memorial Society contest while he was in high school, and even that won only second prize. Just when his reputation among the students and faculty was at its lowest ebb, his eyes gazed upon a story in the press. The article exposed that in the book of instructions for the medical advisory board there was this statement as to what they should be aware of when examining men for the draft:

"The foreign born, especially the Jews, are more apt to malingering than the native born."

Lewis was very disturbed. This was an official statement of the war department, a part of our government, and printed in an official book that was distributed to hundreds of draft boards.

His father Avrum had told him stories about how Jews in Russia would starve or even wound themselves to avoid serving in the armies, but the justification was that in Russia the Jew seldom survived the harsh treatment received in the army.

It was not enough for Lewis that the instruction about the Jew was brought to the attention of President Woodrow Wilson and Wilson had directed its elimination from the book. To Lewis, the statement that Jews would be likely to malingering about their health had been made and must be challenged.

Lewis began to write his first article to be published. His thesis was that Jews were in fact more loyal to this country than the Christians. He argued that recently arrived Jews had a tendency to fake illness to avoid the military draft, but their action was only temporary and had a rational explanation. They feared they would receive the same inhuman treatment in the service as they would in the lands they had come from. When they lose this fear, they even volunteer for service.

The words for the article did not just gush out of his head. Everything that Lewis wrote for publication was done laboriously, requiring many revisions. After many re-writings, Lewis was satisfied with the style and content. He typed the final draft and contemplated sending it to "The Outlook", a very popular magazine, but without great literary merit. Ready to mail the article, Lewis had second thoughts. He tore open the envelope and started to make several new revisions.

At first he was going to forget about the article. Re-reading what he had written, he thought that much of it had great merit and revised it again. Never mind that there was no time now for Lewis to prepare for his Greek examination. With this new final

draft Lewis decided to take a great gamble and to send the article to the North American Review, a magazine of the highest literary merit. "Why not start at the top and work your way down instead of vice-versa?" he wrote to one of his friends.

In the likely event that the article would be rejected, Lewis planned to send the article to the Forum, then down the ladder to the Review of Reviews, then to The Outlook

A week went by after the mailing and no word from the North American Review. Lewis became somewhat hopeful. Articles of no possible merit were rejected immediately. Those of interest went through a regular mill, passing from one assistant editor to another until it reached the editor for the final decision. Then again, it was wise not to be too hopeful since some articles were just thrown in the waste basket, especially from unknown authors.

For two weeks, Lewis would rush daily to his college mail box, anxiously awaiting a letter from the magazine. Finally, Lewis wrote a letter to the editor requesting the return of his article. He waited several days without a reply. He sent a second letter. That very day a small envelope arrived from the magazine!

It was too small to contain the article. "They must have destroyed my article and have sent me an apology," went through his mind. In great despair, he opened the envelope and read the letter:

"Lewis P. Brown, Esq.
Hebrew Union College
Cincinnati, Ohio.

My dear Sir:

We are glad to accept for the REVIEW your

article entitled "The Jewish Slacker", and while we cannot as yet tell you in which issue it will appear, we shall hope to give it a very early publication, probably in the July issue.

The regular rate of the REVIEW, as you doubtless know, is five dollars a printed page, and we pay on publication.

Will you kindly send us some biographical material for use on the forepart of our magazine in the list of contributors.

We are,
Very truly yours,
THE EDITORS"

Lewis was too shocked to feel any emotion. He read and re-read the letter, certain that it was addressed to a stranger.

It was difficult for Lewis to believe that he would now be listed as a contributor with the eminent men of letters who wrote articles for the Review. The material he sent to the magazine about himself was simply stated: he said that he was studying for the rabbinate at Hebrew Union College and also attending the University of Cincinnati. He was careful to point out that even though he was under draft age, he had tried to enlist but had not been able to pass the physical exam. This last piece of information was important in that Lewis was trying to refute the statement about the "Jewish Slacker" in his article.

When the article was accepted Lewis was only 19, making him the youngest contributor that the REVIEW had ever published. The news about the article spread rapidly over the college and the university. It was met with great enthusiasm and many came to Lewis to congratulate and shake his hand, including the professors who had recently admonished Lewis for his poor academic performance. Only four other Jews had contributed to the North American Review, Zangwill, Lord Reading (Rufus Isaacs), professor Boaz of Harvard University and professor Park in the English department at the college.

This great event in Lewis's life was 'just what the doctor ordered'. It convinced Lewis that he was destined to be a writer and it even, though momentarily, made the rheumatism, the painful ailment that was to plague Lewis all his adult life, to disappear (perhaps it was this painful affliction that determined Lewis's career as a writer as it made him unfit for most other pursuits).

Becoming a celebrity did not improve Lewis's grades. He continued to excel in history and literature but performed at the lowest level in the theological courses. He was aware that it would be many months before he would be published again (actually it took several years), but now he no longer doubted that he was a writer.

CHAPTER V

LEWIS TERMINATES STUDIES- PUBLISHES ARTICLE- BECOMES THE 'RELUNCTANT RABBI'

Theological studies at Hebrew Union College became unbearable for Lewis. The glory of having written an article for the North American Review began to fade in time and his professors renewed their criticism of his performance. Finally, Lewis decided that he would not wait until he was ordained, which would confer the degree of 'doctor' but he would leave with a bachelor's degree from both Hebrew Union College and the University of Cincinnati. The degree from Hebrew Union would be sufficient to get him a ministry. Though often later he would be addressed as 'Dr. Browne', a degree he did not earn, Lewis would offer no correction, but would accept the gratuitous appellation. He would say that it was not earned, but well deserved.

Under ordinary circumstances, being unordained and without recommendations from the college, Lewis would have had great difficulty finding a pulpit. However, Lewis had good contact with Rabbi Stephen S. Wise (1874-1949). Rabbi Wise had risen to eminence and power in the Jewish reformed hierarchy. He was known to Lewis more than merely by reputation. The Rabbi had served at Temple Beth Israel in Portland (1900-1906) where he had been also active in welfare issues and as commissioner of child labor for the State of Oregon.

From Portland, the rabbi went to New York City to establish the Free Synagogue. He led this institution until his death. The principles he established to democratize Judaism were very much in the forefront of Lewis's views. The guiding principles were free

speech from the pulpit, the opening of the pews to all, regardless of wealth, and service to the community as well as to the congregation. It was natural, with such common ideals, that Lewis would write to Wise asking for help in finding a pulpit.

Rabbi Wise helped Lewis obtain his first pulpit as Rabbi at Temple Israel, Waterbury, Connecticut. The workload as Rabbi was so heavy at the Temple that there was little free time for Lewis to pursue his writing. After serving for two years (1923-24) Lewis resigned his position and tried to do free lance writing. After one year of free lance, Lewis's funds were very low and he again wrote to Rabbi Wise for assistance in finding a pulpit, but now Lewis could demand more since he was experienced and had demonstrated that he could deliver very lively sermons, some of which had left his congregation aghast.

The position that was offered through Rabbi Wise was worth considering. It was as a rabbi at a temple in Newark, New Jersey. At that time (1924) Newark was a city of a half million population with about 65 thousand Jews. There were many orthodox synagogues, one very elaborate conservative temple, and one reform temple. In the view of Lewis and Rabbi Wise, the rabbi at the reform synagogue, Rabbi Stephen Foster, was 'a horrible conservative in his political views'. Lewis wrote to his parents that Rabbi Stephen Foster's large congregation was "made up exclusively of rich old German ladies and the intellectuals won't go near his temple."

Rabbi Wise had little influence at Rabbi Foster's temple. It was not there that the position was offered. Four years earlier, Rabbi Wise had become a very active Zionist and was angered

at the anti-Zionist expressions in the reform Jewish temples. Stephen Foster's reform temple, being so close to New York City, was particularly irritating. Wise had gone to Newark and organized the Free Synagogue on his New York model. Rabbi Sidney Goldstein was put in charge and Rabbi Wise would come from New York once a month to preach. The Free Synagogue had attracted a respectable number of members in its first year, but from then on, it had gone downhill..

Thus, at the time Lewis was seeking his second rabbinate, the situation at the temple had become desperate and the congregation was seeking everywhere for a rabbi that could encourage more memberships.. Several candidates were brought in but after to congregation had listened to their trial sermon, each was rejected. Then Rabbi Wise wrote to Lewis asking him to preach a guest sermon to the congregation.

Lewis accepted the invitation. The sermon completely won over the congregation and now it was only a matter of coming to terms with Lewis for the position. As much as Lewis was anxious to become the congregation's rabbi, he did not want to repeat the mistakes at his first pulpit which had left him no time to write. He made four demands as conditions for accepting the position:

1. Complete freedom to say what he pleased in and out of the pulpit.
2. A salary of \$6000 (the position offer was \$3500)
3. Only one service a week except during holidays
4. A paid superintendent to supervise the Sunday school teachers.

Of course these demands were structured to give Lewis free time to pursue his literary ambitions. The congregation, and even Rabbi Wise who had been asked to intervene in the negotiations, were

shocked by the demands. In no uncertain terms, Rabbi Wise admonished Lewis for being so mercenary, although he did not use that word. A demand of six thousand dollars was scandalous for a struggling congregation. But Lewis was adamant, the congregation desperate.

Rabbi Wise's disapproval of Lewis's demand of \$6000 a year was not only because he felt that the small congregation could not afford to pay such an amount, but also because he wanted his associates to have low wages to continue to be "beholden" to him. Even Rabbi Goldstine, who had started at \$900 a year, was now after seventeen years of experience, only earning the sum that Lewis was demanding. Most of the "branch Rabbi's" were receiving \$4000 or less. When Lewis had started his first pulpit at \$4000 in Waterbury, Wise believed that it was excessive, and had informed the congregation that they were paying too much.

Lewis did not pick the 'scandalous' demand of \$6000 for his services to a struggling temple out of a hat. When he originally discussed the position with Rabbi Wise, yearly salary was not discussed. Later, in making inquiries, a friend of Lewis who was a rabbi in Elizabeth, New Jersey, told Lewis that he had good information that the Newark congregation was prepared to pay a yearly sum of \$6000 for a rabbi. Later, Lewis learned that this 'friend' was himself applying for the position and had offered to accept it at \$4,500, the actual amount the congregation was prepared to pay. The 'friend' had inflated the amount hoping that Lewis would ask for such an amount and be rejected.

After hearing Lewis give his guest lecture, the congregation was so enthused, that they would have paid any sum remotely within their means. Lewis was a brilliant lecturer. However, Rabbi

Wise was terribly chagrined and insisted that a conference be held between himself, Lewis and the Council. The Council was composed of several Rabbis who were associated with the Free Synagogue movement and acted as a quasi governmental body.

The conference began with Rabbi Wise telling Lewis how delighted he was that Lewis had accepted the call, but then went on to describe the sad financial condition of the congregation. It was newly organized and had nothing but a few thousand dollars in the bank only as the result of a fortunate real estate deal. Three years ago, Wise related, the congregation had purchased a site for a temple, and then realizing that they were not ready to build, sold the site at a profit of about ten thousand dollars. Wise felt that this money should not be touched for current expenses, and although there was a good number of members, most of them paid only \$2 or \$5 a year, so that the annual income from membership dues was only \$2000 a year.

It seems that the membership was taking the name "Free Synagogue" too literally, thought Lewis. The "Free" was intended to mean 'very liberal'. The members could well afford to pay at least \$100 a year, and this was the problem in all the Free Synagogues.

Rabbi Wise talked on in his most impressive manner for a full half hour, and then ended up with:

"So, Lewis, I think if the Newark congregation takes my advice- and of course it does not have to, though it probably will, they will offer you \$4000 to begin with. Well, what do you say?"

Lewis had been listening silently all the while, and when Wise asked the question, he firmly said "No!" He could see that

his mentor was angry. Rabbi Wise was so accustomed in having his way, that it came as a shock to have one of his charges oppose him. Lewis appreciated with whom he was dealing. Wise, like every other czar, would intimidate anyone the moment he discovered that the other person feared him. Lewis refused to become terrified.

Rabbi Wise disguised his anger and softly asked Lewis how much did he expect. Lewis answered by saying that the gentlemen sitting around him who represented the Newark temple knew and had accepted, namely \$6000 a year, and here Lewis added, "To begin with!"

"No, no, Lewis-we will forget all that was said before! The congregation was too enthusiastic when they agreed to that demand. I know their finances and what they can afford better than they do themselves."

"Perhaps you do, Dr. Wise," Lewis answered most respectfully, "but after all, if they contract for a certain salary, they and not you will have to pay it. I think it is their business."

"Yes, yes," Wise hurriedly agreed, "but it isn't right and dignified for you as a rabbi to say for so much you'll go, and for no less."

"No doubt you are right, Dr. Wise. Nevertheless, I know that I cannot live and put away a little for the future, unless I get \$6000."

"Then let me tell you frankly," Wise began in his harsh tone that usually made his listener fear-struck, "If I were these gentlemen, I wouldn't take you!"

Lewis could see that Wise was playing his trump card, and was

ready to play his own. He rose slowly to his feet as though he was ready to leave and said quietly, "I'm afraid that you do not know the situation. I never asked them to take me. They asked if I would please take them!"

Dr. Wise, being wise, realized that he had lost the little game and in a gentle voice began, "Yes, yes, I understand that perfectly. I know that you are just the man for them. But what I object to is your business way of saying \$6000 and no less. The proper thing for you to do as a rabbi is to leave it to the Board. Just trust them to give you what they can afford."

Lewis realized the wisdom of Dr. Wise's statement. He knew that he must allow him to save face and dignity. He diplomatically said, "Oh, if that's all you object to, I quickly surrender. They can pay me whatever they can afford. But, if it's less than \$6000, I shall be compelled to spend part of my time lecturing through the country."

It was a telling response since what the congregation needed was a rabbi who was on the job all the time, making friends who would become members and encouraging donations. So, Dr. Wise was satisfied, the Newark congregation was satisfied and Lewis was satisfied. Dr. Wise congratulated Lewis and now all were busy with plans for the formal installation, which was to be a big affair.

The confrontation with Dr. Wise was the beginning of the ideological separation of Wise and Lewis Browne. Rabbi Stephen S. Wise was a very significant figure in the liberal Judaic movement, very much involved with socialist ideals and Zionism. Lewis Browne was developing more into a radical concerned with human rights of Jews and non Jews.

CHAPTER VI

LEWIS'S RADICALISM- HIS ATTITUDE TOWARD MONEY

Lewis Browne embarked on a rabbinical career not because of a desire to serve the Jewish faith, but rather to have the economic freedom to pursue a literary career as a writer. His father, during Lewis's college days, was struggling in his business (the country was in a recession). All the children, with the notable exception of Bessie in London, were requiring some assistance. There was little left to pay for Lewis's tuition and room and board.

Besides the small sum that Lewis received from his parents, Hebrew Union College was loaning him \$100 a month, to be repaid after graduation. Additionally, he 'borrowed' sums from time to time from Jonah S. Wise in Portland, and a substantial sum from Bessie and her husband Joe. Records show that perhaps only the college was fully repaid in full, and that was only after many requests by the college and several years after Lewis had started to work.

When money is hard to come by, it usually becomes an end rather than a means to a good life. But, with Lewis, it was a means for freedom to write. Only if he could save some money could he afford to leave the rabbinate and devote all his time to writing. Even after he became a successful writer, there was no assurance that his success would continue and money remained a disturbing matter to him.

Naturally, considering himself a poor intellectual, the promise of socialism to provide for all, lured Lewis to its ranks. Closely

with socialism, but not exclusively, is the struggle for human freedom. It is no wonder then that Lewis would admire and become a close friend and sympathizer with the French intellectual, Romain Rolland.

Lewis Browne was supporting radicals even when he held his first pulpit at Temple Israel in Waterbury, Connecticut. His sermons attracted Jews as well as Gentiles. His defense of a radical who had tried to read the Declaration of Independence at a public meeting in Waterbury embarrassed the congregation because they felt that the Gentiles would become hostile to them. When Lewis resigned from Temple Israel, he described the farewell dinner at the temple: "...my tearful--but apparently highly relieved--congregation presented me with a portable typewriter. It was an appropriate even though none too tactful gift."

Romain Rolland was a great french literary figure at the time Lewis became fascinated with his work. He was about 30 years Lewis's senior and as early as 1915 had won the Nobel Prize in literature. Romain was greatly influenced by the writings of Tolstoy and Spinoza, which swayed him to lose his religious faith and become involved in the great social and political issues of his era- anti-semitism in the French army (the Dreyfus affair), pacifism, Communism and the fight against Fascism. Lewis not only had a great deal of correspondence with him but also with the other noted men that Romain was corresponding with, including Albert Einstein, Bertrand Russell and Rabindranath Tagore. Lewis was even to later write a biography of Spinoza.

After meeting Gorky in Moscow in 1935, Romain became established as the leading intellectual of the left. His greatest work was

Jean Christophe. Rolland develops in this book a theory that there is a "harmony of opposites". A young Frenchman and a young German become friends, as a symbol that nations could do the same. He also founded the international review "Europe" to promote the concept.

Outside of corresponding with leading radical intellectuals, nothing inspirational seemed to come forth for Lewis during the first or second rabbinical period. Lewis began to despair about being published until a chance event brought him in contact with Sinclair Lewis who was temporarily residing in a nearby town. A deep intellectual friendship developed between them that would continue for many years, despite the vast differences in their personalities. It seems to prove Rollands' theory of the "harmony of opposites."

Lewis Browne, a Jewish Rabbi, being perhaps the best friend of Sinclair Lewis, a giant Gentile literary figure. What they had in common was a desire to reform the world except that Lewis was full of hope and Sinclair full of pessimism. They needed each other.

At the time of their meeting, Sinclair's book, Main Street, had been published and established Sinclair's literary reputation. His articles in the Saturday Evening Post and Cosmopolitan magazines had also won acclaim. A few years later (1930), Sinclair received the Nobel Prize in literature, the first American to be so honored.

Sinclair was attacking in Main Street the shallow values of — Midwesterners, while Lewis Browne was attacking the myopia of religious fundamentalists who believed that they alone had the — true religion. Sinclair was himself raised in a midwestern city (Sauk City, Minnesota). He went to Yale University to graduate

in the class of 1907. At Yale, located in the sophisticated eastern part of the United States (New Haven, Connecticut), with a very cosmopolitan and intellectual faculty, everything that Sinclair had experienced in his birth place seemed archaic.

In his book Main Street Sinclair describes his birth place (giving it the fictitious name Gopher Prarie, Minnesota) through the eyes of Carol Kennicott. She is an Eastern girl who marries a doctor from the middle west and they settle in Gopher Prarie.

Carol experiences the great dullness and provincialism of life in Gopher Prarie and attempts to introduce some cultural activity. The townspeople can't care less and continue in their narrow mode of life. The book not only satirized the people of Gopher Prarie, but also the pseudo intellectuals who despised them.

The book won fame for its acute observation of life in the midwest and for its realistic rendering of local speech and custom. Two years later , Sinclair added to his literary stature with the publication of Babbitt, a study of how one man's individuality is destroyed by Rotary clubs, business deals and peer pressure to conform. The word "Babbitt" became a word of general usage to describe the type of middle aged businessman who only sees the world through myopic eyes.

Sinclair admired Lewis's ardent radicalism, particularly because it came from an unusual source - a member of the cloth. Sinclair was attacking society from the safe vantage point of literature, but Lewis Browne was taking on the whole world. He had gone off to tramp with migratory workers, labor in lumber camps and steel mills and defend the radical's right to free speech.

Expressing his feelings about Lewis Browne, Sinclair wrote:

" He gives one pleasure of watching a brain free from prejudices and fanaticism yet warm with humanitarism, hard and athletic from many studies, yet alive in the gaities, the absurdities, the lovable commonness of daily life.....I desire to take oath that I, who have no drop of Jewish blood, who was reared a Protestant, who have known many brands of parsons, from Catholic bishops to Lady Christian Science readers preaching in bare halls, have met but two other Ministers of God who so nobly and so winsomely present the spirit of religion as does Rabbi Browne... He brings to the consideration of life a fresh individuality which flashes out from his lips to the solace of a land beleagured by immensley competent and immensey depressing mediocrity".

Perhaps these words were intended as a blurb to promote the highly succesful joint lecture tours that Lewis and Sinclair engaged in around the country, but there is little question that Lewis Browne had many admirers in the Christian world, particularly among intellectuals. Lewis Browne's theology appealed to the intellect. He did not chide the believers about the absurdities in their beliefs, but rather to tell them how they came to believe as they do. It would be counter productive for him to have said directly that the Christian belief in the immaculate conception, the resurrection of the crucified one from death and His post-mortem feats on earth, were just nonsense. Neither did he ridicule the Jews who believe that the miracles described in the Torah are true because they came from God. What he simply did, as a man of intellect and reason who has read history, was to show how and why the absurdities developed and their social significance. Lewis was not in sympathy with Marx "that religion was the opiate of the people" and should be abolished. Rather, Lewis believed that religion, properly understood, was an important humanizing force for mankind.

However powerful great literary men appear to be from their highly perceptive writings, they seem to be very weak in personal lives. When Pauline and I met Sinclair Lewis in 1937, Sinclair and Lewis Browne were on a joint lecture tour. Sinclair's reputation rather than his appearance was drawing a large audience. His excessive drinking had caused his face to become gaunt, sallow and full of pock marks. His two marriages, the second to Dorothy Thompson, the celebrated political columnist, had ended in divorce, and his latest book, It Can't Happen Here (1937) dramatizing the possibilities of a fascist takeover in the United States, was inferior to his other works.

Lewis Browne had arranged that we would meet with Sinclair at Henrici's, a famous restaurant in Chicago with marble tables and gleaming glass chandeliers from the richness of the 90's. The time was at 3 in the afternoon, a perfect time for English tea and great conversation. Furthermore, Henrici's had a special memory for me. It was where I had taken Pauline on our first date and spent a whole week's allowance on the chicken dinner.

We were briefed by Lewis that Sinclair, although a man of wealth from his literary efforts, was very tight with money. This information only increased our curiosity and expectations. We had read all of Sinclair's novels. Besides those already mentioned, there were Arrowsmith (1925), a satiric study of the medical profession and its conflicts with scientific ideals, Elmer Gantry (1927), an attack on the ignorant, money seeking preachers that had crept into the Protestant Church, and Dodsworth (1929), which contrasted American and European values.

Sinclair came into Henrici's at the appointed hour. We waved to him, recognizing his tall figure, the marked face and his sparse

red hair. He seated himself at our table, appearing very detached. Even though we had anticipated a worn appearance, it was still a shock to see what his drinking had done to his features. It was like the worst case of small pox. The hoped for literary conversation turned into a monologue on our part. Our celebrity was very nervous and smoked with such haste as if he was trying to swallow his cigarette. But never mind, we were still having tea with a Nobel Laureate in literature.

Finally, we finished our tea and the little sandwiches. The waiter place the check (\$3.45) in front of Sinclair. Sinclair knew from Lewis that Pauline and I were recently married, that I was in Law school and that we were supporting ourselves on Pauline's earnings from her social work job. Despite this knowledge about our limited finances and the relatively small amount of the bill, Sinclair proposed that we flip a coin to see who would pay the bill.

He was deadly serious. I would not have been more surprised if he had said that I would have to win two out of three tosses since there was two of us that had tea to his one (although he ate more than half of the little sandwiches). I said that I would gladly pay the bill without flipping a coin. I sensed a flash of relief on Sinclair's face, and he quickly handed me the bill. It is events such as this that give one something to remember.

CHAPTER VII

"NOT DEFROCKED BUT UNSUITED" LEWIS BROWNE'S FULL DEVOTION TO A LITERARY CAREER.

Lewis Browne often remarked to his audience on his lecture tours that he had left the rabbinate because he was "not defrocked but unsuited." He was unsuited not only because he had chosen the rabbinate as a means to a literary career, but also because he could not accept any religious notion that its teaching came from a God and thus it was the only true religion. On the other hand he accepted the fact that man had an inherent need for supernatural beliefs. Lewis was determined that these beliefs should not be used for destructive purposes, nor should they be based on ignorance.

He sympathized with the Zionist efforts to create a Jewish homeland in Palestine even though he envisioned the day when there would be no borders and everyone would be a citizen of the world, free to settle anywhere and live under international law. But contrary to the Zionist, he hoped that the Jewish homeland would be a secular and not a state that would be bowed down by religious myths. Anti semitism had continued for two thousand years. Perhaps a homeland would afford a safe haven for the wandering Jew.

In 1914, Palestine was under the rule of the Ottoman Empire at a period when the Empire's power and ability to govern had started to deteriorate. It was only sparsely populated, with a few Jewish settlements and a number of poor Arabs. It was very difficult to eke out more than a mere subsistence from an arid land that once had been fertile. It was also a time of the first World War and the Turks had chosen to ally themselves with Germany, which of course turned out to be a poor choice. Britain wanted

Palestine as a war booty . because of its proximity to the Suez Canal and the Persian Gulf. It got its desire under a League of Nations Mandate.

The desire by Jews for a Jewish homeland had started as early as 1895, when Theodore Herzl, the founder of the Zionist movement, began trying to influence British politicians. There even had been two widely read books, Benjamin Disraeli's Tancred (1847), and George Eliot's Daniel Deronda (1876), which looked forward to the resurrection of a Jewish state. Weizmann had discussed the concept with Balfour as early as 1905.

The wish became a probability by the Balfour Declaration in 1917, a statement made by Arthur Balfour, the British Foreign Secretary. It was a statement of support for "the establishment in Palestine of a national home for the Jewish people", but further stating that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." The Declaration was short of the Zionists aim.

But even getting the Declaration to go as far as it did was not achieved without a great struggle. There was only one Jew in the British cabinet, Edwin Montague, when the debate on the Balfour declaration was taking place. Edwin was not sympathetic with the Zionists aims. Like many of the English Jews who had risen to wealth and power, he had assimilated into the Christian society. In conversation with his peers, he had even stated that "anti-semitism" could be held by rational men. He also held the firm view, shared by many, including some Jews, that no Zionist could be a patriotic citizen of his native land.

If any one Jew is to get credit for the achievement of the Jewish homeland, it would be Chaim Weizmann (1874-1952), the first president of Israel. Born in Russia of humble parents, nevertheless he and the other children of the family, were able to receive advanced education beyond Jewish orthodox schooling. All the children of the family, with one exception, became scientists, physicians, engineers, dentists, and professors.

Chaim obtained a PH. D. magna cum laude in Chemistry at the University of Fribourg, Switzerland. After some teaching at the University of Geneva, he settled in England in 1904. He came to prominence in 1916 by helping the war effort. The British munitions industry was in great need of acetone and Chaim devised a method of extracting acetone (a solvent) from maize. This achievement helped in the debate on the Balfour Declaration.

There were, here and there, Zionist antagonists to Chaim. One of the more serious was Chaim's support of the recommendation of a British royal inquiry commission (1937) to divide Palestine into Jewish and Arab areas on the ground that "a half of a loaf was better than none". Another, was his determinate efforts to get the formation of a Jewish Brigade group in the British army during World War II.

When Israel was created in 1948, Chaim influenced the United States to recognize the State of Israel and give it a hundred million dollar loan. Despite this feat, he was continually attacked by Zionists who did not like his pro British attitude (he had denounced the attacks on the British forces in Palestine in 1945 on moral grounds) and ousted as president of the world Zionist (1945). However, when he died in 1952 at Rehovot, Israel, there were 250,000 mourners, and hundreds of thousands of visitors make yearly pilgrimages to his grave.

Lewis Browne was much more concerned with socialism than with Zionism. In his mind, there was no way that either the Jews or mankind could achieve peace other than by a system that would distribute the economic wealth of the world equitably. A state for the Jews could serve many useful purposes but it could neither absorb more than a fraction of the Jewish population nor act as their protector.

Other than the new acquaintance with Sinclair Lewis, nothing was going right after Lewis Browne had left the rabbinate. His savings were getting depleted and his manuscripts were being rejected. On top of all this, he was receiving only scorn from Sinclair for the pastoral life and socialism.

To counteract Sinclair's contempt for Lewis's activities other than writing, Lewis wrote a voluminous apologia for religious and social heresy which he entitled "Godly Mischief". The manuscript was submitted to one publisher after another and the rejections came so swiftly that he was sure that none of the publishers had bothered to read more than a few pages. It is difficult to know what further failure would cause Lewis Browne to forgo his literary ambition.

There have been writers since hieroglyphics was invented. Story tellers are known from ancient times, but the explosion in the number who have pursued writing came with the invention of the power printing press which could produce books cheaply for a growing literate world. It brought writing and publishing into the market place and the opportunity for the writer to achieve class in a society that was becoming more and more classless.

The first American writer to make writing a profitable venture

was Edgar Allen Poe, a poet and mystery writer. Though not the originator of the mystery novel, he contributed so much to its style that his work may be said to have started the modern detective novel. Like Sinclair Lewis, Poe drank heavily and died at the young age of 40 on October 7, 1949, largely from the result of alcoholism. Excessive use of alcohol seems to be the bane of many writers. Of the six American Nobel Prize winners in literature, three were alcoholics; William Faulkner, Sinclair Lewis and Eugene O' Neil. Two others, Ernest Hemingway and John Steinbeck, were such hard drinkers that they could easily be put in the same category. I have not included two later Nobel prize winners in literature, Saul Bellow and Isaac Bashevia Singer, since the jury is not yet in on their alcohol consumption. It may however be assumed with safety that Isaac Singer drinks heartily at Seders.

Some say that writers drink to escape reality by a death wish. Certainly Edgar Allen Poe was deeply into the subject of death; his tales of death in The Fall of the House of Usher, The Masque of the Red Death, The Facts in the Case of M. Valdemar and The Premature Burial, clearly indicate his obsession. Hemingway could not wait to die from alcoholism: In July, 1961, a few days short of his 62nd birthday, he put a shotgun to his head and shot himself. Even humorists, such as Robert Benchley, had to keep himself in a drunken stupor to avoid reality, and when a friend warned him that excessive drink was slow poison, Benchley filled his glass again, saying, "That's all right, I can wait."

CHAPTER VIII

BEYOND ALL EXPECTATIONS- LEWIS BROWNE'S FIRST BOOK

STRANGER THAN FICTION, a history of the Jews that catapulted Lewis Browne to literary fame and a modest fortune, was not written immediately after Lewis left the rabbinate to devote himself completely to writing. Many literary attempts were made that could not find a publisher.

Leaving the temple at Newark, Lewis took the first train to New York and rented a garret in Greenwich Village, an area populated by both successful and struggling artists. In between writing unaccepted novels, he submitted articles to the Nation and the New Republic, magazines of the intellectual left. These two magazines were respectable but poor and only able to pay a few dollars for an article. More radical and even poorer, was the NEW MASSES magazine.

To earn some real money, Lewis had to invade the domain of the capitalists, something he did with great reluctance until he became, with fame and money, a member of the establishment. He wrote feature articles for the Hearst newspapers, notorious for being anti-socialist, anti-communist and anti-labor. Lewis rationalized that he had to first survive if he was going to reform and wasn't it ironic that his survival would be supported by those whom he would later attack.

Unfortunately, there weren't enough requests from the Hearst papers and the few lecture engagements did not pay much. By the summer of 1924, Lewis's funds were very low. He went back to his parents home in Portland where he could get free room and

board. There he worked hard, often fourteen hours a day, on a long, autobiographical novel. When it was finished, he took the manuscript to New York, and once again he began to make the rounds of the publishers. Again, as with his other major writing attempts, the manuscript was rejected as not suitable for publication- it would not sell, in the opinion of the publishers.

Lewis felt hopeless now. He wondered whether he was only fit to write short articles. In desperation, he decided to make one final attempt. He had long cherished the thought of writing a popular history of his own people, the Jews, and though he was warned by his literary friends that such a book would never sell, he set to work on it.

Fleeing New York to escape its high rent and many distractions, Lewis rented a small house in the quiet town of Westport, Connecticut, with funds borrowed from family members. For eleven months on end, he spent five hours on research and five hours on writing. Occasionally, he would visit with either Hendrik Van Loon or Van Wyck Brooks, two established authors who were within bicycling distance.

Hendrik and Van Wyck played an important role in influencing the direction of Lewis's writing. Van Wyck Brooks (1886-1963), a critic, biographer and literary historian shared with Lewis a criticism of American society. Brooks criticised the country for its lack of interest in writers, and blamed America's cultural shortcomings on its Puritan heritage. His major work, the five volume Finders and Makers series, which traces U.S. literary history from 1800 to 1915, was not written until 1936, but in 1924 he had already published important work, including the Ordeal of Mark Twain.

The book about Mark Twain caused great controversy; it tried

to show that Mark Twain had crippled his genius for the sake of his puritan upbringing. The fact that Van Wyck Brooks was able to deal with the controversy encouraged Lewis to tell the history of the Jews as truthfully as he knew how, without fear that he would raise the ire of those who only wanted to hear glorious stories about their origin. Lewis was also encouraged by the success of Hendrik Willem Van Loon's books which were very popular histories with many hand drawn illustrations. Lewis decided to also illustrate his book in a similar fashion. Later we shall see that other illustrations catapulted Lewis into a major law suit with a then unknown artist who was to later achieve great fame, particularly after his death.

Lewis's book, which he titled Stranger than Fiction, was finished and given to an agent. Lewis was now nearly penniless, having only fourteen dollars left to live on. He contemplated on going back to the ministry, when he learned the Macmillan Company, the first publisher who had been offered the book, agreed to publish it.

The book was a sensational success, a success heretofore unknown for a book on religious history. Published in March, 1925, it was reprinted June, September, December, 1925; March, October, November, 1926; February, June, October, 1927; February, October, 1928; March, 1929; April, 1930; November, 1931; and on and on. Today, some sixty years after its first publication, the book is still in print.

What Stranger than Fiction is about is told in the flyleaf:

"THIS IS THE STORY OF THE JEW, THAT STRANGE MAN WHO WILL NOT DIE

Through thirty and more centuries he has wandered about on earth, despised and rejected, bruised and beaten, yet all the time wandering on.

He has seen far-flung empires crack and crumble, and mighty peoples dwindle to naught. Egyptian, Canaanite, and Philistine; Assyrian, Chaldean, and Persian; Greek, Roman and Saracen; all these and more have marched over him in pride. With their Kings and priests, their tyrants and princelings, they have marched over him in vainglorious pride- only to fall and die by the roadside.

But he, the Jew, still lives on. Obstinate he fights off Time and Man, pressing along on his own path, keeping his own counsel, cherishing his own dreams, living his own life in his own way.

A strange man he has been, and a strange man he remains- and a stranger story than that of his life no tongue has ever recounted....."

Stranger than Fiction appealed to many Jews and non-Jews. It told with with great clarity and spirited style a history that spanned several centuries in about 300 pages. History books, particularly those of religious history, had been a result of tedious scholarship and even more tedious reading. Now, there was a writer who would synthesize hundreds of years of events, select the significant threads, and tell it all in an exciting, literary manner. No wonder the book received such acclaim.

The genius of the book, as well as that in Lewis's later works, is the ability to separate fact from fiction. This is especially difficult since even eye witnesses have been known, either innocently or by design, to give false information about what was observed. Imagine trying to reconstruct events from the writing of scribes who relate events that occurred many years earlier, and based mostly on testimony that has been passed from generation to generation.

The chapters on Joshua of Nazareth in Stranger than Fiction were exceptionally difficult, but it is here that

Lewis brings new insight into a part of history that greatly affected the shape of human events and was the precursor of anti-semitism that would haunt the Jews through the centuries.

Jewish writers **tend** to avoid any reference to Joshua of Nazareth for fear it would offend the Christian world. Rabbi's remain silent for the same reason and also because some deem it a sin to do so. Lewis dared not only to write about Joshua, but raised the interesting question as to whether the Pharisees, the strict Jews, were wise to cast out the followers of Joshua. The Jews could have had the world. Let us see the story of Joshua of Nazareth according to Lewis Browne:

(Lewis Browne, Stranger Than Fiction, pgs.139-144)

"He(Joshua of Nazareth, called Jesus Christ, which is the Greek for Joshua the Messiah), had no new gospel to bring the people, but only sought to have them understand and love that which long had been brought to them.....that God was a loving Father who would forgive them all if they but repented..... they should love one another....even their enemies.....

And that was a day when not love but hate was sovereign among men. The Romans crucified the Zealots, the Zealots murdered the Sadducees, the Saducees loathed the Pharisees; and all of them together despised the wretched folk in the slums of towns and on the farms in the land.....

Especially to the cowed and broken, to the poor and unlearned, he came with that word of love.....

And they believed him. Desiring to believe, thirsting for the certainty that they too might enter the World to Come, the souls of the lowly went out to this Joshua....

.....And when after ministering three years in Galilee, the prophet went down to keep Passover in Jerusalem, his fame preceded him and he was greeted there by ecstatic mobs as the awaited Deliverer.

But his triumphal entry into Jerusalem proved young Joshua's undoing. The Sadducees, whom he had flaunted the very first day, were feverishly busy, plotting against him. He had driven their money changers out of the Temple courts... He tried to escape beyond the city walls, but he was pursued, betrayed, and taken prisoner to the house of a high priest. There, hastily, he was tried by a court of priests and found guilty - though of what crime we cannot now tell....

From the high priest's house he was taken to the palace of the Roman governor, Pontius Pilate. Again he was questioned, this time by the governor alone. And then abruptly he was

sentenced to die.....(Pilate) seems to have thought him but another mad young patriot, a rebel against Rome.....

The Jerusalem mob soon forgot the young man....because other preachers, perhaps many others, came after...-and were also killed.

But among the fisherman and peasants of Galilee there was no forgetting him..... They were utterly desolated. For if the Romans had been able to kill this Messiah, then he could not have been the real Messiah after all!.....

.....They could not even believe he was dead.....It was said the body of the the Master was no longer in the tomb where it had been buried. On the third day it had disappeared, so the rumor went. The body had gone up to heaven-straight up to God. People had seen it go up. Solemnly they swore they had seen it ascend into heaven.....

And thus was born a strange and obscure sect called the Nazarenes. Its members were all Jews...They believed that the Messiah had already come, and that he was now in heaven watching over them with tender but troubled eyes. If they lived the life he had commanded them, if they loved one another and shared their wealth and held no slaves in bondage, and put away all lust and vain desire, then he would be able to return to them...(and) usher in the Kingdom of heaven.....

.....A certain man named Saul or Paul, a Jew of Roman citizenship, became its champion. He was not like the other Nazarenes, for he was a man of the world, a person of culture, a magnificent orator. Nor was his doctrine at all as simple as theirs. He took the one central thought, the belief in the Messiah-the Christ as he called him in Greek-who had died on the cross; but to it he added many other thoughts gleaned by him in the market places of Asia Minor and the isles of the sea.

Even in his day, however, the movement was not yet considered a new religion, but still esteemed a part of Judaism. And Paul preached it to the Jews in their synagogues scattered throughout the Mediterranean lands. Jewish colonies had long been established in many of these foreign cities, but they were made up in large part of Gentiles who had been converted to Judaism. Such conversions had been common everywhere for so many years, that there were many more Jews outside of Judea than in it. But the Jerusalem Pharisees looked upon all these new Jewish converts as only half-Jews. Most of them were uncircumcised; and they did keep all the laws set down in the "seforim", the Holy Scriptures.....

But Paul was not nearly so strict, so narrow. He treated those converts as his equals, for he claimed that now that the Messiah had come, all of the old laws were no longer valid. Now Gentile and Jew were one, and uncircumcised as well as circumcised could enter the Kingdom of Heaven- if they but believed in him who was crucified.

Paul was a shrewd man. He was willing to compromise.

But the Pharisees, the strict Jews, were less shrewd. They were willing to lose the world rather than annul one jot or tittle of their law. With them it was all or nothing.....

And thus a new religion was born. While the Pharisees in their self-righteousness hoarded what was, after all, the religion of Jesus, Paul spread far and wide what became the religion of the Christ.

And so did Christianity begin."

The writing of STRANGER THAN FICTION was very exhausting. Lewis usually started at early dawn, but by evening he had only gone so far as to have written the title of the book. In the ensuing two years the book was written and re-written four times. Even on the eve of its publication, Lewis induced the publisher to return the manuscript for a fifth re-writing.

A great deal of research went on with the writing. Lewis describes the room where he worked:

"...Hundreds of volumes crowd the sagging shelves that range the walls. Scores of other volumes litter the tables, the chairs, the floor. Encyclopedias and text books, and learned monographs are scattered around and among them all sorts of pamphlets and clippings. They are in many languages, and they are cluttered with references to other writings in still other languages. And most of them tell at exhausting length, only a paragraph, perhaps even but a sentence, of the long story I would recount."

Stranger Than Fiction's success was what dreams are made of. Lewis Browne had contemplated achieving financial independence even to the extent of marrying a woman solely for her wealth as yeshiva scholars had done. Now, by his own efforts, he had secured the independence to be able to devote all his time to writing. With the advance from his publishers and the large royalties rolling in, he took himself off to foreign lands to visit for many months the scenes where religious history had taken place.

And during his explorations and the many months perusing ancient documents in the libraries, thoughts of a second book began to be formulated in his head. The next book was to be even a greater success than Stranger Than Fiction.

CHAPTER IX

THE MAKING OF THIS BELIEVING WORLD..

Lewis Browne marvelled at what he saw and heard as he walked through the ancient cobbled streets of the old city called Jerusalem. Let us read him in his own words:

"And then there is a cry-a strained, eerie, Arab cry..... from the minaret high over some unseen mosque, it comes: a long, dragging, intermittent call let loose from lungs strained to bursting:

Allahu Akbar! Allahu Akbar!

(translation)

Allah is greatest! Allah is greatest!

I testify there is no God but Allah!

I testify that Mohammed is the prophet of Allah!

Prayer is better than sleep! Prayer is better than sleep!

Allah is greatest! Allah is greatest!

There is no God but Allah!

.....Jerusalem sleeps no longer....Here goes a man, lean and swart, in tasseled black head shawl, brown Arab cloak, and sandals of worn camel hide. There goes one, bearded, pale, and bent, in a broad fur shtremel, plum velvet kaftan, and boots made for Russian snows. Over there goes a third, fat and crafty-eyed, in a rakish red fez, European suit, and American shoes that are new and squeaky.... Here comes a Carmelite monk, all brown and ursine, with a little brown cap over his tonsure, there goes a Greek priest, all black and bovine, his oiled locks tight in a top-knot. A little Anglican missionary, his back-buttoned collar large enough to swallow his head, stumbles hurriedly down the steps of some hospice. A Yemenite Jew, shrunken, yellow, and still wet from "nail water," slides along as fleeing a ghost. A filthy Arab beggar, his sore eyes already thick with flies, beats with his cane as he drags his naked feet over the stones.....

.....There are lights of hatred in those eyes, lights of hatred or dread or suspicion.....That Arab in his robe looks with loathing on the Armenian in his sack suit; and both look with disdain on the Jew in shtreimel (yiddish for a tall round fur cap) and kaftan. The Carmelite monk looks with anger at the Anglican missionary; and both look with contempt on the Greek priest. Hatred seems to be all around one.....They actually seem ready to kill!

They have killed in this ancient town, killed until every alley was flooded with blood.....Men have slaughtered and ravished in Jerusalem because they had religion. Men have gouged eyes and ripped bellies because they believed!.....Because believed in what? In God?.....Hardly..... No, they have believed in mere vocables- Yah veh, Christ, or Allah: those vocables that are the fingers wherewith men try to point to God.

Strange potency, this thing we call Religion!.....For it men have done foulness below the foulness done even by beasts. Yet for it also have done benevolences such as transcend the benevolences of angels. If men have killed and died for religion, men have also lived for it. Not merely lived for it, but by it... That cowering Yemenite Jew slinking in the shadow of the archways sloughs off his terror and becomes a king when he enters his

synagogue.....That Arab blind beggar, a mere frame of bones hung over with smelling rags, becomes a sultan when he stands at prayer in his mosque....That dark eyed Syrian girl, poor trull whose lips have caressed the flesh of twenty races, becomes clean once more when she kneels at the feet of the virgin.....she feels saved- saved!

Strange potency this thing we call Religion! It came into man's world untold centuries ago, and it is still in man's world today.....

One wonders about it. What is it, this thing we call Religion? Whence did it come? and Why? and how?....What was it yesterday? What is it today?- And what will it become tomorrow?..... "

And thus "This Believing World" came about to be written. It was not the first time that the history of religions has been told, nor was it a more scholarly rendition. It's genius was that it was the most lucid, forth right and exciting telling that had been heretofore or since accomplished. It is no wonder that within the first five

weeks of its publication, five large printings were made! It received acclaim from the most prestigious publications:

American Mercury:

"The immense field is covered with sound knowledge and sure skill: The book is interesting, accurate and valuable. The author is (or has been) a Jewish rabbi, but there is no sign of it in his writing....."

-H.L. Mencken

Saturday Review of Literature:

"The book is comprehensive, attractive and authentic. It has verve too; its crescendo is powerful; its charm of presentation is absolute....."

-Phillips E. Osgood

New York Herald Tribune:

"Dr. Browne has told in this simple book and complex story of the rise and fall of supernatural belief. He has written his narrative with transparent clearness and sometimes with romantic eloquence. He has taken the difficult and dubious science of comparative religion.... and brought the entire procession of the world's faiths upon one canvas, illuminated with order and clarity...."

-Will Durant

Reviewers, such as H.L. Mencken and Will Durant, who were established literary figures, were surprised that a man of the cloth would have the courage to reveal how it all began; primitive man's attempt to control the forces of nature with words or dances or charms, believing ill fortune and death from the elements could be averted. Civilized people are still very close to their primitive ancestry.

Durant and Mencken became two of the many close friends that Lewis Browne had in the literary world. In many ways, they were kindered spirits with Lewis, trying through their writings and criticism to demolish absurd beliefs.

H.L. Mencken was born in 1880, seventeen years before Lewis. He was a strong critic of American life, greatly influencing fiction writing during the 1920s. In 1924 he helped found the American Mercury and stayed as its editor until 1933, which published the finest in American fiction writing. His numerous essays filled six volumes under the title "Prejudices".

There were two important areas of agreement between Lewis and Mencken. Lewis was a close friend and admirer of Sinclair Lewis and Theodore Dreiser. Mencken also acknowledged the worth of those two authors, fighting against what he regarded as fraudulently successful writers and working for the recognition of Sinclair and Dreiser. In the second area of agreement, both Lewis Browne and Mencken were critical of organized religion.

Perhaps there was other areas of agreement. Mencken ridiculed business and the middle class, saying that Americans are "the most timorous, sniveling, poltroonish, ignominious mob of serfs and goose-steppers ever gathered under one flag in Christendom since the end of the middle ages."

Lewis had even closer ideologies with Will Durant. Durant was born in 1885 and managed to stay alive until the age of ninety six, outliving most of his contemporaries. His longevity can be easily accounted for. He was clever enough to marry a woman who would not only preserve his well being, but also to be his co-author in several works, including the Pulitzer prize

10th volume of The Story of Civilization Series, titled Rousseau and Revolution .

Will Durant met his wife, Ada Kaufman, while he was teaching at the Ferrer Modern School in New York City. The name "Ada" did not appeal to Durant. He called her "Ariel" which he thought was a more befitting name since in medieval folklore it meant a light, graceful spirit of the air. Ada was presumably pleased with her new name and adopted it legally. (I hope the reader will not assume that Will did not like the name "Ada" because it sounded too "Jewish" since it comes from the Hebrew "Adah").

There was little reason for Durant to envy the success of Lewis with This Believing World. A year earlier, Durant had written his second book, The Story of Civilization, which also had spectacular sales and was to sell more than 2,000,000 copies over the years. It is not, however, from their mutual literary success that made Lewis and Will close friends through the years. It was their disillusionments with the social, religious and political establishments. Durant expressed his discontent in his only novel, Transition, which is mostly about his own life.

The great success of Lewis Browne's first two books, Stranger than Fiction and This Believing World were hard acts to follow. None of the books that were to follow would sell as well through the years, yet each would contribute to a further understanding of the world we live in. The lecture tours helped sell the books and the books helped keep Lewis in great demand as a lecturer. He was able to afford constant travel and to live in a fine home in Santa Monica, among famous writers and movie stars. The success

also helped him acquire a beautiful wife, a marriage that was to be a happy one for several years.

Politically, Lewis considered himself a socialist, a theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods. This theory became very popular among intellectuals in the 20's and 30's and is still popular in academia (except generally in the department of economics, business and law; all of which thrive better in a free enterprise system).

Socialists were looking to the Soviet Union as a model for the world. Lewis decided to investigate for himself as to how effective Socialism was operating in the Soviet Union and its effect on the Jewish minority.

CHAPTER X

LEWIS BROWNE'S DISENCHANTMENT WITH "RED" RUSSIA

As a result of a two month's journey within Russia in September and October, 1926, Lewis Browne felt demoralized. He found Russia a very dangerous country, but not in the way most people would imagine. So far as life and limb were concerned, he found it the safest land in Eastern Europe. He walked the streets of its cities at midnight, travelled in peasant wagons through thick forests and over deserted steppes, dozed in rural stations and slept at wayside inns- and never once was he robbed or molested. And even when he became ill with his recurrent acute lumbago, he was able to receive considerable, expert treatment.

The danger the Soviet system presented was its effect on the "pink" world radicals of whom Lewis was a part. These "pinks" were many of the intellectuals, writers, artists, teachers, sons of millionaires, social workers and journalists, who stood out as champions of Soviet Russia. These were people who wept, in a metaphorical way, of the exploited workingmen, and spoke of the Socialist State to come, that blessed state when all men would be free and at last equal, in health, wealth and happiness. And when those of little faith cried out that such a state could never be realized, those of great faith said "look at Russia!" Finally, believers such as Lewis, had come to see for themselves.

Lewis's apology for Soviet Russia was that it had taken the credo of Socialism too literally. Not only did they free the workingman to be the equal of other men, but he was made their superior. He did actually run the government, the factories, the schools, the

museums, the law courts, the hospitals- everything. He is the lord and master and every privilege is his. The outcast is the "nepman", the individual who was taking advantage of NEP (New Economic Policy), and is conducting a shop or small factory for private gain. Such an individual has to pay twice as much for his theater tickets, three times as much for his bath, four times as much for his marriage license, and ten to twenty times as much for his rent. He is openly discriminated against in the law courts and his children are practically barred from the Universities.

This was the condition in Russia in 1926. What intellectuals had anticipated would happen was not a dictatorship by the proletariat but by benevolent intellectuals. Another unexpected discovery by Lewis was that the Jews in Russia, who had suffered greatly under the czars and were among the leaders in the revolution, were the greatest grumblers against the Bolshevik regime. He talked with them in vast offices in the Kremlin, in the foul tenements in Kiel; sat with them over glasses of steaming tea in Ukrainian colonies, White Russian inns, Muscovite hotels and Odessan workingmen's clubs. Most of all, and most intimately, he conversed with them at the mud baths at the Kuralynk Liman, for there he shared not only Jewishness with them but also his rheumatism.

Lewis Browne was aware that the story that "Bolshevism is a Jewish creation", like "gefilte" fish or "matzoth", was utterly a legend. It was true that several Jews, notably Trotzky and Zinoviev, were among the leaders in the establishment of the Communist regime, but the rank and file of the Jewish revolutionaries were, from the beginning, bitterly antagonistic to it. In the great Petrograd demonstration which preceded the October revolution and

Lenin's triumph, the only groups which dared to carry banners proclaiming allegiance to Kerensky were the Cossacks and the Jewish Bundists.

(Kerensky, a moderate Socialist revolutionary, was greatly admired by Lewis. Kerensky joined the Socialist Revolutionary party while he was studying law at the University of St. Petersburg. He became a prominent lawyer, defending many revolutionaries accused of political crimes. From July to October, 1917, he was head of the Russian provisional government. While he held the position of minister of Justice he instituted basic civil liberties such as freedom of speech, press, assembly and religion. Kerensky escaped from Russia when the Bolsheviks seized power in October. In 1940, Kerensky came to the U.S. and lectured at various Universities.)

The Jewish masses in Russia were confessed radicals but not Bolsheviks. They welcomed the revolution of February 1917 (the first revolution) which ended the Czarist regime; but that was all they wanted. When the second revolution came, they openly opposed it. The reason for the Jewish opposition is obvious. Jews are not workingmen. The Dictatorship of the Proletariat bode little good for them because as a group, they have never been a part of the proletariat. They were in Russia part of the petty bourgeoisie, poor shopkeepers and struggling artisans. To be accepted as a proletariat it is not enough to be poor; one must also be a non exploiting producer.

Therefor, the village tailor with his pinched little bearded face and half blind eyes is not one of the elect. For

usually he employs some miserable little boy to thread his needles and run his errands. Only this little apprentice is considered truly qualified to have a hand in the dictatorship. Even poor artisans who do not have apprentices are considered outside the pale of the proletariat, since they are their own masters, owning their own tools and work shops, and making their own private profit.

Much lower than the status of artisan, however, is the status of the merchant and trader. And at least half, if not more, of the two and three quarter million Jews in Russia (1926), belonged to the merchant class. The vast majority of them were indescribably poor, possessing no more than a tiny dry-goods shop or vegetable stand; but nevertheless they were counted "nepman" and taxed accordingly. And how taxed! First they have to pay for a license to do business; then so much percent on their gross takings during the preceding six months; next so much percentage on their net earnings; then so much percent on the increase in the net earnings during those six months over the net earnings during the six months previous to them; and so on and so forth until those poor fellows were left with barely enough to drag away to some Jewish agricultural colony in the Crimea.....

That is why the Jews were complaining so bitterly against the Bolshevik system. They complain openly and loudly, not in public meetings, but constantly in private conversations.

Lewis had been informed, before making his Russian trip, that he would never be able to make the people in Russia tell him what they really thought. But that information, like most other American information concerning Russia, was utterly false. His chief problem in Russia was to make people stop telling him what they truly thought.

He did not want to be so devastatingly disillusioned. It was too dangerous for his soul. Lewis Browne considered himself a moderate Socialist and wanted to remain one; but if extreme Socialism could bear such fruit he feared he would be driven to something approaching anti-Socialism. He was a "pink" and wanted to remain one; but if the "reds" are such a violent red, he trembled lest he would be terrified into a pallid "white".

And that is why he said that Russia is a dangerous country.....

The Russian experience did not change Lewis' political thinking, but it did make him more cautious. He never became a Socialist party member, but he did strongly support many Socialist objectives as we see in his later support of Upton Sinclair's campaign for governor of California on the platform of eliminating poverty in California.

CHAPTER XI

"THAT MAN HEINE" A BIOGRAPHY (Published October 1927)

With two books on religion now in print, Lewis looked for other pastures. He was fascinated with the life of Heinrich Heine, whose "Buch der Lieder" (Book of Songs) written in 1827, had made him one of Germany's most illustrious poets. The work was also immortalized throughout the world by the more than 2,000 lieder settings of such famous composers as Robert Schumann, Franz Schubert and others. In some important ways, Heinrich's life paralleled that of Lewis, and perhaps that was the attraction.

There is little doubt that in Lewis' admiration of Heine, there was an admiration of himself. Lewis would have preferred to be born of noble parentage (a very common desire), but accepted his heritage. Both Lewis and Heine had handsome and kindly fathers who were somewhat ineffectual merchants and mothers who were sharply ambitious for their sons. Heine was raised in Dusseldorf which in the early 1800's was as intellectually advanced as London in Lewis' youth.

As you remember, when Lewis came to Portland after finishing the equivalent of high school in London, he tried to become a rich businessman by taking a job at Meier and Frank, only to be dismissed for lack of application. Heine had a similar experience. His financial support was from his millionaire uncle, Saloman Heine, a Hamburg Banker, who tried to make a business man of him, first in banking, then in retailing. Heinrich failed miserably in both pursuits.

Finally, Piera, Heine's mother, persuaded uncle Saloman to finance a university education, enabling Heine to attend several schools,



REBECCA IN LONDON



MRS. REBECCA BROWNE
TARLOW

who presented a comprehensive review of "That Man Heine," by her brother, Mr. Lewis Browne, at the last meeting of the B'nai B'rith Auxiliary. Mrs. Tarlow also read a number of illuminating and interesting letters from Mr. and Mrs. Lewis Browne, who are on a tour of the world.

finally taking a degree in law at Gottingen University in 1825. Just as Lewis Brown had been constantly admonished for his poor performance at Hebrew Union College, so did Heinrich manage to obtain his degree with the most minimal achievement possible. It isn't that Heinrich and Lewis wasted their college years. They devoted their studies not to religion, in the case of Lewis, or Law, in the case of Heinrich, but to literature and history. To that, Heinrich added poetry.

There was a practical reason for this course of action. Heinrich realized that his rich uncle would only support him if the uncle thought he was pursuing studies toward a career where he would become self supporting. As for Lewis, he only chose the Rabbinate because it would give him enough money and time to pursue a writing career. Therefor, it is not strange that two men, who were at the the bottom of their class, should rise to fame far above their classmates. Though history is replete with examples of such mobility among those at the bottom of the barrel, it also furnishes us with even larger instances of those at the bottom of the ladder who stay there (this point is made so that my young readers would not get the notion that the road to success is to be at the bottom of the class)

Having graduated with a law degree, the most desirable position for Heinrich, where legal work would not be too demanding, was in a civil service career. But that possibility was closed to Jews at that time, but he would have the opportunity if he converted. Like many Jews in Germany who aspired to higher social positions, he converted to Christianity. While some Jews have criticized the converts, they have failed to acknowledge that perhaps most of the people who call themselves Jews have "converted." The majority of Jews live in countries

where they are small minorities, and they have adopted the ways and customs of the countries of their births. Their life and the life of their Christian neighbors are indistinguishable. They have changed their names and now in America one fourth of those who call themselves Jews intermarry, with the number continually increasing.

Heinrich, in spite of converting, never practiced law nor held a position in government service, but devoted himself, like Lewis, to writing. Both Heinrich and Lewis tried to achieve social reform through their writing. Lewis thought that by explaining how all religions began, there would be more understanding toward the Jews and by the Jews about the rest of the world. Lewis believed that the most pervasive element in the psychology of the Jew is his reaction to his Christian neighbors with commingled fear and contempt and tried to reduce the phobia on both sides. Heine hoped for a poeticization of life and the world to overcome the revolution, alienation, and anxiety of modern times in his book "The Book of Songs".

There seems to be an advantage to the having of an unhappy childhood as the life of most of the famous seems to indicate. Lewis was unhappy in his youth in London and sought solace through reading. Heinrich too, was unhappy in his youth. The Hebrew school he first attended was in the sorry Judeo-German language of the ghetto. After a couple of years, his ambitious mother put him under Franciscan priests. It was some improvement for Heine, but now instead of having to listen to the chanting of Hebrew prayers, he had to give ear to the conjugation of latin verbs.

Since his schoolmates were Christians, and being a weak, undersized

and nervous one in addition, Heine was constantly tormented by them. He could only escape by withdrawing into another world, and he was fortunate to find such another world.

Heine had another uncle, Simon van Geldern, who had no fixed occupation, but gave himself up to all sorts of learned hobbies. His plain little house was filled to the attic with books and tracts and journals. Simon allowed Heine to roam through the library at will and to spend many hours in the attic reading the great literature strewn about.

There in the attic Heine found his world of refuge and his education. Even in his last years, he did not forget the joy that the attic held for him; he wrote in his memoirs:

"It was not a charming haunt and its only inhabitant, a fat Angora cat, was not scrupulously clean...But my heart was so young, so eager, and the sun shone so brightly through the little dormer window that everything seemed to be flooded in the light of fantasy. The old cat herself became to me an enchanted princess. Suddenly freed from her brutish shape, she would reveal herself in all her former beauty and splendor; and the whole attic would change into a gorgeous palace..."

Heine, like Lewis Browne, Dante and Balzac (with no intention of equating their literary skills) really wrote about the human "comedy"; they observed the human race as caricatures who behave in irrational and bizarre ways. Heine was not troubled by his conversion to Christianity; as a consequence of the pervasive anti-Jewish atmosphere in the early 19th Century Germany, many, many Jews like Heine sought the baptismal certificate, which was in the words of Heine: "passports to European civilization."

Also like Lewis, Heine had little interest in the study of Jewish theology. When Heine first went into exile in France in 1831, he went to the Bibliotheque Nationale to look up manuscripts of mediæval German Ballads, not Talmudic texts. But Jewishness did pla

an important role in these writers' careers. It was the tension between Heine's Germanness and his Jewishness, and the tension between Lewis' humanism ... and his Jewishness, which was the wellspring of so much of their literary creativity.

Sadly, Heine grew up in Germany at a time when anti-Semitism was becoming a non-filterable virus, and he himself witnessed in Hamburg anti-Jewish attacks. In this regard he was probably more foreseeing than he thought when he wrote "People who begin by burning books, end up burning people." (Heine's phrase is displayed today at Dauchau near Munich, where the nazis had a concentration camp - an example of the human "comedy"))

Finally, we have two more areas of life that burdened Lewis and Heine: poor health and financial/insecurity. It is common knowledge that very few writers have been able to live well on their royalties alone, and it is always uncertain that the next book will be a success. Lewis Browne, even though he did amazingly well on his books, needed the added revenue from his very busy lecture tours to afford his simple but elegant life style in Uplifters Ranch in California, and to pay for his constant world travels. He could only afford the stylish and beautiful Myna as his wife while she was being subsidized by her very wealthy drug store chain father. When the depression nearly pauperized Myna's father, Lewis could not afford to maintain Myna in the style she was accustomed to. After the divorce (Lewis maintaining that Myna's society activities was interfering with his literary career) Myna remarried a very wealthy man which enabled her to maintain her gay party life style, adorned in the latest style furs. (Myna continued her loving relationship with all the Browne family).

Heine was not as fortunate as Lewis in financial matters. Not only were lecture tours not available in France or Germany, but even if they were, Heine's irascibility and undistinguished appearance would have kept him off the lecture platform. Furthur, the royalties from his writings were meagre and he only was able to sustain himself because of a small pension and a yearly allowance from rich uncle Salomon Heine.

Uncle Salomon was never pleased that Heine had not pursued a career in Law or banking, but when Heine's "New Poems" was published which included "Germany-a Winter's Tale", and the book won such high praise among the critics, Uncle Salomon softened, and he renewed his promise to care for Heine and his wife Mathilde during all the rest of their lives. Heine was now confident that he would be put in his uncle's will, and his dream for financial independence had at last come. He felt that he and Mathilde were assured of a livelihood even though he sold not another line of verse or prose.

But ill fortune, which had plagued Heine all his life, was still lurking around. Two pieces of bad news came. His Uncle Salomon had passed away. The second, and more devastating news, the will contained no mention of an allowance for Heine! The report is that when Heine read the news, hot tears welled from his eyes-the only tears that anyone saw him weep. It is very likely that the illness which had been creeping over him for years became immeasurably aggravated by the loss of inheritance.

By the year 1846 Heine was practically penniless and his health was greatly damaged. His friend, Friederich Engels, in a letter dated September 16, 1846, wrote to his fellow Socialist, Karl Marx:

"The poor devil (Heine) has gone to the dogs. He has grown thin as a skeleton. The softening of the brain has spread, and it has paralyzed all his face....He is in full mental vigor, but his appearance, all the more queer because of his greying beard (he cannot be shaved) is enough to make anyone who sees him feel wretched. It is dreadfully distressing to see so fair a chap die away bit by bit."

And before we let Heine depart from this life on earth as we know it, we should examine the thoughts about death from such an unusual philosophical mind. He declared to his friend Campe:

"But it does not matter to me that I shall soon be dead.....Between ourselves, that is the least thing to be feared. The horrible thing is dying, not death-if there be such a thing as death. Death is perhaps the last superstition....."

(There are some parallel thoughts about death in Lewis' suicide note.)

Lewis' book does not leave us with the impression that Heine's life was one of misery. There was a happy period. It was in his early years in Paris when he became a leading literary figure and became acquainted, like Lewis, with many of the famous and prominent people of his time. Also, like Lewis, he was attracted to the new Socialistic movements. In Heine's case it was the new Saint-Simonian religion. This was an ideology that desired the State to own all the property and the workers to share according to the amount and quality of personal effort. This of course differed from his friend Karl Marx's ideology where the worker would receive benefits according to his needs.

It was also during this happy period that (1834) he met an uneducated shopgirl with the beautiful name "Crescence Eugenie Mirat". Since he could not think of a more beautiful name to call her, he decided to go into the other direction and called her "Mathilde." They lived together (in those days she was called his mistress) but finally were married seven years later (1841). It was when he first met her ^{that his} critical and satirical writings got him into serious difficulties with the authorities and all his troubles began. (Again, we see the parallel with Lewis who blamed his difficulty in writing on his marriage.)

We should not take too seriously the claim of many writers that it was their marriage that dried up their creativity. There are just as many unmarried writers (perhaps more) who also seem to lose their early creativity as they grow older, and there are countless married and unmarried authors who continue to produce fine work throughout their lives. The real answer for any failure is "we have met the enemy and it is us!"

In any event, Heine exited from the earth leaving it some of the greatest poetry ever written, and he had some effect as a writer in opposing the oppressions of his time. He also left enough material in his memoirs and writing to furnish Lewis Browne with substantial information to write a warm and interesting biography. The book, "That Man Heine", although not as popular as the two previous books, was a Literary Guild book selection, did bring Lewis a tidy sum to continue his travels, and did increase Lewis' price for his lectures.

CHAPTER XII

THE GRAPHIC BIBLE (Published Aug. 1928)

MARK ROTHKO vs. LEWIS BROWNE (The great lawsuit)

Even though THAT MAN HEINE was a moderate success and indicated that Lewis could write about more subjects than just religious ones, his publisher was anxious to have another "best seller". Lewis did not need much persuasion since he had already a certain project in mind- to retell the biblical story in a "graphic way" so that it would be more readable and understandable.

It was not enough to simply change the archaic translations into more modern idiom. This was tried with Shakespeare's sonnets and the result was a dismal failure. Lewis remembered that when he taught the Bible in Sunday-school the children felt that the Bible was dull and all mixed up, and his . . . nieces and nephew took no pains to conceal their feelings:

"But, cried little Pauline, "it's all so mixed up! I simply can't make head or tail of it."

"Yes," agreed her cousin Bess, "it's all a pudding of names sprinkled with 'begats'." The others chuckled, and Bess smiled at her own brightness.

"That's just what I think too," chimed in Blanche. "Our Sunday-school teacher says that the Bible's all true, but just the same, none of it seems real."

That rather perplexed me, and I asked the little girl to explain herself.

"Well, Uncle, it's this way; every time...."

"Whew, Uncle!" jeered Arnold, almost rudely, "You ought to read 'Treasure Island!'"

"But I have read it," I replied. "Tell me, Arnold, why do you find 'Treasure Island' more exciting/ Do you think it is truer than the Bible?"

"No," the lad replied with assurance.

"But why?"

"Well, I suppose it's because I know my way around Treasure Island. You see, Uncle, there's a map inside the cover of the book!"

Having illustrations in his books was not a new idea for

ART REVIEWS

Rothko's subtler shades

By James Cassell
Special for USA TODAY

WASHINGTON — Although American artist Mark Rothko's signature is a large, vertical canvas enclosing two or three horizontal bars of color, he also had a knack for washing diluted pigments of color onto paper.

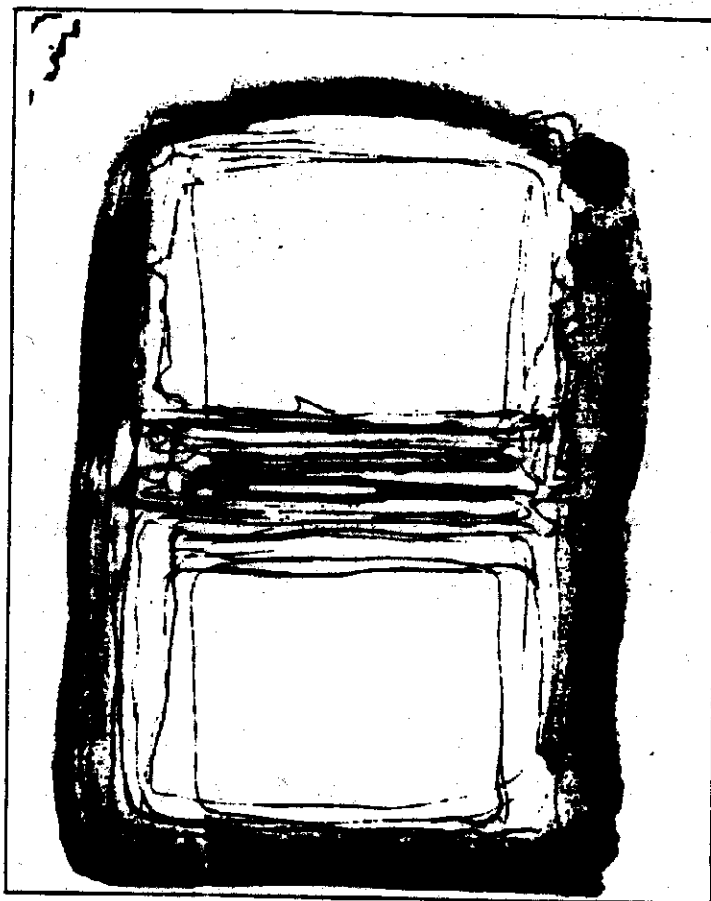
In recognition of that talent, the National Gallery of Art is showing 86 works on paper from the late 1920s through 1970. About half of those pieces are part of a recent gift from the Mark Rothko Foundation, making the gallery a major center of the late artist's works.

The exhibit, which will travel to Pittsburgh, Portland, Ore.; San Francisco, and St. Louis, includes seminal works leading to his darkly-hued paintings for the octagonal Rothko Chapel in Houston and the plum-colored mural commissioned by Harvard University.

The show, which runs through Aug. 5, follows Rothko from his surrealist phase to the post-abstract expressionist period of the 1960s.

Removing all appearances of spatial dimension on a canvas and creating an active, flat surface has been a hallmark of modern art. Rothko paints and repaints his surfaces like a child scratching on the same patch of sand. What is green from a distance may, on closer inspection, obscure layers of black, blue or red.

His almost indistinguishable



PAPER EXHIBIT: This untitled pen and ink work by Mark Rothko is included in a showing of his work at the National Gallery of Art.

mixtures of purple, black and brown aspire to the sacred and the infinite. But the real enigmas are his works in soft yellows and whites. They are not

the colors of a French Impressionist landscape. Rather, like a Van Gogh still life of flowers, they hold elements of the simple and the tragic.

1984 FRIDAY, May 4 The San Diego Union A-35

Gift of Rothko works

Associated Press

WASHINGTON — A gift to the National Gallery of Art of 285 works by the late American painter Mark Rothko, worth millions of dollars, was announced yesterday.

National Gallery officials declined to estimate the total value of the gifts. Last year, a painting by Rothko entitled "Black, Maroons and White" sold for \$1,815,000, a record price for a work done since World War II.

The gifts will come from the Mark Rothko Foundation. Donald M. Blinken, president of the foundation, said it is giving some 1,000 works to museums. The National Gallery, he told reporters, will be the "major repository of the fund's collection."

The first comprehensive exhibit of Rothko's paintings on paper goes on show Sunday at the National Gallery, through Aug. 5. It consists of 86 works, 40 of which are part of the gift.

Lewis and he did not need the advice of his wiseacre nieces and nephew on how to write a book. There were wonderful illustrations in Stranger Than Fiction and This Believing World; whether Lewis had drawn the illustrations himself is another question. He went on to write The Graphic Bible, filled with magnificent drawings of maps that graphically portrayed the locale of the story.

If you examine the drawings you will see the initials "L.B" or "Browne" or nothing at all under the drawings. Did Lewis really draw the maps? A lawsuit that had international attention tried to answer the question. Marcus Rothkovitch claimed that he was the artist.

Marcus Rothkovitch was born in Russia in 1903 and emigrated to America with his family at the age of 10. Like Lewis's family, the American destination was Portland, Oregon. Lewis had not met Marcus in Portland, but the Rothkovitch and Browne family became acquainted. There were many good students at Portland High School, but there were two students of unusual brilliance, but both as poor as the proverbial church mouse ("church mouse" is probably inappropriate since both were Jewish). Marcus was one of the students and the other was Aaron Director, Lewis's cousin.

Aaron and Marcus were ready for college. The great Universities were in the East and the cost of attendance was far beyond their families resources. There was one person that was not going to allow such talent to wither away in Portland. It was Aaron and Marcus's English teacher. She made her prize students apply to Yale for full scholarships (room, board and tuition), and she herself wrote strong letters of recommendation. The miracle happened and both students were awarded the scholarships.

The sun doesn't always shine and good fortune doesn't move in a straight line. Yale's goal for its students, other than offering the best education that money could buy, was to make gentlemen. The job was not too difficult since its students were primarily from the wealthy and most had come from elite preparatory schools where manners were high in the curriculum.

Aaron Director and Marcus Rothkovitch just didn't fit in. Their scholarship was outstanding but just look at their plebeian clothes! and you couldn't comment about their table manners because they just didn't have any. Something had to be done about these Russian Jews. Yale had begun to admit a handful of German Jews and they had not been too much of a social problem, having come from families of wealth and culture. Now introducing poor Russian Jews appeared as a serious mistake. Aaron and Marcus were advised that henceforth their scholarship would cover tuition only. Yale hoped it would make them go away.

Marcus was not too depressed. He did not care for an academic career- his interest was politics and the conditions of the masses. He hoped to become a labour leader. Aaron was captivated by the intellectual opportunities at the college and struggled to stay on.

At the end of his second year at Yale, Marcus had had enough of Ivy League and anyway he was now penniless. He left Yale and wandered about aimlessly, ekeing out a living doing odd jobs, then in 1925 he settled in New York to take up painting. His fellow student Aaron Director stayed on to graduate and based on his brilliant record, obtained a fellowship at the University of Chicago to study economics. Aaron and a young faculty member, Milton Friedman, went on to make economic history at the University. There was another bright economist at the University (other than the famous Frank Knight and

Thorstein Veblen) Rose Director, Aaron's sister. Rose eventually wed Milton Friedman and later collaborated with him in producing two highly intellectual children and prize winning books. It was not enough for Milton to establish the "Chicago School" recognized around the world for its contribution to monetary theory and Capitalism, but also to win the Nobel Prize in economics. Aaron Director did not become as visible for his scholarly achievements, but his influence, particularly on the Law School faculty, will have great impact on our legal system since several of his disciples were appointed as Judges in influential courts (U.S. Appeals & Supreme Ct.s)

Aaron and Rose Director were not strangers to Lewis Browne. His mother Stisia and their mother Sarah were sisters. However, the theories that Frank Knight, Aaron and Milton were advancing, which were expansions and refining of the theories of Adam Smith, were in their early years confined to mostly the University of Chicago. Professor Milton Friedman was considered brilliant but an eccentric by his peers. Much more popular in the economic community were those who were preaching that the government should have a greater role in economic affairs. Anyway, Milton was talking a great deal about monetary matters and who needed to listen? We all knew that money is what we need to buy things and that we would be poor without it.

And Marcus Rothkovitch was without it. In January, 1928 Lewis Browne happened to run across some paintings of Marcus. He was hardly impressed with them but realized that Marcus was a skilled draftsman. He made an agreement with Marcus that Marcus would draw the maps for the forthcoming book, the GRAPHIC BIBLE,

which was nearly completed except for the illustrations. What financial arrangements were made for Marcus's work depends on whether you believe Marcus' or Lewis' testimony in the month long trial that ensued in the Supreme Court of New York.

There probably would not have been a law suit if the GRAPHIC BIBLE had had the moderate sales anticipated, but when sales for the book catapulted in the thousands, it made a great deal of difference as to how much money was promised for the work.

Marcus, who had changed his last name to Rothkowitz from Rothkovitch (and later to be known as 'Mark Rothko') sued Lewis when they could not agree on what the terms of their oral contract had been agreed upon, claiming that his name should appear as the artist on the illustrations and that he was entitled to \$20,000 due him as payment promised for the work and royalties on the number of book sold. Macmillan, the publisher, was joined as defendant with Lewis.

The legal issues involved were those of first impression, without any precedent. Marcus hired a young attorney, Milton C. Weisman, who would be paid from any money recovered. Macmillan and Lewis were able to retain the internationally famous lawyer, Arthur Garfield Hays. It looked like a battle between David and Goliath, except that Weisman was a poor imitation of David.

Lewis testified at the trial that he had agreed to pay Marcus \$500 for his work. Asked by his attorney to explain what the work was to consist of, Lewis said, "Mr. Rothkowitz was to draw borders around the maps. He was also to put in the monkey doodles and the jiggles." The "monkey doodles and the jiggles" according to Lewis were the animals, birds and ocean waves drawn on spots he had designated on the maps and charts.

Marcus had a different description of his work. He testified

"my work on the maps is different from ordinary maps. They contain many decorative features such as small drawings of fish, dolphins and ships. My style and technique in drawing and decorating gives an animation to my product. As to my payment, Lewis Browne had promised me \$500 plus a 25 cent royalty on each book sold."

Lewis denied that there was any discussion of royalty payments. He admitted the promise of \$500 and said that he had not only paid Rothko the \$500 but had given him an additional \$100 as a bonus. After the month long hearing, the Court found for the defendants, Lewis Browne and Macmillan. The lawsuit may have answered the question of authorship in a work for hire. The drawings were largely maps that had been traced by Lewis from various books, magazines and ancient maps. He had also cut out drawings of dolphins, ships, fish and oceans and had given them to Marcus to copy. Lewis also described what he wanted in each drawing.

Marcus admitted that he had received the samples for copying but he claimed that he had added a uniqueness to the figures due to his artistic skill, and this was much more than "monkey doodles and jangles." Some noted artists testified that it was Marcus who should have had his name as artist on the drawings rather than Lewis, supporting his claim. Lewis had countered that since Marcus worked under his direction, he was only a hired hand.

However one feels as to who should have been noted as the artist on the drawings, this incident in the life of Lewis Browne takes a very dramatic turn in later years. During their association, Marcus being in need of money, offered to sell two paintings for the sum of \$10. Lewis should have grabbed the deal. In recent years paintings

by Mark Rothko have become nearly priceless.

Mark Rothko was a self taught painter. The paintings he offered Lewis were done in a realistic style. In the early 40's he began to paint in a semi-abstract style as seen in his work titled "Baptismal Scene", now in the Whitney Museum. By 1948 he came to paint in the style of the Abstract Expressionists, but instead of using violent brush strokes and spattering paint, he made gestureless paintings. His last series of paintings were the "Black on Grey (1970).

After his suicide on February 25, 1970, his work began to be realized as masterpieces and honor was bestowed upon him belatedly. At the time Rebecca Tarlow was in the Robinson nursing home (1979) in Portland, Oregon. She had a private room where she hung copies of the illustrations from the GRAPHIC BIBLE in picture frames on the wall. Mark Rothko's brother was in an adjoining room at the Robinson Home. One day he stormed into Rebecca's room and shouted in a voice filled with rage "these are my brother's pictures!" Obviously, he did not want to abide by the Court's decision in *Marcus Rothkowitz v. Lewis Browne and Macmillan, Inc.*

Mark Rothko, dead, has made a name for himself in Art History. He is credited with introducing contemplative introspection into the melodramatic post-World War II Abstract Expressionist school; his use of colour as the sole means of expression led to the development of Colour Field painting.

(Authors note: Uneven legal representation such as in *Rothko v. Lewis Browne and Macmillan* is not unique. In a CBS documentary titled "The Uncounted Enemy; a Vietnam Deception," the program accused General Westmoreland of falsifying his reports of enemy strength just before the Tet offensive. The general brought a libel suit against CBS to clear his name. CBS hired Cravath, Swaine and Moore, a powerful law firm that spent millions gathering depositions. Westmoreland hired an unpaid attorney that had never tried a jury case

CHAPTER XV

A WELCOME TO THE NEW BOOK: SINCE CALVARY AND TO MRS. MYNA LISSNER, THE NEW BRIDE.

Lewis Browne, now at the age of 33 and well established as an author and lecturer, finally finds romance which lead into a marriage. There is little in the records that tells us much about Lewis's previous love affairs; his diary has only a few references to women that he knew and of those mentioned, the affairs were of short duration. The bride to be is Mrs. Myna Lissner, recently divorced and the mother of two small children.

According to Lewis, he first met Myna at one of his University lectures. She introduced herself at the end of the lecture. Lewis was fascinated with her charm and beauty and quickly invited her to a coffee shop to continue their conversation. Myna told Lewis that she was interested in art and was a self taught illustrator, although she had not done anything professionally. This was an opportunity for Lewis to see Myna again. He told Myna that he was at work on a new book to be titled SINCE CALVARY and wondered whether she would be interested in helping him with the illustrations for the book. Myna was delighted with the idea since she felt thrilled by the opportunity to work in the company of a famous author and as a bonus, a bachelor.

Myna not only was beautiful but also dressed in the most fashionable of clothes and had excellent social pose. In addition, she was Jewish, a fact that would please Lewis's parents. At first there seemed to be one problem: could Lewis afford to keep her clothed in the style she was accustomed to? This problem was quickly surmounted when Myna revealed that she had a sizeable monthly allowance.

DR. LEWIS BROWNE, AUTHOR, WEDS HERE

Writer of "This-Believing World" Marries Illustrator of His Latest Book.

Dr. Lewis Browne, distinguished author and Jewish leader, and Mrs. Myna Lissner, Los Angeles artist and illustrator of his latest book, met in St. Louis yesterday and were married at the home of Mr. and Mrs. Morton J. Max, 11 Brentmoor Park, at 6:30 o'clock last night.

Rabbi Ferdinand M. Isserman of Temple Israel performed the ceremony in the presence of a few friends and relatives.

The meeting here was arranged because of Dr. Browne's lecture schedule which made it impossible for him to travel to Los Angeles for his own wedding. He arrived in St. Louis from the East Friday to fill speaking engagements before the Junior League and Washington University Monday and Tuesday, respectively. Mrs. Lissner, accompanied by her father, arrived yesterday morning. From here, Dr. Browne will continue on his lecture tour of Eastern colleges and universities, taking his bride with him.

Literary Works.

Dr. Browne is perhaps most widely known for his work, "This Believing World," a study of comparative religion published in 1926. It was widely discussed and has been translated into many languages. Other works include "That Man Heine," "The Story of the Jews," "The Adventures of Ancient Israel," "The Graphic Bible," and "Why Are Jews Like That?" A new work, "Since Calvary," a history of Christianity, will appear soon.

It is this work that is illustrated

by his bride, their professional association having contributed to their romance. Mrs. Lissner is the daughter of I. Eisner, Los Angeles real estate operator. She and Dr. Browne met two years ago. At City Hall where they obtained a marriage license shortly before noon Dr. Browne told a reporter he was so impressed with Mrs. Lissner's drawing that he induced her to collaborate with him in a book and that they got along so well in this that they agreed to collaborate for life.

Before he began his literary career, Dr. Browne was rabbi of Temple Israel, Waterbury, Conn., and later of the Free Synagogue of Newark, N. J., where he was associated with Rabbi Stephen S. Wise. He resigned his rabbinate in 1926 to devote his time to writing and to travel in the Orient in search of material for his works on comparative religion.

Performed Companionate Unions.

While a rabbi, he said yesterday, he performed numerous ceremonies for couples entering into companionate marriage, among them Hendrik Willem Van Loon and his third wife, but didn't think much of companionate marriage for himself.

Upon completion of his lecture tour in about two months, Dr. and Mrs. Browne will take a five months' trip around the world. They will reside at Santa Monica, Cal.



DR. AND MRS. LEWIS BROWNE.

SHE is widely known as Mrs. Myna Lissner, Los Angeles artist and illustrator. They became acquainted when she was making the illustrations for his latest book, "Since Calvary."

from her father that would adequately cover her clothes budget and that her father had promised to continue the allowance after her marriage. Her father would also pay for any travel expense. Under these circumstances Lewis felt that marriage with Myna could only be idyllic.

The wedding took place in St. Louis, Missouri, on May 11, 1930, at the home of Mr. and Mrs. Morton J. May, friends of the bride. The St. Louis Post Dispatch gave a front page space to the event. It featured a large picture of Myna and a smaller one of Lewis, although the article had extensive comment on Lewis's literary work. The article also explained that the small wedding and the absence of any relatives of the bride and groom was due to "Dr. Browne's lecture schedule making it impossible for him to travel to Los Angeles for his own wedding".

Many of Lewis's intellectual friends were surprised by the marriage. Lewis had often spoken about the primitiveness of the marriage obligations and had advocated "companionate" marriage as an alternative. As a matter of fact, Lewis had performed special ceremonies for couples entering "companionate" marriages, among them Hendrik Van Loon and his third wife. As for Lewis himself, he was not always sure that he would be contented with such an arrangement.

Even though Lewis believed that the State should not interfere with people's freedom through making marriage under the control of the State, he felt that he could adapt himself to the situation. He told his friends that Jews could adjust themselves to the customs and ideas of any nation. He illustrated this by telling them the following story: (The time was soon after World War I. As reparation for the damages Germany had inflicted, Germany's valuable territory,

Alsace-Lorraine, was given to France).

"Two French Jews, Simon and Morris, migrated to Berlin after the First World War. Owing to Germany's resentment of all things French at that time, the friends could not find employment. Morris decided to go back to his people in Paris. Simon resolved to stay in Berlin and conquer the city alone. He borrowed a thousand marks from Morris.

The Friends neither saw nor heard from each other for two years. Then Morris, who held a small clerkship in a store in Paris, was sent to Berlin on business. He looked up his friend Simon, who had prospered.

"Why Simon!" cried the astonished Morris, "How rich you look."

"I am as rich as I look, too," boasted the prosperous Simon.

"Well then," asked Morris, bewildered, "why have you not paid me back my thousand marks?"

"Your thousand marks?" thundered Simon, "First give us back Alsace-Lorraine."

Lewis Browne adjusted well to marriage, at least for a considerable amount of time. The family did not see much of Lewis and Myna, but perhaps that was because the couple was making several lengthy foreign journeys and the constant lecturing that Lewis was doing around the country and the summer classes in writing at various Universities. But whenever the couple was seen by a family member, the report was that Lewis and Myna were getting along handsomely.

The marriage is of interest because it is generally reported that very few writers are able to adjust to marriage. They need long periods of isolation and periods of diverse human contact. There was a drop in the quality of Lewis's literary work after the marriage but perhaps this was due more to the subject matter of his books rather than anything to do with the confinement of the marriage relation. There was however two later books, That Man Heine and Blessed Spinoza that had the quality of his first two books.

In this chapter we are concerned with his book SINCE CAVALRY, an interpretation of Christian history. Perhaps Lewis thought he could

accomplish the same exciting narrative with Christian history as he had done with Jewish History in STRANGER THAN FICTION. As usual, to write the story, Lewis immersed himself with books and manuscripts on theological history. His notes were sufficient to be the source for several volumes on the subject. Condensing the information into 400 odd readable pages was an immense task.

The title for his book, "Cavalry" is the name of the place, outside the city of Jerusalem, where it is reported Christ was crucified. In present time, the site is said to be within the walls of modern Jerusalem, at the site occupied by the Church of the Holy Sepulcher ("Sepulcher" means the place of interment), while others believe that the site is at a hillock above Jeremiah's grotto outside the Damascus Gate. Supporting the hillock belief was the discovery of a tomb in a nearby garden.

Christianity was not a stranger to Lewis. As a Universalist and historian he had an interest in all religions. A visit to his home in Uplifters Ranch, Santa Monica, would reveal the influence of the religions on Lewis. The outside architecture resembles a mosque and inside the home there were the idols of every religion in every nook and corner. Moreover, Lewis had had an early fascination with the story of Christ. Even in his first rabbinate at the congregation in Waterbury, Connecticut, he had preached a sermon on "What does a Jew believe about Jesus?" Never did a sermon receive so much attention, both by the religious communities and the press. There was standing room only at the sermon- more Christians than Jews. The large Orthodox community in the town was up in arms about the lecture. Lewis realized that the orthodox would not buy his new book even if their life depended on it. Other Jews did not, on the whole, buy

it in any significant quantity. Even though the sales were modest in comparison with the earlier books, the publisher Macmillan was pleased with the results.

SINCE CAVALRY was also prophetic. It speaks as how the common man, having realized that the explosion of new knowledge brought about ^{by} scientific discoveries had taken away his ancient faith and reduced him "to the status of a mere animal and his earth to a mere crumb of stellar dust," wondered about what he could believe in now. Blind with terror, the foolish of the world were finished with science and henceforth became Fundamentalists, believing the bible from cover to cover, to believe as had their fathers.

The book was written in 1931, and to this date the Fundamentalists have continued to grow in size and power; in the Moslem nations, in Israel and in Christian nations. One more battle in the war for the mind's liberation has been lost; and lost decisively. But the war is still on.

Myna apparently participated in the production of the book. The fly leaf of SINCE CAVALRY states that the decorations and maps were by Myna and Lewis Browne. The illustrations are noteworthy but lack the distinguished quality of those done by Mark Rothko for THE GRAPHIC BIBLE. Not only had she participated in the illustrations, but she was doing extensive travelling with Lewis in parts of the world that no ordinary traveller ever visits and meeting the history makers of the world. And with the active social life in Santa Monica, there was no time for "family".

When Stisia, her new mother in law, had sent an airmail letter suggesting that she and her husband Avrum would like to come to Santa Monica for the winter, which would be good for her arthritis, and a desire to be close to Lewis and her other son Sydney and his

new wife, Josephine. Lewis and Myna sent a negative response post haste:

"Dear Parents:

I suppose you do need to get away for a while...but I think you would not find it beneficial.....last night it rained and it will rain on and off.....

The climate is very bad for my joints.....even when it does not rain, there is a very heavy fog at night and usually a heavy mist in the morning... the dampness is quite bad.

I think it would disappoint you greatly to come here (though of course it would be delightful for us, for then we could see you and be near you for a while).... In addition mother would be far from happy if she actually saw Josephine and had to be near her for a time (don't tell mother, of course)... Josephine is a very fine woman, but every inch a goya, and mother would not find her at all "haymish"....."

It was not too difficult for Avrum and Stitia to realize that they would not be welcome in Santa Monica, and they would never visit their son at his home. This was a great relief for Lewis and Myna since even though they were very fond of Avrum and Stitia, they thought that the pair would be socially embarrassing.

Judging from Lewis's various letters prior to his marriage, he was not going to be an easy person to live with. He said the following in a letter to his sister Rebecca, just prior to meeting Myna:

"I'd like to spend the whole summer in Portland, but I am afraid my beastly temper and impatience will make you all quickly tire of me. I am afraid I haven't changed much in that regard. I've lived so much alone, that now it is hard for me to get along with people when I have to be with them more than an afternoon or evening. That is why I don't think of marrying. I'm not fit to marry-I haven't the temperament for it. Luckily I have gotten now to the position where I can pick and choose almost anywhere I please. I am not penniless any longer. But unluckily, I'm not capable of deciding on a girl. I realize that no matter who she is, I'll tire of her in six months, and probably throw her down the stairs in a year. I've tried myself out, and I know. I've never thrown a girl down the stairs yet, but I have tired of a least a dozen in the last four years....."

Myna had so much beauty and charm that Lewis's prophecy that

there was no woman he could live with for long was to be contradicted. Even the loss of Myna's generous monthly allowance from her father as a result of the depression in the 30's did not rock the marriage. But the loss did force Myna to wear a new wardrobe for more than one season and made her regret having given away so much hardly worn clothing.

The depression in the 30's affected nearly every one, businessmen, laboringmen, professionals and particularly those in the arts. As Lewis struggled with writing his next book, BLESSED SPINOZA, the depression deepened. The public could only afford to buy fewer of everything, especially books, but there was a hunger for knowledge and Lewis's lecture tours increased in popularity. The public hoped to hear news that life would become better.

CHAPTER XVI

BLESSED SPINOZA IS PUBLISHED (OCTOBER 1932)

THE DEPRESSION DEEPENS

It is difficult to say whether in writing about Spinoza, Lewis Browne was returning to Jewish subjects. Spinoza was excommunicated from the Synagogue and no Jew was to speak to him. Perhaps Lewis wished that his book would bring new appreciation of one of the world's greatest philosopher, born a Jew.

It was not a good time for the publishing business. The year was 1932 and the depression, which had begun with the collapse of the stock market in 1929 and banks had closed their doors, had deepened even further. Unemployment rose to 25% of the labor force. Since most families relied on one wage earner, unemployment meant near destitution for the affected families. Public relief was very meager and private philanthropy was now down to dribbles.

Lewis and Myna were surviving better than most of the literary people, but friends and relatives were hurting. There were tremendous changes in the fortunes of those who had had all the money. Lewis related the changes in a letter to his parents:

".....about the clothes; I do not like to ask Myna to give her barely worn expensive clothing as she had done in the past. As it happens, she herself is on a very limited income right now, and is discarding very few of last seasons clothes. I am giving her a present of a new coat for winter, and that means we'll be able to send the old one- which is still new- to Pauline. But that will not come about until after our trip north.

You'll be amazed at what changes have occurred here in that group that used to have all the money. Myna's uncle, who owned a big department store, is a poor man now. Her mother's cousin, whose wholesale was something like Leishman Mayer's and was capitlaized for six million dollars, has gone bankrupt, dragging with him any number of widows who had invested their money in the concern. He, who was able to give fifty thousand dollars a year to charity, has had to give up his home and move

Fears for U.S.

Author Browne Warns Against Huey.

By Wendell Erickson.

This is the way Lewis Browne's end of a conversation started Monday morning:

"This country's in a dangerous state of mind right now. The way people feel they're just suckers for any kind of 'Messiah' that comes along. . . .

"Roosevelt was a respectable 'Messiah.' But he didn't perform any miracles . . . and what the people want is nothing less than miracles. . . .

"Huey Most Dangerous."

"That makes Huey Long about the most dangerous fellow about in these times. If the people turn themselves over to him—and, by Jove, he's ready for that—there'll be deuce to pay. . . .

Browne was interviewed Monday morning in Hotel Fort Des Moines after his arrival here for his citywide forum lecture at Roosevelt High school at 7:45 p. m. Monday.

Until 1926, when he published "This Believing World," Browne was a rabbi.

Ready Smile.

He looks even younger than his 38 years. His ready smile, framed by the tight curls of his Hebrew black hair, makes him look like a chipper, clever college professor.

"You know, a year ago we went down to the South seas. We (Mr. and Mrs. Browne) wanted to get some place where there were no dictators, no shirts, Black or Brown. . . .

"Even there, in Samoa, we ran into a revolutionary movement, an effort to break loose from New Zealand. You know, one part of Samoa is under United States rule and the other under New Zealand. . . .

"Faves U. S. Link."

"Well, the New Zealand colony doesn't feel very proud of its station, being a colony of a colony. The people'd rather be linked with the United States. . . .

"Of course, they have shirts down there now. But it was a simpler badge for the revolution to wear the same color breech cloth . . . that's South sea Fascism. . . .

"In Tahiti, yes, we saw Charles Nordhoff! Hall (James Norman Hall, co-author of the Bounty trilogy) was off cruising around the islands somewhere. He had been back from Pitcairn and started out again. . . .



*When we wish our very hardest,
This is what we wish for you and
the whole world during the coming year.*

Myna & Lewis Browne

Strange Pair.

"Strange pair, those two. They seem to have grown together into one writing style. The usual thing, you know, is that collaborators cease speaking to each other halfway through their first book. If they're man and wife, why it ends in divorce. . . . when they're both men, why, it might be murder.

"But Hall and Nordhoff seem to be an ideal writing team. . . .

"Yes, I understand they do their writing separately. Their homes are about 80 miles apart, each 15 miles in the opposite direction from Papeete, the island capital. . . .

Lazy Atmosphere.

"This place where they get together for their writing conferences must be the 'Blue Lagoon' . . . that's the best bar on the island. . . . but, really, they live very respectably down there. It's just the same as it would be in a suburb of Des Moines.

"Only I don't see how they do it . . . go on writing I mean. The atmosphere down there is completely enervating. Why, I got so lazy I could hardly muster the energy to sign my name to a check. . . .

"Yes, things seem to be piling up rather badly for Roosevelt. I think the reason is he started out wrong. . . .

Big Jump.

"When you're down in a ditch, you know, you shouldn't try to climb out an inch at a time. Every time you stop, you slide back.

"What you need to do is take one hell of a big jump. . . . that's the only way you can get out. . . .

"What I mean is, Roosevelt should have asked for his four billion right from the start the first year, then six billion the second . . . and then we'd have been out. . . .

in with his son and daughter in law. Myna's grandfather on her own mother's side, pulled out of business just in time, but his reputed wealth of three quarters of a million is now about a hundred and fifty thousand.

The Hillman's, once almost the richest family in town, have been ruined. Myna's father has been called in to try to settle up the estate, which was worth fifteen million only four years ago, when the Hillman's sold their banks to the bank of Italy, but which is now over a million in debt to the stock brokers. And so it goes. Myna's own father had a great fright, but happily was able to get through safely. He was in a real panic only eight weeks ago: he was pinched with about a million dollars of bonds to amortize and no cash on hand. But his banks saw him through and now he is able to breathe again. You cannot imagine how worried he was for a time. He was afraid he might be forced to sacrifice everything, for real estate is now selling for about one quarter of what it used to be worth. Even as it is, he is forced to cut down on his expenses. His capital is bringing almost no dividends, for rents are slashed and can't be collected. Things were never worse in Los Angeles. It looks, however, as though the depression is beginning to pass.

As for me, my book THAT MAN HEINE (1927) is still a best seller—one of the three best selling books in America today. But the sales are not what they were four years ago. However, I'm able to get along. Of course, my expenses are three times as large as in my bachelor days, for we have a social life to keep up now, and Myna's stocks are barely bringing her \$10 a month. Still, it could be a great deal worse. I take sweat baths and electric treatments at the local sanitarium three times a week, and that seems to relieve me.

I hope you are well and happy. We are. Myna is as lovely in my eyes as ever. She makes existence a blessing for me."

Lewis's prophecy that "the depression is beginning to pass was overly optimistic. It dragged on for another eight years, plunging many more into poverty. More farms went into foreclosures and even the poor became poorer.

The economic disaster was worldwide. Labor riots in Germany forced President Hindenburg to name Nazi leader Adolf Hitler Chancellor, and soon after his appointment, Hitler was given dictatorial powers by the Reichstag. Hitler did quell the radical labor agitators, ban strikes and end unemployment with public works, arms production and conscription into the armed forces, but he ended up by bringing about the greatest amount of destruction, human and economic, that the world had seen

After Hitler gained power, severe persecution of Jews and other minorities began taking place. The persecuted were sent to forced labor in factories (the lucky ones) or shipped to concentration camps where thousands died from disease or starvation, and some were murdered. Hitler's geographic expansionism ultimately resulted in nearly the whole world going to war. In 1933 Hitler took back the Saar, then in 1936 occupied the Rhineland and in 1938 annexed Austria. A few months later, his military and economic power having grown to a frightening extent, he bluffed Britain and France into sanctioning his dismemberment of Czechoslovakia at Munich.

Lewis Browne, along with the intellectuals of the world, was shocked when the Soviets and the Nazis made a non aggression pact in August, 1939. This pact freed Germany to attack Poland. Britain and France, who had guaranteed Polish independence, declared war on Germany, to start World War II.

Only a handful of "experts" spoke out during the early years of Hitlerism concerning its dangers and the plight of the German Jews. Many more were secretly, and even openly, pleased that Hitler was finally putting a end to the "communist" labor agitators and were not too unhappy to see the German Jews stripped of their possessions and being deported to work camps.

A few people spoke out about the inhumanity in Germany and Lewis Browne was among them. They spoke and wrote of the evil. Most of the world responded as if they were hearing or reading a good sermon, something to be quickly forgotten. After all, if there is bad news, it is better to forget about it and let it go away. The press and the acadamia in the Universities were largely silent.

France, Britain and even the United States, were woefully

unprepared to challenge Hitler. Having failed to learn from history, they were bound to repeat the error- unpreparedness. The history of the world teaches that a country which is commercially oriented assumes that it can protect its peaceful existence by negotiating peace agreements. One example is that of Carthage, a commercial country, which tried to negotiate a peaceful existence with Rome, a military country. Rome, with a large standing army and several hundred thousand reserve forces, was able to defeat Carthage in the three Punic Wars (264-241 B.C., 218-201 B.C., and 149-146 B.C.) because Carthage believed that peace could be secured by treaties rather than by military might. Negotiating with Hitler was futile without military strength. Commercial countries cannot survive by dependence on contractual agreements without military presence for their enforcement.

Lewis Browne, in 1932, was busy lecturing about the evils the world was mired in but when it came to writing, he decided to continue with historical matters rather than current events. He chose to write about the life of Spinoza, a great philosopher. Spinoza was born in 1632 in Amsterdam. He was called Baruch, the Hebrew word for "Blessed".

Spinoza's family had come from Spain. In Spain, they had adopted the name Espinoza, and all those who bore that name were Jews. Under the Moors, the Jews in Spain possessed wealth, power and great learning. Even as the country was turning into a Catholic country again, the Jews had remained well off as both the Moslems and the Christians, who were battling each other, needed their services. But once the Moors were driven out, Christian mobs set upon the Jews, pillaging their homes and attacking them in the towns.

Thousands of Jews left Spain and yet thousands remained, converting to Christianity. What mostly motivated those who were forced to leave because they would not convert, was their superstition (believed by even the most learned of them) that some terrible evil would fall on them if they converted.

Ultimately, in 1492, the Jews were ordered to leave the country or turn Christian. It was a hard decision for the Jews. They had been in Spain for 1600 years, even before the Moors and the Christians. Jews had been expelled from England in the 13th Century and from France in the next Century, but in both of those expulsions they were allowed to take their wealth with them. This new expulsion decreed that all wealth was to be left behind.

Thousands of Jews left and yet thousands remained, converting to Christianity. What mostly motivated those who left was the superstition (believed by even the most learned of them) that some dreadful supernatural evil would befall them if they were to yield and accept Baptism. There was also a feeling that converting to Christianity would only give a temporary respite from persecution.

Many who stayed and converted continued to live secretly as Jews and were called Maranos. Others accepted Christianity wholeheartedly, even encouraging their children to make the Church a career. Some gained their way into becoming Cardinals in the Church.

The Espinoza family was among those who fled from Spain. The flight from Spain was first to Portugal, the country nearest to Spain. The king of Portugal welcomed them, believing that their knowledge of trade and finance would enrich Portugal. Five years later, Emmanuel I ascended to the throne.

Perhaps Emmanuel I would have continued to protect the Jews, but unfortunately his bride to be was the daughter of Ferdinand and Isabella who had expelled the Jews from Spain. The bride to be insisted that she would not consent to the marriage unless Emmanuel agreed to expel the Jews. Emmanuel agreed. The condition was actually written in the marriage contract. After the wedding, on the 24th day of December, 1492, the Jews were ordered to convert to Christianity or leave.

But this time, leaving was made practically impossible. Jews

were taken by force and Baptized. Men, women and children, were made to receive the holy water and left to live out their lives as Maranos. It was a difficult life but many of the Maranos became rich and even acquired grand titles. The difficulty was that although they were equal in the eyes of the law, they were ostracized by other Christians, and during times of famine and pestilence, they would be attacked by mobs.

With a new ruler, James III, in 1521, bad conditions became even worse. A Court of Inquisition was set up in 1531 that was even harsher than its Spanish counterpart. But where could the Maranos flee to? Germany was going through the reformation and was adverse to their presence; England would not admit them on any condition and neither would France. Just as the Jews in Germany found every door closed to them during the Nazi regime in later years, so did the Jews in Portugal.

For two generations, the converted Jews remained prisoners in Portugal. They stopped acting as secret Jews and became more devout in Catholicism than the general populace. An Espinosa became a Cardinal and another an Inquisitor. Finally, an unexpected event provided an escape route.

The attempt by the Catholic Emperor to levy a ruinous sales tax in his northern domain precipitated a revolution. After a long war, the provinces of Holland, Zeeland, Utrecht, Gelderland and Zutphen welded themselves into an independent republic. Shiploads of Maranos, including Spinoza's forebears, began to migrate to these provinces. Thus did the Portuguese come to Holland.

As the Maranos gained in wealth, numbers and powers, they returned to their ancestral faith. The first colonists, the Portuguese Jews, settled in the very marshiest and least desirable streets in

Amsterdam, the Vloijenburg district, in order to remain inconspicuous. The Espinoza family had settled in the same district. On November 24, 1632, Baruch (Blessed) was born. We find in the records that the family used the names Espinoza, Despinoza and finally Spinoza. By custom, Baruch was called Benedictus, the latin equivalent.

Like Lewis Browne, who was hampered all his adult life by an arthritic condition, Spinoza was to suffer similar pain from a tubercular condition that would lead to an early death. Spinoza started his education at a Yeshiva, at the age of thirteen, where he would be taught the orthodox doctrines of Judaism and the interpretation of the scriptures. Nothing else was taught there, and there was no time for other studies as the Hebrew classes were from 8 till 11, and then from 2 till dusk. The instruction was in Portuguese and Spanish and not in the language of the country. Education was to fit one for life in the next world rather than for a citizen of Holland.

Spinoza continued his studies at the Yeshiva until the age of 20. Only a small number of the students studied with the intent of entering the rabbinate. The teaching at the Yeshiva widened for him when Manasseh ben Israel, a great Jewish scholar, was offered a position at the Yeshiva and became his teacher. Manasseh's knowledge of philosophy was so deep that Calvinists, Arminians, Socinians and even Jesuit priests, cultivated his friendship to learn from him.

Manasseh was not only learned in the teachings of Maimonides, Crescas and Saadya, but also those of Arab metaphysicians, Christian Scholastics, and the sciences of physics, mathematics and astronomy. A man of such learning is bound to be skeptical of some of the traditions of Israel. The corner stone of the traditions was the Divine Torah (the Five Books of Moses) . All Judaism rested upon the Torah, believed to be literally and verbally inspired by God. If one word, or even one

letter could be shown to be other than divine, then all would tumble down. The more that Spinoza learned from Manasseh, the more he became suspicious about the divinity of the Torah.

Spinoza was not the first to doubt that the five books of Moses were a result of Divine revelation, nor the last. Even the greatest of Jewish philosophers, Moses Maimonides, found the concept a very troublesome one. In his Guide to the Perplexed he attempted to give a rational explanation for the belief. Spinoza read and reread the guide until he could quote most of it by heart and yet his doubts increased.

Moses Maimonides was born in Spain in 1135 and lived all his life under the influence of Arab enlightenment and science of the day. He concluded that the doctrines of religion were simply the teachings of scientific knowledge expressed in language comprehensible to the common man. To make the Bible more palatable to the intellectuals, Moses tried to show that all the essentials of Aristotelian philosophy are to be discovered in the Hebrew Bible.

The attempt to read Aristotle into the Bible impressed Spinoza as "the acme of absurdity". On the ground that the truths in the Bible are clothed in imagery or concealed in allegory because it was written for the common man, Maimonides gave this example: Aristotle taught that man was composed of three elements: vegetable, animal and intellectual. But, argued Maimonides, does not the Bible teach the same doctrine when it declares that Adam had three sons?

Spinoza reasoned that the orthodox belief that God is angered if man transgresses the Holy Law, a basic belief upon which religion stands, is completely illogical. The Bible says that God is the first cause. Transgressions are effects that have causes and these causes can be traced

ultimately to an inescapable First Cause. Obviously, he argues, whatever happens in the universe is absolutely determined in advance by God who is the First Cause. How then, Spinoza asks, can God be so without reason as to give way to anger if man falls into sin?

Despite his vexations with the Holy Bible, Spinoza continued the practice of Jewish rituals: praying three times a day, keeping the Mosaic diet and observing the Sabbath Laws. His thoughts were first to keep the commandments then to argue about them. But he greatly irritated the elders of the community. It began to be leaked about that in his conversations with other students he had held that there is nothing in the bible to support the view that God had no body, that angels really exist, or that the soul is immortal. To cap all these challenges to orthodox beliefs, Spinoza also expressed the view that the Pentateuch (the book with which the Bible opens) was no wiser in physics or even in theology than they, the students, were.

Besides the influence of his teacher, Manesseh and the works of Moses Maimondes, Spinoza came to understand Christian philosophy. All exceptional students at the Yeshiva were expected to learn latin, for among the occidental Sephardim, it was the fashion for rabbi's to know something of the "priest's language". To learn latin, Spinoza went to Van Den Ende, a latin scholar.

Franciscus Van Den Ende, Dutch by birth, a Catholic and by training a Jesuit who had disavowed his vows, did more than teach latin to his student. Whatever superstitions still remained in Spinoza, Van Ende tore away. He revealed to Spinoza new domains that had just been discovered by the learned of the age, those new sciences and arts and new attitudes toward life. Years later, Spinoza was himself to teach that "It is superstition that sets up sadness as good, and that all that tends

to joy is evil.....Yes, it is part of a wise man to use the things of this life and enjoy them to the full."

Under Van den Ende Spinoza began to learn modern mathematics, the natural sciences and politics as well as classic poetry and rhetoric. All his life he had been penned in the ghetto and dominated by old rabbinic thoughts. Centuries earlier, the Greeks had ventured into inquiry but then man stopped learning. Later, the Arabs and a few Jews (Averroes, Avicenna, Maimonides and Ibn Gabirol most noteworthy) ventured again into the realm of investigation. By the middle of the 17th Century, the domain of knowledge had been so widened that it became a whole new world.

By the time Spinoza was first learning to reason critically, Copernicus, Kepler and Galileo were advancing astronomy; Vesalius and Harvey were in physiology; Gilbert and Huygens were making new discoveries in physics; and Cardan, Napier and Descartes were expanding mathematical knowledge. Spinoza had only known until then the bogus sciences of alchemy, astrology and the supposedly divinations contained in the Kabala. The only logic he had mastered was the misleading argumentation of the Talmud and the dialectics of Jewish philosophy. There was a great deal to undo.

The problem for the Jews in the ghetto to be able to engage into the new learning was that the ancient rabbis, in their anxiety to preserve the faith, had regimented the whole life for the Jews. Not only were there ordinances regulating what one should eat, but also how one should trim a beard and when one should interrupt work and begin to pray. There were innumerable laws regarding behavior on the Sabbath. One was forbidden to work, write, light or quench a fire, travel, carry any item including a handkerchief (some rabbis said that a person with gold filled teeth sin on the Sabbath because they are carrying a metal) or even stroll

beyond a certain distance.

Although the flock was admonished to strictly obey the laws, a few Rabbis had wandered. In their libraries were not only the Greek and latin classics, but also the writing of the Church Fathers and books by Francis Xavier, Montaigne, Grotius, Hobbes and Machiavelli. But if these Rabbis had unorthodox thoughts, they kept it to themselves. But it was also the reason that they were patient with Benedictus Spinoza, the brilliant disciple.

And despite his utterances, Spinoza kept the traditions. When his father died (Spinoza was then 22), he said the Kaddish every day for his father. The orthodox believe that it is necessary to say the Kaddish prayer to redeem the souls of the dead from Gehenna (similar to Hell). The belief is that each sin-laden soul has to suffer in purgatory for an entire year before it will be either saved or damned. It was therefore necessary for the nearest relative, most of all on the son, to recite the Kaddish every day for eleven months. To do it for twelve months would be unseemly as it would be an admission that the parent had sinned.

But the tolerance of the Jewish elders for the unorthodox views of Spinoza ended abruptly when he left the Jodenburt to go live with his teacher, Van Ende. The rabbis were stunned- their brilliant disciple had gone to live in the home of a gentile who was also a free thinker! How could Benedictus pray in such a house and keep from eating unclean food ? (Today, In Iran, a high priest has told his people to stay away from Christians and Jews since they are unclean. He did not mean that it had anything to do with taking baths.)

In the late spring of 1656, after the rabbis had exhausted

themselves trying to get Spinoza back to the fold, he was excommunicated. Since he did not repent, he was given the herim which is complete excommunication. He was cast out of the congregation of Israel. The ceremony of excommunication is full of sadness: black wax candles are turned upside down. When the people have assembled in the synagogue, the Ark is opened and the precentor intones the words of the excommunication in a doleful voice, while another precentor blows the shofar.

The assembly gaze at the dripping of the black wax candles, drop by drop, into a vessel filled with blood. The people, stirred by the horror of this black spectacle, respond Amen in a furious tone, believing that God would be pleased if they could tear the excommunicated to pieces. The formal writ, which is still in the synagogue archives, severely castigates Spinoza, It says in part:

"we excommunicate , expel, curse, and damn Baruch de Espinoza with the consent of God, Blessed be He..... with the excommunication with which Joshua banned Jericho, and with the curse which Elisha cursed the boys, and with all the curses which are written in the law (Pentateuch). Cursed be he by day and cursed be he by night; cursed be he when he lieth down and cursed be he when he riseth up; cursed be he when he goeth out, and cursed be he when he cometh in. The Lord will not pardon him; the anger and wrath of the Lord will rage against this man, and bring upon him all the curses which are written in the Book of the Law.....We command that none should communicate with him orally or in writing, or show him any favour, or stay with him under the same roof, or within four ells of him (the ell was chiefly a measure of cloth, different in different countries, and in Holland, 27 inches), or read anything written or composed by him."

Fortunately for Spinoza, God did not heap the awful maledictions prescribed by the excommunication. It is true that his tubercular^{condition} did not get better, but neither did it worsen more than what would be expected from his occupation. His mind continued to function brilliantly. There were three good reasons why God did not take action against Spinoza:

1. God is not in the habit of taking orders.
2. Spinoza's supposedly heretical utterances were no surprise since everything is preordained.
3. God is very amused by man's attempt to understand Him. He was curious as to what Spinoza, with the fine mind that had been given him, would say about him (He really knew but thought it would be fun to see it in print).

Spinoza was 24 when he was cast out of the congregation. He went back to Amsterdam as he needed to find some work to support himself. His study of Descartes had led him to an interest in optics and this led him to learn the craft of lens grinding. Although the dust from the grinding worsened his tubercular lungs, the craft enabled him to continue to reflect philosophically while he worked. Lens grinding requires only the steady pressure of the hand as the abrasive tool moves over the glass, leaving the mind free for other functions.

Descartes' work became what the Torah had been for Spinoza- an attempt to reveal the ultimate truths concerning existence. But rather than being based on matters which were said to have been revealed by God, it applied the methods of science. Descartes, a good son of the Church, thought that the scientific method would vindicate the traditional faith.

Spinoza was most influenced by Descartes' essay, "A Discourse on the Method of Guiding Reason, and of Discovering Truth in the Sciences". In it Descartes said that the only sure way of arriving at the truth was to begin by doubting everything. If you were to do that, then you were left with one fact that is undeniable, namely, that there was a "you" who did the doubting. (This reasoning becomes more impressive if you say it in latin: "Dubito ergo sum" I doubt therefor I exist).

Descartes then goes on to assert that once you are conscious that you exist then you are ready to explore and build a valid philosophy. The safest way to do it is to use the method of mathematics since of all the sciences, mathematics is the most infallible. Use the methodology of geometry: reduce each difficulty to its simplest elements, accepting only the most self evident ones, and then deduct... from them increasingly complex generalities until you inevitably arrive at ultimate conclusions.

One would think that such a logical approach to the examination of ideas would receive some approval but rather it received attacks. The skepticism and the insistence on reason which Descartes was espousing was a direct challenge to all that was deemed holy. He thought that he was being a good son of the church in that his method would vindicate rather than destroy the traditional faith. As a matter of fact, he used the geometrical method to "prove" that a transcendental (meaning beyond human understanding) God did exist and that the soul was immortal.

This proof did not fool the Church one bit. Once the word in the Holy Bible is allowed to be dissected, then all the words could be disembowelled. The rise of commerce had brought the crumbling of the medieval faith, but the enlightenment which succeeded it was at sea. It hungered for some security to replace the faith. Spinoza was in the midst of this change. Amsterdam had become the chief market place of the world. It controlled the world's supply of tea and dominated markets for spices and rice. It exported herrings, delft (made in the town of Delft) china and clay pipes. The stocks of the chief trading companies, the East Indian and the West Indian, soared in value each year.

There was a mad race for wealth as indicated by the price boom in tulip bulbs and then its collapse. Speculators paid fortunes for bulbs of rare varieties. The boom in tulips crashed when the speculators

discovered that they were buying and selling to each other and that there was no general demand for the product. But traders found other products for speculation.

There was real prosperity created, however, and this finally gave rise to leisure, and with leisure came a growth of culture. When a people have more than enough to make life possible, it begins to look about for ways to make life more desirable. Interest in art and science began to flourish. Painters found a ready market- it was the age of Rembrandt, Rubens and Franz Hals. Poets became men of wealth and high station. Universities became heavily endowed. By the middle of the 17th Century Holland had become the cultural center of Europe.

Spinoza did not share in this wealth. His earnings from his occupation as a lens grinder provided him only enough to pay for the bare necessities of life. This led him to contrast whether one should seek the goods of the world or the goodly life. He reasoned that these objectives were mutually exclusive- we can't have both. Which should one choose? To discover the answer, Spinoza observed that the objects desired by nearly all men were:

- (i) Sensual pleasure
- (ii) Wealth
- (iii) Fame

He argued that sensual pleasure was delightful but fleeting, since once exhausted, it leaves one melancholy. The desire for wealth can never be satisfied, because the more one has, the more one wants. The desire for fame is also insatiable and the pursuit of it is annoying since those who seek fame have to order their lives according to the opinions of their fellowmen.

Therefore, Spinoza continued, it is wise to forego these objective for they will only lead to frustration and despair. Having rejected these

illusory objectives, Spinoza sought for a new principle. He discusses his finding in his famous essay "A Short Treatise on God, Man and His Well Being," and in his book, "Ethics".

Spinoza declares in these works that since man is part of the Universe, any understanding of human conduct must be based on knowledge of the Universe itself. To understand the Universe we must start out with God.

The God that Spinoza tried to know was not the God worshipped in the churches and synagogues but the elemental substance- the stuff and essence of all that exists: the thinking world, the mechanical world and other worlds of which our minds cannot conceive. These are all aspects of one world. Fundamentally, all things, whether men or trees or stones or dreams, are but a part of a single homogeneous reality and it is this reality that Spinoza called "God" (at times he called it nature).

In religious thought, God controls the world. In Spinoza's thought, God is the world. God is not a spirit hovering over the earth but is the "idea" of the earth itself and all that is in and around the earth. To praise it is no less foolish than to blame it. It has no obligation to man and is utterly indifferent to him. Therefore, Spinoza concluded, man is no more than a detail in the cosmic scheme. Human beings have no "free will" but are one wave in an infinite sea; whatever one does is absolutely conditioned by the waves around him.

Wherein another aspect, man is an incident only so long as he is viewed with relation to other incidents, but viewed with relation to the Infinite Essence, he partakes of the freedom of the infinite Universe. He is part of the eternal scheme of things. The wave falls, but the sea remains: the individual must die- in body and soul alike

but Ged endures.

Once we realize, Spinoza concludes, that we are a part of nature, we are saved! We are rid of Sorrow, Despair, Envy, Terror and other evil passions. We are what we are and it is senseless for us to complain that we are something else (an athlete instead of a cripple or a genius instead of a fool). It is as absurd as it would be for a circle to complain because God had not endowed it with the properties of a sphere.

This doesn't mean that we should lie down and accept what comes. Rather, we must struggle to preserve ourselves and fulfill our destiny. We must strive for all things conducive to our preservation and self fulfillment. If we fail, it is not our fault, for in the economy of this ordered Universe, it was evidently fated that we should fail (why we fail, if we do, is only a mystery because we are ignorant of the workings of the whole Universe).

The way for us to fulfill our destiny is to be virtuous. To be virtuous, is to live in accordance with the laws of Nature. He who fulfills his destiny as a part of Nature will enjoy enduring happiness. Inevitably, we will discover that though pain is not imaginary and death is not an illusion, they are not important.

Since Spinoza had ~~aroused the~~ anger of many by ruling out the existence of a Divine Being as sheer superstition, a seditious thought, he found it necessary for his safety to move to the Hague, which had become noted as a center of enlightenment. It had a number of the most eminent scholars and scientists. It also lacked a Jewish settlement for the city had no commercial importance. This didn't matter to Spinoza since he would not have been welcome in such a settlement. Housing in the capital city itself was too dear for his meager means, so he rented a little house in Voorburg, about a half hours walk away.

By day, he would labor on his lenses, and by night, usually from 10 till 3 in the morning, he worked on a treatise later to be known as "Ethics". With his unfortunate tubercular heredity, breathing glass dust and being undernourished from a faulty diet, it is a wonder that he survived as long as he did. What he had inherited was phthisis, a disease which when virulent, is cruelly enervating and the whole body struggles feverishly to fight it off. Friends offered him money to allow him to live more comfortably, but Spinoza refused the offers; feeling that he could never be happy living on the bounty of others.

By 1665, Holland began to suffer economic reversals and reaction began to set in the universities, churches and in the Councils of State. (In 1664 the Dutch possessions in North America had been captured by the British and the defeat of the navy in 1665 caused hysteria to sweep the country). Spinoza was able to weather the adverse conditions by following the principles he had formulated. He had found that the virtue of a free man (by which he meant a man guided by reason) is equally great in refusing to encounter dangers as in overcoming them. An equally strong strength of mind is required to restrain daring as to restrain fear.

But despite Spinoza's underpinning, the wave of reaction worried him and he spent the next four years writing his "Treatise on Theology and Politics" to combat the bigotry. He felt that the prejudices of the theologians are among the chief obstacles preventing men from thinking clearly and set about to expose them. When the book was published it shocked most men and filled them with terror. Yet, all the book said was that the Bible, as commonly interpreted caused only mischief, error and strife.

Spinoza was not "against" the Bible but against the importance

people attached to it. He believed that it did teach certain moral ideals which were permanent in their value and universal in their application. What he objected to was that the people who made the most to do over the bible seldom paid attention to those ~~ideals~~, but rather dwelt on the inconsequential details- the incredible miracles, the childish allegories and the elaborate ceremonial laws. The mistake made is that people, rather than seeking to understand the Holy Writ, are content to simply believe it.

We owe to Spinoza the development of the principle of separation of the Church and State. In ancient times it served a purpose to have people believe that the government derived its authority directly from the will of God as expressed in the scriptures but such a belief is not feasible or necessary on an enlightened people. The ministers of religion have no right to meddle in the affairs of government and governors have no right to dictate concerning religious affairs. Spinoza wrote: "Freedom of opinion belongs of right to all, and the privilege of determining the articles of faith should be left to each man according to his capacity, on one being judged pious or impious save by his works."

Even though "A Short Treatise on God, Man and His Well Being" was published anonymously (even the printer left his own name out for fear of reprisal) Spinoza knew that his name as the author would not long remain a secret. Soon, all the learned world read the book. Written in latin, it was later translated in Dutch and French and presented under ~~false~~ titles. The further it spread, the more uproar it caused. Noted professors of theology throughout Holland and Germany denounced it as a "godless" document and demanded suppression of the book.

Many edicts were published condemning the book but Spinoza himself was not molested. Part of the reason was because he had many powerful friends, among them Jan De Witt, then ruler of Holland. Jan de Witt lost control after his loss in a war with Louis XIV, which later led to

his assassination. After De Witts death, his effects were put at auction. In the auction catalog there was this insertion: Item 33- "Tractatus Theolgica Politicus" wrought by a renegade Jew together with the Devil in Hell, and published with the knowledge of Jan de Witt and his accomplices.

Spinoza was dismayed by the reaction to his book. He intended the book only for the philosophical reader and not for the rest of mankind who are deeply rooted in prejudices embraced under the name of religion. Now, feeling himself weakened by his afflictions, Spinoza knew that he must hasten to finish his last and what was to be one of the greatest documents, the book "Ethics". To many scholars, nothing has been written since about man that has surpassed it.

In "Ethics" Spinoza declares that there are no conceivable purposes, no final ends, in the cosmic scheme. Man is part of the scheme. He is so constituted that he must strive for his self preservation. Those things which furthur his self preservation he calls good, but they are not good in any universal or eternal sense. All such values- good, bad, ugly, beautiful- are human prejudices and therefor altogether ralative. They are not the causes of desire, but the consequences. We do not desire things because they are good but rather we call them good because we desire them; and we desire them because we are so constituted.

He divided all emotions into two basic forms: active and passive. The active are accompanied by pleasure or joy; the passive by pain or grie. When a man does something that furthurs his ~~preservation~~, which gives him power, he experiences pleasure; therefor an emotion is not good or bad in itself, but only as it increases or decreases a person's power. Power is identical with virtue: "The more a man can preserve his being and seek what is useful to him, the greater is his virtue." (Adam Smith may

have been influenced by Spinoza when he wrote his famous book "The Wealth of Nations" in 1776 which contained Smith's exposition on how a person who works in his own interest is led by an "invisible hand" to promote the general good.)

Man, according to Smith, is not naturally good or wicked- he just naturally is. With this in mind, Spinoza evaluated the various emotions or passions:

"Those which give strength, the positive and pleasurable ones are virtues. (Humility, if it is unresonable, is a defect. It implies absence of power and characterizes a slave. Remorse is a defect: "he who repents is twice unhappy and doubly weak.)

Above all, Hate is evil, for it is a confession of inferiority.

Emotions like Modesty, Devotion, Gratitude and above all, Love- these are signs of power and are therefor good.

These passions, good or bad, are all reasonless. If a man is to be happy, he must coordinate his reasonless passions so that they become a reasoned element in his life. Instincts by themselves are blind driving forces; it is the intellect alone that can see and guide. The man who is full of reason does not have to wait for happiness- reasoning alone is happiness."

Spinoza believed that man was not naturally moral but he is compelled by the necessities of life to dwell together with other men that he is reluctantly forced to acquire morality. That it follows that man is not born for citizenship but must be made fit for it. Man naturally believes in might and only because he cannot live by that belief that he finally accepts the idea of right. It is this that drives man to create a government, which is essentially the guarantor of right, and allows the individual to surrender might to it.

He started to write on the different forms of government to determine which could have the most chance to provide peace and

security but he was too ill to go on. It was early in 1677, when Spinoza was only 45 years of age, the phthisis, an inherited disease in his family, seemed to grow worse each day. He knew that he was soon to die and prepared instructions that in the publishing his "Ethics" his name should not appear on the book. He did not want his doctrine to be called after him. It was true and needed no signature. He died on the 21st of February of that year.

It was enough that he had written the "Ethics"- the praise of the future could not add to his joy.

CHAPTER XVII

LEWIS BROWNE ATTEMPTS TO EXPLAIN WHAT IS A JEW AND WHY THE HATRED THAT HAS HAUNTED HIM THROUGHOUT HISTORY IN HIS NEW BOOK, HOW ODD OF GOD.

It is now the year 1934 and Jews feared for their continued existence. Hitler's book "Mein Kampf" which he had written in 1923 while he was in prison, had expressed his hatred of the Jews and had made many believe that the ills of the world was due to their nefarious activities. When Hitler became the German Dictator in 1934, he proclaimed his "new order" for Europe- the extermination of whole peoples. The Jews were the most numerous of those who were to be his victims.

Adolf Hitler did not intend that the Jews in America should be spared, but merely delayed his attack. Lewis Browne, among many other intellectuals, found it odd that God would allow such hardships to fall on his "chosen people". If we could understand the cause of the hatred throughout history, Lewis thought, we may find the cure.

Lewis wrote furiously, and by May, 1934, "HOW ODD OF GOD" was in print. Like his other books, it was widely read, new edition were printed in May and August of the same year and in several following years. The book led to open discussions about the Jew who though despised, continues to survive, but it did nothing to stop the march of Hitler.

The subject that Lewis scrutinized most was the concept that ~~there~~ is a "Jewish race." For years, anthropologists have noted that they cannot speak of "race" but only of "ethnic types" such as Nordics, Alpines and the Mediterraneans. They found that neither language, physical traits or even blood could be significant

in determining "race". There has been so much mixture of peoples on earth (conversions, rapes, conquest and various cohabitations) that any purity has long disappeared. To illustrate, Lewis points out that the blood type of Italian Jews is very much that of other Italians and differs somewhat more from the blood type of a Polish Jew whose type is more identical to other Poles. It is the same with physical characteristics.

Granting that the Jew is physically and biologically indistinguishable from his fellow citizens, then why has he been so despised? Lewis Browne attempts to find a probable cause. He starts with the tribe of Judah, one of the twelve tribes of Israel, which flourished until 587 B.C., when it was overrun by the Babylonians. Ten of the tribes had been dispersed earlier in 721 B.C. by the Assyrian conquest. After the dispersion, the ten tribes were assimilated by other peoples. When the Persians conquered Babylonia in 538 B.C., Cyrus the Great allowed the Jews of the tribe of Judah to return to their homeland, Jerusalem. The history of the Jews from that time on is primarily the history of the tribe of Judah.

The tribe of Judah had produced the great kings David and Solomon and moreover it was thought that the Messiah would come from among its members. Judah believed the prophets teachings that the people must suffer until in the fullness of time, the Messiah would come to redeem them. Believing this, the Jews walled themselves in with the Holy Law hoping to preserve themselves for the fateful day.

The Jews would have abandoned their seclusive ways were it not for the hounding they continued to receive in every place they attempted to settle, even after they were forcibly made Christians. The Chuetas in Majorca, who have been devout Catholics since converting

centuries ago, are still despised by the populace. It seems that the Jew has not only persisted because of his stubborn will to live, but it has served the purpose of the Gentiles to not let him die.

Lewis Browne hit upon the theory that the problem with the Jews was that they were too much city inbred. He reasoned that if there remained any real distinctiveness that set Jews apart, it lay mostly in the fact that for at least the last fifteen hundred years, they have been entirely city-folk, and alienated from anything physical.

Then, Lewis continues in "HOW ODD OF GOD", the harsh economic discrimination against which they had to struggle compelled them to develop what he called "a superior cunning". (It seems to me that Lewis used the word "cunning" rather than the more descriptive word "resourceful" since with many intellectuals, business activity is held in low esteem). The economic discrimination and their low social status led the Jews to fields that would raise their status: the learned professions and the artistic fields. If they were recent immigrants with little education, they would work hard to earn the means to educate their children. Those who did not want or could not succeed in the world of commerce or the learned professions, became radicals. As radicals, they hoped to bring all the world to the same level, which would eradicate the lowly social status they felt.

In a world which still prevailed rural in its life and thought, the "rich" Jew and the Jew who had attained a high place in the learned profession, far beyond their numbers in the population, were certain to stand out as targets whenever there was despair in a society. Lewis proposed that Jewish life should be de-urbanized and hopefully, that there be a profound de-ruralization of Gentile thought.

The Jews have not become rural, not even in Israel. The Gentiles

have become more urbanized since modern technology has reduced the number of people necessary to work the farms, Jews are intermarrying with Gentiles at an ever increasing rate, yet prejudice against the Jews still persist. What effect the ever increasing assimilation of the Jew will have is yet to be seen. The Jews of Cochin in Southern India, who trace their origin to the time of King Solomon, the Jewish money changers of Kabul in Afghanistan and the Chinese Jews of Kaifeng, have been nearly completely assimilated. The ease of assimilation for the Jew, if desired, is for the reason that the Jews are not a race. There are black Jews in western India and northern Africa, blond hair and blue eye Jews in Europe, America and other parts of the world, and the fact that there has been so many converts to Judaism. Finally, what the Jews possessed to make them unique (scholarliness and high motivation) has been distributed and adopted by many in the civilized world.

What further the Jews possessed that made them unique was a belief in one universal God and the moral code that went with it. Even many of the Jewish religious ceremonies have been imitated: for example the Passover feast which Christianity disguises as the Last supper. Even the concept of the divinity of Christ has not been a hinderance to those assimilating. After all, Jesus was a Jew. For two hundred years after the time of Christ, Jews who believed only in the Bible lived side by side with Jews called Nazarenes who also used the teachings of Jesus in their worship. The Apostle Paul was a Jew preaching among Jews.

There is also a great bond between Jews and Moslems. By the end of the tenth Century most Jews were living and prospering in the

Islamic world. It was from Islamic countries that Jewish merchants entered Europe, bringing goods to those forested, backward lands.

Thus, assimilation goes on because the world in which the Jew is living is assimilated. Churches, synagogues and mosques are more clubs than they are places of worship. This does not mean that hatred has disappeared. It has remained because it serves a purpose and because memories last a long time, but it is slowly melting away because it is a passion and as man grows in knowledge, it becomes more and more difficult to justify passions based on false beliefs.

But we are not ready to end wars. Religious differences is only one of the many pretexts to justify warfare. There are battles even within close families, let alone neighbors and nations. All the religious teaching in the world will not end wars; neither will any weapons. It probably is a condition of life. The one consolation is that soon it will not be the Jews who will be blamed.

CHAPTER XVIII

LEWIS BROWNE CONTINUES WITH CHRISTIANITY - "ALL THINGS ARE POSSIBLE" IS PUBLISHED (1935)

I hope to be charitable and say that every author is entitled to one book that does not measure up to his talents. For Lewis Browne, "All Things are Possible" is surely that one book.

The story time is the period when Jesus Christ was beginning to preach to his followers and the place is around the Sea of Galilee. Our heroine is named Maryah, after her mother who died during her childbirth. Maryah's father, a dung gatherer, was not only penniless but was ugly, very dark and heavily bearded, and but with one eye in his head. The other eye had been gouged out.

Neither was Maryah's mother a beauty. "Her body was gaunt and her face was pinched and sallow. The dark veins in her hands stood out like knotted thongs." Yet, Maryah's father, called Ishmael, was glad enough to take her, for he knew it was a sin to live without a wife and a curse to die without a male heir. When the child turned out to be a female, Ishmael was thunder-struck and refused to have anything to do with his daughter.

The village of birth was Magdalan whose inhabitants were mostly Zealots, Jews who fought bitterly against the domination of Rome. In the first revolt against Rome, A.D. 66-70, they played a leading role and at Masada in 73 they ^{committed} suicide rather than surrender the fortress. But that is quite ahead of Lewis's story.

After being nursed and cared for by some of the village women Maryah was dumped into her father's hovel. Lewis describes at great length the poverty in the hovel and the refusal of Ishmael to acknowledge her as his child. Living in such despair, it was only



ICONS IN LEWIS'S SANTA MAONICA HOME
A MAN OF ALL RELIGIONS

that Maryah should search for her only salvation- the promised coming of the Messiah. With all her heart, she needed to believe. All Things Are Possible.

Where there is a need someone will endeavor to fulfill the need. A few men rose in the nearby villages claiming to be the Messiah but after arousing hopes and gathering a few believers, they quickly faded out when it was seen that they could not perform any miracles. But then a woodgatherer returned to Maryah's village of Magadala and told a strange story to those who stayed to hear him out. Maryah was then 16 years old, the age of innocence.

"Hear me out," the woodgatherer pleaded. "All Kfarnaum says he is the Elijah. Even the learned say it. And yet he is but an unlettered villager like ourselves. A carpenter from a place called Nazareth. And he is young, too. But the Holy Spirit is as plain in his eyes as the gnarl in an olive branch. One look from those eyes and the demons flee as though pierced with fire!. I tell you, he has been in Kfarnaum no more than two days, yet already he has exorcised unclean spirits by the score!"

We are now at page 39 of "All Things Are Possible". Maryah cries "Glory to God" and dreams in fantasy that she becomes Maryah, bride of the Messiah. She goes in search of the Messiah for the balance of the book. Her search is filled with misery, rape and torment. When she finally arrives in Jerusalem, she hears that the Romans have put "Jeshu, the holy one" to death.

Maryah does not believe Jeshu is dead. "It is a lie!" she screeches. "He is the Lord's Anointed!"

"Look!" she cries. "He is there! He Lives! I am coming

Rabboni, wait for me!"

The redeeming feature of the book is the plausible events cited that would lead Pontius Pilate, the Roman governor of Judea to condemn Jesus Christ to be crucified. Later Pontius Pilate was ordered back to Rome to stand trial for cruelty and oppression, particularly that he executed men without prior trial. There is also an explanation of the role of the money changers who sat before the Temple in Jerusalem. Many came to the Temple to worship from outside Judea. They brought with them foreign coins often imprinted with images which the priests were forbidden to take. The money changers would change the foreign coins for those without images but would often take an unconscionable charge for their service in making the exchange, particularly with the poor who did not understand the value of coins. Jesus, legend has it, attempted to drive the money changers from the temples.

Perhaps the disappointment with "All Things Are Possible" is that we have come to expect so much from Lewis Browne. Let's see what the next two years will bring.

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CHAPTER XIX

LEWIS BROWNE WRITES "OH SAY, CAN YOU SEE!"
HIS FIRST NOVEL (1937)

It was still hard times. The depression which had started by the plunging of the stock market in 1929 not only was continuing unabated, but had become world wide. Young women were begging for jobs that paid \$15 a week for fifty hour work weeks. Many were so discouraged that they did not even seek work. It was natural for the human mind to conclude that Capitalism was a failure and to seek a better economic solution for mankind. To many of the intellectuals, the obvious solution was to call for a socialistic system where the means of production would be owned by the State. It seemed logical to assume if the State (which is the people) was the producer, every product could be distributed to the consumer without the middlemen's profit, and only those goods would be produced that people needed.

The darling of the intellectuals and the academics was the Soviet Union, which had adopted that very system of State ownership of the factories and farms. The system was not working perfectly but it was only because the intellectuals were not in command. Opposition to the concept of socialism came primarily from the wealthy who feared, rightly so, that their wealth would be confiscated under such a system. They used their power through ownership of newspapers, radio and magazines, to propagandize against the Soviet Union. The Church joined in the condemnation of socialism since one of its tenets was that religion was the opiate of the people and the Soviet Union was attempting to be a "Godless State."

Lewis Browne had visited the Soviet Union and had been dismayed at what he had seen. On the other hand, it was not socialism



at work on" Oh Say, Can You See!

that was a failure according to Lewis, but rather the failure came by its false practice in the Soviet Union.

Lewis Browne contrasts the simplicity, dedication and logic of Ivan to the fraud and waste at the Marine Station. It turns out that not only is there not enough funds at the Station to pay Ivan five hundred dollars, but neither is there funds to properly staff the place. Only two scientists are at work and neither is doing any significant research. The problem was that the wealthy benefactors of the Marine Station contributed only for the building of the Station but balked at giving sufficient funds for its operation. All of the director's energy was concentrated on playing "lackey" to the wealthy, to induce them to contribute funds. Not only did he act as a "lackey", but as his name also implies, a "bottomley". The inference is that in Soviet Russia scientists do not have to "beg" for funds and money is spent on research and not merely on buildings.

Ivan discovers that there is a great "illogic" in Capitalistic America:

Most Americans do not understand Communism and fear it. The ignorant Immigration officer that processed Ivan's entry into the U. S. was shocked that Ivan confessed that he was a Communist, "and had said it without a trace of shame."

Americans are very wasteful. The rich live ostentatiously. More goods are produced than people need yet many are unable to buy what they need. Shops have too much wasted open space and waste electricity by staying lit at night even though closed. Billboards stay brilliantly lit even when the streets are deserted.

Russians read Upton Sinclair's "Jungle" while most Americans have not paid any attention to its social message because they think Upton Sinclair is a "nit wit radical". In Russia they call Sinclair a "Social Fascist".

Waitresses have to "jolly the boys" to get bigger tips. This practice makes them the same as prostitutes.

The large unemployment in America is very illogical. Factories are being operated at half capacity. Fully equipped laboratories have no scientists and outside in the street are scientists without laboratories.

Manufactured goods are made with shoddy materials and are crudely put together. There is a deliberately planned obsolescence.

Specualtion in the stock market brought disaster to the American economy. There is no stock market in Russia. If you speculate there you go to prison.- to earn money you must work and cannot have another work for you.

Private property makes the rich richer and the poor poorer. There is no private property in Russia. The people own the shops and the factories. You do not have to have private property to make things work. Even in America the Army is not private property yet soldiers do their duty; also schools and roads belong to the people and operate efficiently.

Americans pretend that they are concerned with the well being of the young and yet they let little boys wander about the streets till midnight selling newspapers; and if they are imprudent enough to be born to poor parents, they are left to go ragged and sleep six to a bed.

There are many more illustrations Lewis Browne uses thru the eyes of Ivan to demonstrate that Capitalism has failed to provide a good society. Ivan is made to say " People don't change it (in America) because homo sapiens insist on remaining saps; Capitalism breeds and sustains and thrives off stupidity." It is well to keep in mind that at the time "Oh, Say, Can You See!" was published, 1937, the depression that had started in 1929 had even worsened and become world wide. Many were convinced that Capitalism was the cause because of the lack of controls over the economy. People needed the protection of the government to enjoy a good life.

A great deal of the book, when it is not criticising the free market system, is Hollywood drama. This is not surprising since Lewis lived amidst actors, actresses and screen writers. One movie company actually bought an option on the book to make it into a movie. The political climate, which was hunting out Communists, discouraged the movie company from going ahead with the enterprise.

The drama develops when Ivan Feod'rovitch Krassnaumov is

introduced to the rich who are portrayed as largely fools, decadent, dissipated and debauched, very much in the image of the Russian aristocracy before the revolution. The only "sane" member of this group (rich because of marriage to a wealthy wife) is a scientist named Renbow, who seems to represent the thoughts of Lewis. Renbow tells Ivan that there are many misguided Americans who visit Russia for five days and then come home raving that it's the Kingdom of Heaven, but never look underneath the surface. As for himself, Renbow says that the only way a scientist in America can avoid poverty is to marry a rich wife, which he was fortunate to do.

At one of the parties of the rich Ivan meets the beautiful and sensuous Carole. She is married but since her husband usually drinks himself to a state of deep stupor, she has plenty of time to fool around. Carole and Ivan have a hot romance for about forty pages. The romance continues unabated and undiscovered until Ivan gets himself in real difficulty.

When Ivan had arrived in America, he had been befriended by a taxicab driver. The taxi driver is deeply in love but is unable to get married because of his low income. The girl he is in love with, Patricia Kelly, becomes pregnant. Patricia, 18 years old, decides to have an abortion. Ivan is shocked to learn that having an abortion performed by a physician, or anyone else for that matter, was illegal in America. It was perfectly legal in Russia and it was free. Patricia and her lover could not afford to even have an illegal abortion by a physician, and attempts to abort the pregnancy by herself. The attempt leads to her death. A book on biology which had illustrations of the female anatomy was found beside her body.

The biology book is traced to Ivan and he is charged with having committed the abortion. Here is contrasted the abusiveness and incompetence of American police with the highly trained Russian

counterpart, the American police coming out a poor second. This was a good place to end the novel. Ivan had had it with America; no real chance to do scientific research, and beautiful but unreliable mistresses. On the other hand, Dr. Lackey and the police have had enough of the Russian communist. An offer is made which Ivan cannot refuse. He is offered passage back to Russia if he departs immediately, with all charges being dropped. Even though innocent of the criminal charges, Ivan happily accepts the offer.

The book, as with Lewis Browne's other books, was an immediate success. It had to be reprinted in the very first month of its publication. The option on the book mentioned was made by Metro Goldwyn Mayer Studio. There were many later reprints, but yet its life came to a near end when the Soviet Union shocked the world in August 1939 by signing a non-aggression pact with Nazi Germany. The pact freed Germany to attack Poland, an act that precipitated World War II.

But Lewis Browne was now more in demand as a lecturer than ever. There was naturally a tremendous interest in the new European war that had flared and seemed likely to consume the world. What are the Nazi's like, people wanted to know. Public lecturers such as Lewis, who had studied history, had traveled and seen things first hand, had close ties and communications with Europeans, were ideal persons to supply the hunger for information. Unfortunately, the listeners listened but did nothing about the warnings of the impending Nazi destructiveness.

To this date, 1937, Lewis Browne has been a prolific writer author: "Stranger than Fiction"(1925; "This Believing World"(1926; "That Man Heine"(1927; "The Graphic Bible"(1928); "Since Calvary" (1933

"Blessed Spinoza"(1932): "How Odd of God"(1934;"All Things Are Possible" (1935; and "Oh, Say, Can You See!" (1937). Nine books, all highly acclaimed, in a space of eleven years! Then there was a lapse of five years before another book is published.

What went wrong? Perhaps nothing. Perhaps Lewis needed time to think; Nazism was gaining strength and Lewis was pleading for preparedness, busy with lectures and involved with Upton Sinclair and Sinclair's movement to end poverty in California. Predictably, the next book was "Something Went Wrong". But before we see what went wrong, we will tell something about two friends of Lewis, Upton Sinclair and H. G. Wells, who played an important role in Lewis's life.

CHAPTER XX

H.G. WELLS AND UPTON SINCLAIR

We can learn a great deal about Lewis Browne from the company he kept, since our friends are often mirrors of ourselves. His friends Upton Sinclair and H. G. Wells, were two writers who had made a great impact on American and European thought, literature and politics.

By the time Lewis first met H. G. Wells in the early thirties, Wells had long established himself as one of England's most popular and prolific writers. He had invented science fiction by combining his scientific wanderings to the fiction formula of the day. He wrote realistic fantasies of the brave, new scientific world to come: "The Time Machine" (1895); "The Island of Doctor Moreau" (1896); "The Invisible Man" (1897); and "Anticipations" (1901), a prophesy of a socially engineered world that led to an invitation to join the Fabian Society, a group of socialist idealists.

Agreement with most of the ideas of the Fabian Society (which also had Sidney Webb and George Bernard Shaw as members) was not the only link between Lewis and Wells. Wells books were filled with attacks on conventional marriage, demands for female equality and praise for free love, all matters that were dear to Lewis's aims. Lewis also admired the fact that though Wells had made a dramatic climb in life from a humble background, Wells always remained the lower class upstart to his detractors.

H.G. Wells was born in 1866, thirty one years before Lewis. His father was a shopkeeper and his mother had been a lady's maid prior to her marriage. Wells would have had a life of drudgery had he not won a science scholarship. He married at an early age, found life a bore and abandoned his wife and his teaching job. He did not run away



LEWIS'S HOME IN SANTA MONICA

empty handed. He ran away with one of his pupils whom he later married. He became a journalist and writer. His first novel, "The Time Machine" was an enormous success. Wells again became bored with his marriage but instead of leaving his wife as he had done in his previous marriage, he took on one mistress after another. He tried to make his actions seem virtuous by advancing the notion of 'free love' as a social ideal. Jane, his second wife, was very devoted to him and tolerated his infidelities.

Wells had two sons with Jane and fathered an illegitimate daughter, when, in 1912, he met a young writer, Rebecca West. This extra marital affair lasted ten years and produced a son, Anthony West. According to Anthony, the affair was so full of bickering that Wells would have done better had he stayed home with his wife and his two illegitimate sons. Rebecca West as well as her son Anthony went on to become famous novelists.

Although Lewis shared the 'advanced views' of Wells, it is doubtful that he practiced what he preached. This was perhaps partly because of his painful arthritic condition but most likely because of his cultural background. He was very close to his parents until his marriage to Myna, and very interested in the welfare of family members. It is interesting that Wells, sharing the same ideals, was a wild one. Two wives, two mistresses by whom he fathered children, two other mistresses of long duration with whom he quarreled more than he did with any wife, and a few short love affairs.

Wells claimed that his love affairs provided him with "the incidental refreshment in life that is necessary to a man's well being as food and rest". It is hard to reconcile this statement with Wells' description of one of his lovers, the novelist Dorothy

Richardson, as being "most interestingly hairy", and was equally unkind in his description of his other lovers.

He described them all as liars, drunks, putting on false airs and betraying him with other men. It was really only with his second wife Catherine (whom he called Jane because he disliked her given name) that he really ^{found} the romanticized woman he always sought. She was the lover who lured him away from his first wife; bore him two sons; kept his house; managed his business affairs; tolerated his philanderings and sustained him through the lowest points in his career.

There probably would not have been the close association between Wells and Lewis if they had met when Wells was a young man (assuming both were of the same age). When they did meet in the early thirties, Lewis was still a young man and Wells was in his sixties, and had simmered down in his love affairs but not in his desire for social reform. Throughout the thirties, Wells and Lewis were deeply involved in calling attention to the storm that was driving civilization on a suicidal course. Both advocated for a strong League of Nations to establish just rules for the world and to find some solution to the dangerous division between state ownership and Capitalism, and finally to deal with the menace of Nazism.

Wells continued to write during those turbulent years. He produced "The Outline of History" (1920); "The Science of Life" (1930); "The Work, Wealth and Happiness of Mankind" (1932); and in 1934, "Experiment in Autobiography". His mind was always teeming with ideas and the need to awaken mankind to the instability of the world order.

Upton Sinclair, to whom we will now devote our attention, was also considerably older than Lewis Browne when they developed their association. In the same year that Lewis Browne was born, 1897, Upton Sinclair was 19 years old and had graduated from the College of the City of New York. In spite of the age difference, at the time they met in the early 30's, they were destined to have a close relationship because of the mutuality of their political objectives. The objective was to eliminate poverty and inequality through a socialistic system that would ensure 'economic justice'. The inequitable distribution of wealth was considered as morally unacceptable as long as society included poor and homeless people. In their minds, Capitalism was to blame.

Unlike Lewis Browne who had come to America as an immigrant, Upton Sinclair was a third generation citizen, of distinguished but improvident parents. Members on his father's side had served in the war of 1812 as naval officers, sailed to Japan with Perry in the 1850's and had taken part in the battle between the Monitor and the Merrimac as officers in the Confederate Navy. On his mother's side, he could boast about an uncle, John R. Bland, founder of the United States Fidelity and Guaranty Company.

These fine ancestors did not put any money in Sinclair's pocket. While attending City College in New York Sinclair supported himself and his widowed mother by writing jokes and doing literary hack work. Then, during four years of graduate work at Columbia University, he continued to support himself and his mother by writing nearly one hundred nickel novels.

His first successful novel, "The Jungle" brought fame and fortune, but the fortune was quickly spent. The book told about the deplorable conditions in the Chicago stockyards through the life of

of Lithuanian immigrant family employed there. The main character, Jurgis Rudkus, is the only family member who is able to survive the terrible life they led. At the end of the novel, Jurgis finds hope as he finally joins the Socialist Party.

The book was intended to provide sympathy for the stockyard workers, but instead it only brought passage of food inspection laws. Upton Sinclair said at that time, "I aimed at the public's heart and by accident I hit it in the stomach". It was fortunate that the book was published, since it had been rejected by every publisher to whom it had been presented until Upton used his own funds to publish the story. Upton spent the fortune he made on the book to build Helicon Hall, a cooperative living venture that was eventually abandoned.

The economic crises of the 1930's led Lewis and Upton to join forces. Lewis assisted Upton in popularizing EPIC (End Poverty in California). The plan was to reform the economic system in California by introducing socialist solutions. Upton campaigned for the governorship of the State to carry out the plan and Lewis acted as his writer and handled the public relations. Lewis also gave speeches and persuaded many to endorse Sinclair.

Intellectuals were largely supportive of Upton Sinclair's intended reforms to re-distribute the wealth and for State ownership of the means of production. Also included in the program would be rent controls and plans for full employment. Sinclair and his followers were far more radical than even Franklin Roosevelt. When Franklin ran for ^{the} presidency against Herbert Hoover in 1932 they called Hoover 'the great glum engineer from Palo Alto' and Roosevelt 'the laughing boy of Hyde Park' and supported William Z. Foster, the

Communist Party candidate. This group of intellectuals included such notables as Theodore Dreiser, Sherwood Anderson, Erskine Caldwell, Edmund Wilson, John Dos Passos, Lincoln Steffens, Malcolm Cowley, Sidney Hook, Clifton Fadiman and Upton Sinclair. They jointly signed a letter stating "It is Capitalism which is destructive of all culture and Communism which desires to save civilization and its cultural heritage from the abyss to which the world crises is driving it!"

Lewis Browne declined to sign the letter. Although he also believed that Capitalism was ruining the world, he wanted certain freedoms such as speech and the acquisition of modest wealth to be retained. He even failed to support Norman Thomas, the Socialist candidate. Intellectuals who supported Norman Thomas included Reinhold Neibhur, Stuart Chase, Van Wyck Brooks, Alexander Woolcott, Edna St. Vincent Millay and Paul Douglas, a popular professor of economics at the University of Chicago. These intellectuals who were supporting either the Socialist or the Communist candidate were such influential writers that it is amazing that the free enterprise system has survived (although it has been drilled full of holes) and is now gathering more adherents world wide.

The intellectuals believed (and most still believe) that the United States is two nations- one of the rich and privileged and one of the poor and powerless. There were several events that crystallized this image. Notable among them was the execution of the Anarchists Sacco and Vanzetti for allegedly committing murder during a robbery in 1920.

Nicola Sacco and Bartolmeo Vanzetti, Italian immigrants and

politically anarchists, were indicted for the murders of a paymaster and a guard during the robbery in South Braintree, Mass. At the trial on July 14, 1921, a jury found them guilty. Immediately, there were world wide protests, accusing the prosecutor, Judge and jury of prejudice against the defendants because they were Anarchists. This criticism seemed to be vindicated when four years later, a condemned criminal, Celestino Maderios, supplied credible evidence that the robbery had been committed by a group known as the Morelli gang.

An appeal was made to the Massachusetts Supreme Court for the trial to be reopened. The Supreme Court had to deny the appeal since it only could do so with the consent of the trial judge. Webster Thayer, the judge, refused to give his approval. Two years later, Sacco and Vanzetti were sentenced to death and executed.

The execution and even the prison sentence could have been avoided. After the Supreme Court denied the chance for a new trial, an appeal was made to the governor to exercise his power to pardon the prisoners. Governor Fuller refused to pardon them. Fearing political repercussions, the governor formed a committee among them, of outstanding citizens, /A. Lawrence Lowell, president of Harvard University, Samuel W. Stratton, president of Massachusetts Institute of Technology. and a former judge, to review his refusal of clemency.

The committee upheld the governor's decision. The Sacco Vanzetti execution became 'a cause celebre' for the intellectuals as proof of the evils of Capitalism; the poor are powerless. In 1927 Upton Sinclair wrote a novel, "Boston" based on the case, Felix Frankfurter wrote his "The Case of Sacco and Vanzetti". The cause did not go away. Fifty years later, Katherine Ann Porter wrote

yet another indictment of the execution in her book "The Never Ending Wrong". The never ending clamor led the then governor of Massachusetts to issue a proclamation that Sacco and Vanzetti had been improperly tried. The clamor of those who disapprove of the Judicial system claiming that it only serves the rich and powerful did not stop. As for Sacco and Vanzetti, the proclamation came fifty four years and forty five days too late.

Upton Sinclair lived to see the proclamation. Lewis Browne did not, having predeceased the event, but that was not the way Upton and Lewis had planned their lives. The older Upton was supposed to go first.

CHAPTER XXI

WHO WILL WRITE UPTON SINCLAIR'S BIOGRAPHY- LEWIS BROWNE OR 'THE YOUNG UPSTART' IRVING STONE?

Being nineteen years older than Lewis Browne, Upton Sinclair naturally presumed that he would predecease Lewis Browne. Lewis, Upton's closest friend and collaborator, appeared the logical heir for the task of writing Sinclair's biography. In many conversations together, Upton assured Lewis the literary rights to the biography. A young 'upstart', Irving Stone, whose first two books showed a great deal of promise, cajoled Upton to give him a letter for the literary rights to Upton's biography.

Having second thoughts since the letter would deprive Lewis of the same promised right, Upton sent Irving Stone the following letter which tells us a great deal about Upton that we do not learn from his books:

January 26, 1949

"Mr. Irving Stone,
Van Nuys, California

My dear Irving:

I have to lay off from my work on my novel this morning and write you a long letter. The reason for it will be apparent to you in due course. I think you have a right to know the facts fully and completely.

First I am going to tell you about my wife whom I think you do not understand very well at present. She has stood by me through more than twenty-five years of many kinds of hardship for which she had no training. We have been poor nearly all the time, and often almost hopelessly in debt. That is to say, I have over extended myself again and again, and my wife has had to earn money by buying and selling real estate, preparing books for Mrs. Gartz, and in many other ways which involved the greatest strain upon her strength that she could bear. This is an old story, some of which you may have read in my books.

Some ten or fifteen years ago my wife's health broke down completely and the doctors persuaded her to have all her

AGONIAN, OCTOBER 15, 1961



UPTON SINCLAIR, 82, Pulitzer prize-winning novelist, puts arms around his happy bride, Mary Elizabeth Willis, 73, after their marriage Saturday in Claremont, Calif. The newlyweds will make their home in Monrovia, a small city near Los Angeles. (AP)

teeth taken out. It was, I am convinced, a blunder, and it has proved a calamity, for she has never been able to get dental plates to fit her. She has tried five times, spending large sums of money, and finally had to give up in despair. She cannot wear a lower plate at all; consequently she never goes out at all and only occasionally sees a friend in our home.

Some eight or nine years ago we became involved in the Eisenstein picture mess. I don't know if you know anything about

(Continued next page)

the story. I will merely say that Eisenstein hated his government and had only one idea and that was to stay in Mexico until he could get a big contract in some capitalist country. After he had lived off me for fourteen months, and we tried to bring him back to cut the picture, the United States government would not let him in. We made arrangements to have the picture cut in Moscow, but the Soviet people in New York lied to us and broke their agreements with us, and we had to bring the film back to Hollywood and have it cut ourselves. It was not our property and we felt morally obligated to protect it for the benefit of the friends whom we had persuaded to put money in it. For two or three years after that we were the target of every kind of intrigue of young Communists and pretended Communists, and left-wing art-lovers who took it as their mission in life to get the film away from us. I could write a book telling you all the stories of the various disguises under which they approached us and the web of intrigues which they spun. They did not get the film, but they managed to develop in the mind of my wife something of a complex on the subject of young left-wing intellectuals trying to get hold of her husband. In the course of my siege I had two breakdowns on health. Both times I nearly died, and I am quite sure that both times it was Craig (his wife) who saved my life.

Instead of giving her a chance to rest and get over the great strain, I plunged into the EPIC (Eliminate Poverty in California) campaign. It would take another book to tell anyone what that meant to her. It was as if she had seen me drifting over Niagara Falls. We were both quite sure that if I were elected I would be killed in one way or another, and my wife died a thousand deaths during the campaign.

I have told that story, but I have never told anyone about the two or three years subsequent to the campaign and the endless treacheries and betrayals of which we were made the victims. The tireless intrigues of the politicians to break up and destroy the EPIC movement, and to get me to endorse this and that person whom I was supposed to trust, and didn't. I was obliged to take two long motor tours to earn part of the money to pay off the debts of the campaign. Understand, for fourteen months I had earned absolutely nothing and kept four secretaries working all the time. I had \$15,000 to earn when the campaign was over, and I suppose I had to read more than a dozen letters a day from persons who scolded me for retiring to write books, and who tried to draw me into this or that political activity. My wife accompanied me on the motor trip because she was unwilling for me to take the trips alone, and as we had several break-downs and one smash-up, you can understand that she got no rest out of that. She never knew whether I was going to be mobbed at some of the lectures--all sorts of things have happened.

Immediately after the EPIC campaign my wife put up to me the question whether I wanted to be a political leader or a novelist. I faced it and decided for the latter, and I made

my wife promises accordingly, and she has a right to demand from me the long rest which she has earned, and I have promised. We have spent a long time getting our debts paid and this old ramshackle home in order so that we can be comfortable in it. Now the rest is due.

But it is a difficult matter, because people are still after us in great numbers. There are letters and telegrams every day all kinds of calls and demands. Just now there are two young intellectuals trying to get the Eisenstein film. One is a local man who wants to cut a picture; the other has come from England and talks about buying the film. We do not know anything about either, and to check up on their stories is a labor which interferes with my wife's rest and my writing. These and other persons besiege us in the old time way: that is, they get introductions, they send friends to us, they telegraph, they show up on the front porch without appointments. Other persons who cannot get in the front door climb the fence and and come to the back door. Just for example, I will tell you what happened the other day.

The publisher of the Santa "Register" and several other newspapers had been corresponding with me about an article of mine in the "American Mercury". He is ~~an~~ vehement anti-Socialist, and wrote me a lot of questions, and I finally wrote him that I hadn't time to answer them. Then he wanted to come to my home and pay me to answer his questions. I suggested that he might pay me by bringing a stenographer and putting the questionnaire in pamphlet form. So he comes, with some forty questions designed to put me in the hole. After spending two hours trying to get me to answer them the way he wanted them and not the way I wanted them, he flew into a furious rage and called me a liar and a crook, and so on. I laughed it off, and my wife, who was present, managed to smooth him down. We are now waiting to see what is to become of the notes which he carried off. It does not worry me, but it does worry my wife.

Now I come to the case of a young writer named Irving Stone. I admired your two books and you suggested that you would like to write a biography of me, and asked me for a letter giving you access to my papers after my death. I gave you the letter. Then you asked to bring a typewriter and ask me questions and take notes. I have not told my wife about giving you the letter, but I had to tell her about this latter purpose and naturally she wanted to know about you. I had told her about your experience with Charmian London, and my wife was disposed to see Charmian's side of the case, because it fitted in with her experiences of people trying to get things out of me. She asked that she might hear the interview, and I of course agreed. My life for twenty five years has been her life. Nobody could write it without including her, and she has a right to have just as much to say about it as myself. I did not tell you that she was in the next room because I had no idea of saying anything to which she would object, or that you would say anything that she was not supposed to hear.

You came and started immediately upon the subject of ^{what} ~~what~~ you called "sin"---my sins, to be exact. I have ~~none~~ that I would not

tell the world, but my wife was raised in the South and has a somewhat different code.

I had not been prepared for this line of questioning, and I tried to to change the subject. But you would not have it, and kept coming back to the question---"What about sin?" Naturally, it made my wife extremely angry. You will understand better if I tell you that a young EPIC worker whom I had helped and befriended in many ways, repaid me by writing a scandal story of me, wholly fictitious. Word came to us about it from several friends, and we said that the young man could go to the devil, and apparently he has done so. Another prominent EPIC was close to starving and my wife gave him \$50. After the campaign he used this as a basis for claiming that we had promised him a salary, and he sent a lawyer after us with his claim which hadn't the slightest basis in fact. I finally arranged to give him \$35 in order to keep from being bothered any further. I could tell you fifty stories like this, all of which played their part in my wife's attitude toward young left-wing intellectuals who come to her husband and ask for this or that.

I tried to get my wife to understand you better, and so I invited you and your wife to spend an evening with me.

Of course you could not know what the name of "Olson" means to my wife and me. I have never attacked Olson, but in order to avoid doing so I had to make a hard and fast rule never to mention his name. The little bit I will tell you here is confidential. Immediately after November, 1934, Olson set out to wreck the EPIC movement, using independent oil money to buy up many of our most capable leaders, and those whom he could not buy he drove out. He raved over the telephone to both my wife and me, declaring, "Dick Otto must go". This after I had made him state chairman instead of Dick Otto. All during Olson's campaign for the nomination it was exactly like the days of the Eisenstein picture---both my wife and I were under siege and innumerable devices were used to make it appear that I was supporting Olson. The Communists of course were supporting him, and I consented to let two Communist leaders visit my home, and immediately afterwards I learned that they had misconstrued certain statements of mine and were putting me in a political position which I was wholly unwilling to take. This again is a long story, and I can only give you a few hints. Suffice it to say that this mention of Olson to me meant to my wife that somebody was trying to get me to say something which could be carried off and quoted. I do you the honor to believe that you had no such purpose, but the fact is that you spent part of the evening with us trying to persuade me that it was my duty to support him. When my wife tried to change the subject you brushed her impatiently aside and pursued your questioning. From long and painful experience she has been forced to adopt an attitude of resistance to those who try to brush her aside.

You can now see the situation with regard to that letter I gave you. If I should die and you should present that letter, my wife would feel that I had dealt with her unfairly, and it would wound her deeply. I owe her more than I owe anybody else on earth,

and for this reason I am asking you to return the letter to me so that I may destroy it. If I die, the papers will be the property of my wife, and anyone who wants to write about me will have to make terms with her. That may seem unfortunate to you, but I believe that I am correct in my belief that my life is her life and that she has exactly a fifty percent share in it. That is true under the California community property law, and I think that it is equally true under the moral law.

Let me tell you that several years ago Lewis Browne asked me if I would like him to write a biography of me. I answered, yes, of course. (italics added). Lewis did not mention the subject again and I did not feel that it would be good taste of me to broach the subject again. When you asked for a letter I gave it to you. Subsequently Lewis told me that you had told him about it, and as I did not want him to feel hurt, I explained the circumstances and offered to give him a letter of the same sort. I am also sending by this mail to ask him to return it also, so that you will stand upon an equal footing in this matter.

I expect you to show an understanding attitude and not be hurt by this letter. I have done you the honor to tell you the exact truth, and as a biographer, this will some day be useful to you. If you ever read the full story of my experiences with a whole string of people who have abused my confidence, you will be better able to understand my wife's present attitude.

Assuming that our friendship is to continue, let it be by mail for a while until my wife has had a chance to rest, as I have promised her, and to recover from a desperate case of nervous exhaustion and what, if it were a war case, would be called shell shock. I have started this writing of what I believe will be my longest novel and what I believe will be my best. That is my real job which I sure you will be glad to have me do. If you would be interested to read a chunk of it now and then your criticisms would be of greatest ^{benefit} to me. I will be always interested to know what you are doing, and if I can help you by reading your manuscript I am at your service. You will always have my best wishes for success, and I will do anything I can to promote your work. As you know, I wrote a letter to "Time" about "Sailor on Horseback", but they did not publish it.

Sincerely,

Upton Sinclair.

It is easy to see from the letter what makes a novelist. Upton Sinclair used 2000 words to tell Irving Stone that his wife found him disreputable and therefore ^{he} should return the letter of consent regarding Sinclair's biographer to be. I believe, further, that the making of a novelist requires a certain amount of naivete.

Upton Sinclair had a big dose of naivete. Not only did he believe that if elected governor of California he could end poverty, but he also believed in occult powers; that some persons could receive messages from the dead. He voiced a great deal of displeasure with Lewis Browne when Lewis told him that Ford, a psychometrist, was a fraud.

Ford had "proved" his occult powers to Upton. In a letter to Lewis, Upton gave the following evidence:

".....you have Craig's (Upton's wife) confidence- even if you do not believe in telepathy! (This confidence was to assure Lewis that he would have access to Sinclair's papers; for the writing of Sinclair's biography.)

I was very sorry that you cut Ford off before he had quite fairly started on his experiment of psychometry.....For instance, he gave the other evening a message which purported to come from Meta, my former wife....the message contained a fact about David's private life which is known to me and Craig, but to very few others... Years ago at our tests, when McDougall was present, he added the fact that when she (Craig) was a child her father had called her "Sister Phobe". Her father had called her this name for only a short time because Craig did not like it..... And how he found out what was in the five sealed envelopes which only my wife, McDougall and I knew about, is a mystery which I am quite sure no magician in the world could explain."

What further led Upton to believe in the occult was determined by the fact that his wife, Craig, would mystify him by telling him what he would be drawing, even though he would take precautions against her observing his work. On the other hand, Lewis Browne was a realist. It was Lewis's scepticism that enabled him to write "This Believing World", how people create what they want to believe.

(Upton Sinclair lived to a ripe old age- he with his wife wrote their biography in the year of Our Lord 1986 . In it Ariel writes:

"My excitable gallant (Upton) fell in love with Norma Shearer when he saw her on the screen in Marie Antoinette. He sent her a telegram of praise; she repounded warmly, and invited us to a dinner she was planning for her Santa Monica Home.. We begged off, for we had asked Lewis Browne to come and dine with us that same evening. She suggested that we bring him with us; we did, and Lewis stole the party away from Douglas Fairbanks, Sr.. Moss Hart, and my professor by telling his rollicking stories."

CHAPTER XX

LEWIS BROWNE AND MYNA: THE GREAT ROMANCE ENDS

The family knew very little about Myna, Lewis's wife. Whenever she appeared, it was always on the arm of Lewis. Other than a smile and a few social words, she never expressed a thought or an idea. Lewis was her protector and her spokesman. All we could say about her was that she had fine features, a slender figure and wore designer clothes. She moved gracefully, very much like a "Southern Belle".

Perhaps Lewis married her because she was so much like Mary Craig Kimbrough, the Southern Belle who had married Lewis's close friend, Upton Sinclair. There were striking similarities between the two women. Both women were daughters of wealthy men, had gone to finishing schools, and were attracted to literary men who were fighting for a Cause. But there the similarity ends.

Mary, the daughter of a wealthy Mississippi plantation owner, the darling of a family of distinguished lineage, gave up Dixieland for Yankeeland; aristocratic, easy plantation life for the troubled and sometimes dangerous life of a crusader's helpmate. Myna, the daughter of a real estate tycoon, merely traded a life of boredom for an exciting travel adventure. The Southern Belle worked side by side with her Socialist husband, shared hardships and hazards, and even took her place in the picket line. She worked on her husband's manuscripts and came to know people like Lewis Browne, Lincoln Steffens, Sinclair Lewis, Jack London, Theodore Dreiser, Blasco-Ibanez, Walter Lipmann and many others. She also worried through the financially disastrous ventures with Eisenstein and film making in Mexico, through struggles to get publishers for some of the books, and through Sinclair's EPIC campaign



EDWARD G. ROBINSON (left) and Eddie Cantor seem to have gone literary, for here they are at author's dinner, given in "the bowl" of Los Angeles' best-known hotel. Their companion is Mrs. Lewis Browne, wife of the author.

for the governorship of California.

Myna too met the same great literary figures, but only as an awed spectator. She was treated as an object, a pretty doll that was on display. Not only did she not work on Lewis's manuscripts but it is even doubtful that they were even read to her. Was this separation from Lewis's intellectual life by choice or was it due to chauvinism?

In any event, what has been said thus far about the two wives is what is popularly known about them. If we take some of Lewis's letters literally, Myna was very much a participant in his activities. The following letter to Upton Sinclair suggests this:

" MYNA AND LEWIS BROWNE

Colombo April 2, 1933

Dear Upton,

From the window of this room we can look out on the Sinhalese peasants bathing in the indigo sea-but our thoughts are of you and Craig in Beverly Hills. One reason for that is that we've just received your announcement of the Fox book. Another is that we've just come down from Sabarmati in the Gujerat country, where we lived for some days in Gandhi's "Ashram"- a Sanskrit word meaning monastery. There his closest followers live in starkest simplicity, practicing celibacy, laboring from early sunrise until dark at spinning and teaching, and subsisting off a diet of curds and black bread precisely like that given their hundreds of colleagues now in prison. We went there to learn what we could of the fight for India's freedom-but stayed to tell about Upton Sinclair. For we at once discovered you were-judging by the books in the small library of the Ashram-the favorite author of these people. Naraindas (Gandhi's nephew of the Mahatma), informed us that great man had read most if not all of your works, and was intensely interested in you as a person.

We travelled 400 miles to Peona in the hope of talking with Gandhi-his followers told us to be sure to tell him what little we knew about you while in his presence-but the prison authorities absolutely refused to let us come near him. (And this despite that he had signified his eagerness to see us, and

that he is supposed, as a "State prisoner", to have the right to talk with whomever he pleases, American writers are an anathema to the English officials out here.) So we were unable to serve as self appointed intermediaries between you two. It was our one bitter disappointment on our whole journey thus far.

We are well, but very weary after our five weeks in India. It is a cruel land in which to travel- crueller even than China. And the persecution of all radicals here is indescribable.

We're on our way to Palestine, where we know we shall feel more at home. And then Europe-especially Germany-for another shot of heartbreak.

We expect to be home early in June-I am giving a course at U.C.L.A. on the art of writing this summer- and shall try to see you and Craig as soon as possible, to learn how you survived the quake and the post-Fox tornado.

Until then,

Love,

Myna and Lewis

.....
This correspondence as well as other letters written by Lewis to his friends seem to indicate that Myna was an interested and close companion to Lewis on his frequent arduous foreign travel. Lewis and Myna seldom stayed in the luxurious hotels of London, Paris or Rome for any long period of time and only when they were exhausted from their long journeys. Their travels in Europe, Asia and Africa were mostly in areas that were seldom visited by tourists. As far as we know, Myna was always emotionally inspired by these adventures-learning about the world.

Then what went wrong with this apparently idyllic marriage of a beautiful Jewish princess and a celebrated author? Neither Lewis nor Myna ever mentioned to any family member that there was anything other than love and devotion between them. The first and only discussion of the end of the romance came in the following letter:

LEWIS BROWNE

January 27, 1941

Dear Rebecca^C_A:

I do not know when this letter will reach you, but

I do hope it finds you in improved health. I have some startling new's to report- Myna and I have divorced this week. I alone am directly responsible, and for a reason not easy to explain. The fact is that I have tired of marriage because I have felt that it has increasingly interfered with my work. So long as Myna and I were deeply in love-and that lasted for fully eight years-we did not notice how different were our fundamental interests. But during the past two years the cleavage grew more and more apparent. Myna wanted a normal social life, and I preferred to sit at my desk day and night. She was a sport, and never complained, but I could see-and so could you when you were here last winter-that she was not as happy as she deserved to be. I tried hard to change my ways, but never succeeded.

Finally, about six or eight months ago, I came to the conclusion that both of us would be happier if we got a fresh start. Myna is wholly fitted for marriage, and should have no difficulty in finding someone who would be more appreciative of her capacity as a hostess and a social leader. As for me, all I want is to be alone.

We are parting in sadness and deep friendship. She is asking for no alimony and is going to live with her parents. She leaves for New York on Friday, and will stay there a few weeks to see friends and try to get over the natural pain of parting. I have to go there in March, but she expects to return here then. She will phone Pauline on her way East, and I wish you would forward this letter to Chicago so that Pauline will know in advance.

Finally, I wish you would explain the situation to Mother. I am not writing to her about it because I do not want her companion to break the news. When will you be returning to Portland? I wish I had time to go there but my radio program makes that impossible. So I leave that job of explaining to you.

I trust you to understand my conduct, and not to blame me too much. As for Myna, I know you will continue to think of her as one of the loveliest creatures on earth. She made me ecstatically happy for many years, and only my miserable disposition and cranky passion for work prevented her from keeping me happy forever.

Love to all at home,

Yours,

Lewis.

.....
We will never know if the above letter was the whole story. Certainly Myna was very marriageable- she married

Sanford Lowengart, a financial tycoon, the minute the divorce became final (in 1942, California law was that divorce decrees became final after a period of one year). Lewis's public response to the news was 'she was a good wife- I hope she will find happiness for the rest of her life'.

But what about Lewis's life- was something going wrong? He was unhappy with his writing- nothing that he produced after "This Believing World" had won the same acclaim. They all sold very well and established his reputation as a solid literary figure, but were not distinguished enough to earn him the coveted Pulitzer or Nobel prizes that his literary friends had won. Politically, liberals were in a mess and even his health was beginning to deteriorate further. Is it any wonder that the book he was now writing would be titled "Something Went Wrong"?

CHAPTER XXI//

"SOMETHING WENT WRONG" (1942) evil times

Nothing was going right. Socialism, as practiced in the Soviet Union, had turned into a tyranny that exceeded that of the Czars. Myna was lost. Japan had crippled the U.S. Naval ships with its attack on Pearl Harbor. It also attacked the Phillipines and Hong Kong.

Matters were not any better in Europe. Russia, which had freed Hitler to attack Poland in the non aggression pact of 1939, and had seized East Poland, attacked Finland and taken the Baltic States, was now being itself being attacked by Hitler. Three million axis troops, mostly Germans, had invaded the Soviet Union. Russia was struggling for its very existence at Stalingrad.

The 'enlightened' world, which presumably had learned about the evils of war from World War I, was now engaged in an even more disastrous war. Not only were the military being killed, but civilians as well. The Nazis were killing Jews, political opponents, the sick, the retarded and Gypsies. On top of all this, the physical affliction which Lewis had endured for so many years, had worsened. Fifteen years of stooping had pushed his stomach down into his intestines. Lewis had to exercise constantly and take rest periods. He wore a hard leather corset day and night. The pain in his spine and ribs was often unberable. It was a wonder that he was able to write "Something Went Wrong", a summation of modern history.

People hungered to understand what had gone wrong with all the wonderful aspirations for a peaceful and prosperous world. The book fulfilled some of this need. Published in early January, 1942, it had to be reprinted in the same month and again in June, August and December to satisfy the need for copies. The book's success was due not only to



LEWIS BROWNE AND SINCLAIR LEWIS
DEBATING WORLD AFFAIRS

Lewis Browne's clear style, but to some new insights as to what had happened from the revolution of 1776 to Hitler's counter revolution.

The American Revolution of 1776, according to Lewis, was not the signing of the Declaration of Independence, but the date of the 8th of March, 1776, when "in the midst of a small crowd of gaping onlookers, a pale, sober-eyed inventor started up a new machine to pump water out of the mine near Birmingham, England. He was a certain James Watt, age 40, tall, stoop-shouldered, hair prematurely grey; and his contraption was an iron monster that ate fire, belched smoke and pumped like hell".

It was a revolution in man's way of working. Until the coming of the steam engine, work was done by man's brawn and tamed beasts. All the strain and sweat could never produce the steady supply of food for the ever growing world population, let alone fair clothing and shelter. Society was shabby and existence was harsh because there was not enough goods to go around. There were other astounding inventions in the same century, but their main source of motive power had still been brawn until Watt's invention. Lewis poses the question in his book as to whether we are now free or is it only that we have the means to be free?

England learned to use the new machines fastest, and became rich and powerful. Yet sorry as life may have been in England before the coming of the Machine, immediately thereafter, it probably grew, for most of the populace, even sorrier. A new class of 'slaves' was begun and it was not the Capitalist's fault. The Machine was not to blame. It was the prevailing state of mind in the world that was to blame. The millowner, for example, was not supposed to be a philanthropist. He was a businessman, and his first duty was to keep his

charges busy. They contracted to empty the orphanages of children as young as seven years old, hired them at the mill and kept them at work twelve to fifteen hours a day. In return he fed them with scraps of watery porridge, and gave them shelter in sheds where they slept three and four to a bunk. Moreover, he was legally free to hold them on such terms until they grew to the age of twenty-one.

Child labor was taken for granted as was slavery. Since the sugar that was consumed, the tobacco that was smoked, the rum, tea and coffee that was drunk, and most of the spices that were relished, were produced by slaves, one would hardly be expected to protest either slavery or child labor. Even the slaves accepted what they considered their fate. Tommy Clarke, aged eleven, testified to a Parliamentary Committee in 1833:

" I go to the factory a little before six in the morning, sometimes at five, and work till nine at night.....I earn four shillings (\$1.00) a week, but my brother helps me. I don't give him anything. If it was not my brother, I'd have to pay him a shilling a week."

Not every one was pleased with conditions, but just wishing that there would be no poor would not make poverty pass away. Robert Owen, a cotton industrialist in Manchester in 1813 was more than just a dreamer. He bought one of the largest mills in Great Britain that employed some 2000 workers of whom 500 were young children. The millhands were the terror of the town, always stealing, getting drunk, and brawling. Their minds were dull, their bodies were filthy and their spirits were morose.

Robert Owens was convinced that people were not born vicious, but were made so by their environment. There was not much he could do about wages and remain competitive, but he could accomplish much in other directions. He renovated the mills, improved the housing,

opened a store that sold good merchandise at practically cost and established a school for the children of the workers. The school taught not only reading and writing, but also how to have happy minds in a clean and healthy body.

The experiment was a huge success. The educated children had a great effect on their parents. When Owen published a book on his educational theories in 1813, John Quincy Adams, then the American Ambassador to London, sent copies of the book to the governors of all the states of the Union.

Having been encouraged by the success at his mill, Robert Owen conceived a plan that would save the anticipated thousands upon thousands of willing workers that would lose their employment by the introduction of machinery that displaced the need for human labor. The plan was to collect the unemployed in small colonies, give them land and machinery, and then leave them to provide for their own needs.

The essential part of the plan was that the colonies be run as a collective enterprise. The members were to work side by side in the fields and shops, live together in one group of buildings, eat at a common table. Life would be so idyllic that before long even the employed would want to join them. No more would there be rich and poor and the whole earth would eventually become a vast cooperative enterprise.

There was a great deal of public support for Owen's plan until some noticed that Owen had planned for all kinds of buildings but church buildings seemed to be missing. What about religion, he was asked? Perhaps foolishly, he agreed to tell them. He hired a large hall and when it was filled, he said:

"My friends, I tell you that the fundamental notions of

every religion have made man....a weak, imbecile animal, a furious bigot, a fanatic, a miserable hypocrite. And should these qualities be carried into Paradise itself, a Paradise would no longer be found!"

That finished him with the pietists who had been the chief pleaders for the poor and with all other respectable people. Eventually, Owen's movement acquired a name. It pointed to the belief that the sole way to end the woes of the world was through social rather than individual individual action. Thus, the name "Socialism" evolved.

Robert Owens prediction of continued mass unemployment as the result of the introduction of labor saving machinery was not fulfilled. Gradually, the demand for manufactured goods began to grow faster and faster. By 1822, in Britain, new factories had to be erected, deeper shafts to be sunk in the mines and more ships to be built to carry the extra merchandise. Individualism seemed the guarantor of prosperity!

The new prosperity renewed the attention of the world to a book that had been written in 1776, the very year that James Watt had installed the first steam engine, and by another Scotsman, Adam Smith. The now still famous book was called "The Wealth of Nations". Adam Smith was a distinguished professor of moral philosophy. Some economic scholars began to adopt his ideas and to develop a science of economics. (Lewis Browne was opposed to the ideas of individualism and dismissed the book as being only an "apology" for capitalism).

It was not only the academic scholars who were delighted with the theories expressed in the "Wealth of Nations", but also the majority of mill owners. They were getting opposition from those that wanted socialism and from the landed gentry who favored retaining the feudal system. Adopting the theories of Adam Smith which were supported by

scholars of unimpeachable integrity, they were able to say that what they were doing was not alone well for themselves, but also good for all mankind.

In reality, the business man was not a true believer in the free enterprise system espoused by Adam Smith. The free enterprise system meant free trade, a free market that permitted supply and demand to determine prices. The role of government was to be limited to providing for the defense, protecting the individual's person and property, providing a stable currency and acting as an umpire to see that the rules of free competition were fairly played. It was not "Laissez Faire" (translated as "let 'er go"). Further, merchants strove to stifle free competition by making alliances to control prices, raise duties on imported goods which competed with their manufacture and attempted to create monopolies. Merchants were the greatest profiteers from the free enterprise system and yet its greatest enemies.

And ever since the idea of the the free enterprise system has been introduced, the struggle to keep it free continues. Even Adam Smith, the professor of moral philosophy at Glasgow University, found himself helpless to support free enterprise when he entered government service. His exposition of 'the invisible hand' of self interest that results in benefitting all of society, though not necessarily intended, was not implemented by him. His government role was as commissioner of customs and of salt duties for Scotland in 1777. Not only were the tariffs and duties onerous, but there is no evidence that Adam Smith even proposed their elimination while he held office. A possible explanation is that he feared for his position if he challenged the vested interests.

In spite of the misgivings and expectations of the socialists, capitalism was beginning to accomplish astonishing results. As one writer wrote in 1830: "Two centuries ago, not one person in a thousand wore stockings; one century ago, not one person in five hundred wore them; now not one person in a thousand is without them!" This was also true of shoes, clothing, even of books and pens. Men began to be judged by their worth rather than their birth. And there was a surge of religious liberalism, for after all, if a man had a right to profit as he pleased, he also had a right to worship as he pleased, or even to be an atheist and not worship at all.

But all that glitters is not gold. Smoke and cinders from the new factories literally buried such towns as Glasgow, Liverpool, Birmingham, Newcastle, London and many others. Nevertheless, machines multiplied, goods increased and Britain 'prospered' though slums grew bigger every day.

The black life from the smoke spread across Europe and into the United States. Before 1830 there was no large scale industry in the States because there wasn't sufficient wealth to buy the machinery and build the plants, and there was not the cheap labor necessary to run the factories, and more importantly, there was plenty of free land for those who wanted to farm.

And the black life also progressed slowly in Italy and Germany because of the political bickering that had the countries so divided that businesses had a hard time getting started let alone flourish. The lordly rulers in those countries did not like anything new. They loved to quote their idol, Prince Metternich, who used to say: "I detest even every New Year's day because it is new!" In regions farther to the East, Austria-Hungary, Russia and Turkey, the aristocrats were

so well entrenched that industrialism had no chance at all to develop

So England was able to maintain the lead, and new machines were invented. George Stephenson developed a sound locomotive and the news spread around the world. Even Russia succumbed to what was called the "iron samovar." And something new was added. Railways were such huge undertakings that they required investors rather than partners. People could share in the ownership of industry without bothering with its operation. For their money, they could get an engraved certificate and sit back to collect dividends or sell the certificate and buy another. Bonds and shares were called "securities", a very comforting word. A person living in America could make himself a part owner of a railway in Germany, a tea plantation in Ceylon or a textile plant in Poland.

The transactions were made through an institution called the stock exchange and the greatest activity was in England where capital was the most abundant in the world. The boom in the prices of securities rocketed to the sky and then S M A S H !

The collapse came in 1847, probably started by rumors that there was fraud in connection with some of the railway companies and everyone rushed to cash in their shares. Instead of finding buyers they found mostly sellers like themselves. Capital dried up, forcing mills and mines and foundaries to shut down, throwing thousands out of work. The bad news spread rapidly by telegraph wire and swiftly the banks in Paris, Amsterdam, Berlin, even St. Petersburg, began to close their doors.

A YOUNG GERMAN PHILOSOPHER FROM BELGIUM, WHERE HE WAS LIVING JUST THEN AS A POLITICAL REFUGEE, WATCHED THE CRASH. HIS NAME WAS KARL MARX! HE WROTE:

"Commerce is at a standstill, the markets are glutted,

products keep piling up, hard cash and credit are gone, factories are closed...liquidation follows upon liquidation, bankruptcy upon bankruptcy....The industrial gallop.... after breakneck leaps, ends where it began- in the ditch."

The workers wanted a revolution, even in England. The population of England had soared with the coming of the machine and many had become town laborers. Laborers had always been heavy breeders, but / former most of their offspring had died at birth or soon thereafter. Industrialism had created great wealth and some had filtered down to advance medicine. Plagues such as cholera, smallpox and scurvy had been nearly wiped off and the ships that had sailed off with factory goods came back laden with agriculture products and meat.

By multiplying so rapidly, the large supply of labor kept wages low and the same time, by consuming so much goods, prices for goods went higher. But from a tame villager, the worker became town folk and began to look at the world and their condition. Schools were still few (one child out of thirty learned to read and write) and the Church gave little comfort. The best place to be after work was at the local pub where he could get drunk and feel like a lord.

But some workers sought relief from the drudgery of their daily life. They discovered the pamphlets published by Robert Owen and others of his kind. Little printing shops in different towns were putting out pamphlets on "rights of labor", "crimes of capital" and the virtues of "Socialism".

From these tracts they learned how to fight the world. Robert Owen was persuaded to lead a movement to establish a union and by 1833 he had more than a million members enrolled in one Grand National Consolidated Trades Union. The workers also began to set up cooperative stores in factory towns. Just as conditions were beginning to improve, came the collapse of the economy referred to

previously (1848). Workers took jobs for any pay and the unions crumbled. Workers even began to sack the cities, burn factories and plunder fine homes. It took the Duke of Wellington and the troops called out by Parliament to suppress the outbreaks.

But now labor leaders realized that violence alone was not productive. The workers had to get the right to vote and control Parliament. Only the rich had a right to vote (to vote, the male householder must have a dwelling that had a rental value of at least ten pounds which was such a steep sum that only 5% of males qualified. People threatened, signed petitions to make manhood suffrage universal but nothing could be accomplished.

It was different on the continent. In France and Germany and other lands, the financial collapse in 1848 left not only the workers filled with anger, but the burghers as well. They joined forces to topple thrones all over the place. The revolution did not last long, and in six months the old regimes were back in business.

On the surface it appears that the failure was due to the fact that the peasants, who were the bulk of the people, supported the rulers and the revolutionists had hardly stormed the first battlement when they began to quarrel among themselves. The Burghers wanted to abolish feudalism but discovered that the workers wanted more- they wanted to abolish Capitalism as well!

Hostility toward Capitalism on the continent had started even before the collapse of 1848. In 1817 (the same year that Robert Owen had sounded off in England) a Frenchman named Claude Henri Saint-Simon proposed that all means of production should be owned by the State, and their management be in the hands of artists, scientists and technicians. That started a movement and a number of rival movements appeared. The movements attracted the eccentrics. Books,

pamphlets and journals were published. Fashionable salons were hired for endless debates.

Fortunately for mankind, there always seems to be a point when things reach bottom and the only direction left is for things to start going up again (other than remaining bad). This time the upward rise was assisted by a miracle: Gold had been discovered in California. California began to yield \$50,000,000 worth of gold each year and the country went wild with enterprise.

Instead of the country importing machinery, it started to make it itself. Patents began to be issued at the rate of forty a week (in 1831 an official of the United States Patent Office had urged that it be closed because "small prospects remains of further inventions"). Stockbrokers moved from trading under a tree on Wall Street into grand offices equipped with gilded cuspidors.

The boom was on. English, French and German capitalists reached out across the ocean to invest in the growing economy, and the boom began to spread to Europe. By 1855 English exports grew to double of what they were in 1850. Even the Belgians who had carpets, laces, crystals, fine linens and coal and iron began to share in the prosperity. Finally, growth came to the Germans, the Austrians and the Italians.

It was the "Golden Age" for the middle classes. Their new found wealth set them off on a spending spree. They cluttered their dwellings with monstrous statuary, gross paintings and tapestries. Whatever was bigger and more gilded was better. It was something that the nobility was guilty of but had outgrown. If the nobility had outgrown this ostentation, there was hope that the bourgeoisie would do so.

But the bourgeoisie was also making great achievements.

Feudalism was finished. The state was converted from an agency of restraint to a guarantor of liberty. Women could earn their support outside the home which nearly cracked the age old tyranny of male over female, and the stage was set for the eventual establishment of universal education. Even Karl Marx was forced to admit that "The Bourgeoisie, during its reign of scarce one hundred years, has brought forth more massive and more colossal creative forces than have all the preceding generations put together."

It was not all Karl Marx said. He also said that while they were great in bringing forth forces, they didn't have the means to control them. "The crashes of 1816, 1825, 1837 and 1847 would happen again. It was inevitable." And ten years later, in 1857, it appears that Karl Marx was right. In the summer of 1857 a Trust Company in Cincinnati folded up from debts. It wasn't much of a disaster but it started a run on the banks which spread across the land and over the ocean.

The banks had loaned out so much money that when all the depositors began to demand their money, the banks had to close their doors. And frantic people began to dump their shares. Karl Marx was elated.

Karl Marx appeared to be a strange character; his clothes were always threadbare, and he was disagreeable whenever anyone disagreed with him. Maybe it was because he was mixed spiritually; born a Jew, baptized a Christian, and became an atheist. His stomach was weak and he suffered from boils, but his mind was fertile with ideas.

Capitalism had a fatal flaw, he argued. The sole aim of Capitalism is to increase profits, and therefore there is a constant effort to reduce costs. Labor can be made to work more for less pay but there is a limit: if they are driven too hard they will either die or rebel

When capitalists discover that they cannot get more from their workers, they buy more machinery. Now they can produce more goods but workers have been thrown out of jobs and have less money to buy goods. Even the workers who have been displaced by the new machinery and find new jobs have less money, since in their eagerness to work, they usually accept jobs at lower pay. More and more goods and proportionately fewer people to buy them. Breakdown in the system was inevitable according to Marx.

The ups and downs could not continue. Everytime there was a bankruptcy the big capitalist would buy a plant at a bargain price. Eventually, all the wealth would be in fewer and fewer hands and the wealthy would combine to stop competing and become monopolists. They would put a halt to the free enterprise system, regulate production and stabilize prices- profits would be guaranteed!

Even that would not last. Accumulation of wealth at one pole would be matched by "accumulation of hunger, hardship, slavery, ignorance, brutality and mental degradation at the other." But by that time, the oppressed, who lived in packs in the towns, the proletarians, would be joined by the bankrupt class. War would break out between the owners and the owned, and the owners would be swallowed by the owned.

Only the masses would remain, private property would be liquidated and with it would go economic anarchy, social tyranny and the twisted gospel of religion. And this ultimate democracy would bring forth- Communism!

Karl Marx called himself a communist and not a socialist. He felt that socialists like Robert Owen was guided by his heart while he was guided by his head- scientific thought. The task of philosophers had been to interpret the world, and now he thought it was time that they worked to change it. Deported from Paris because of his active radicalism, he moved to Brussels. There he met another radical German named Friedrich Engels, and they drew up a manifesto calling for world revolution- "The Communist Manifesto".

The "Manifesto" was ten thousand words and ended with : "The Proletarians have nothing to lose but their chains. They have a World to win. Workers of all countries, Unite!" Hardly had the words reached the printer in December, 1847 when some workers did unite. They threw up barricades in the streets of Paris and cried, "Vive La Revolution!" The revolution quickly collapsed. Marx left for Germany and here too he was put to flight. He was now forced to flee to England where the bourgeoisie that he attacked had made the country the world's stronghold of liberalism, and there he knew he would be safe!

Revolutions did occur later but not the kind envisioned by Marx. In the U.S., the northern industrialists, who were recovering from the panic of 1857, were asking Congress to come to their aid by building high tariff walls to keep out cheap merchandise; to lower immigration bars to bring in cheap labor; to increase subsidies to exporters; more generous loans to extend the railroads; to establish a national currency and to free blacks so that they could have a little more money to purchase the manufactured goods produced in the North. The agricultural slave states of the South, who had been able to control the votes in Congress, felt they were going to lose control, and decided that their interests were so radically different from that of the North, that they would secede from the Union.

The Northerners needed the South for its capacity to produce raw materials and as consumers of the manufactured goods. War broke out to prevent the attempted secession. The North boomed with the war and enabled the Northerners to put their entire economic program on the nations law books: Congress built towering tariff walls; legalized coolie labor; reformed the banking system; made the public treasury available to lobbies; and turned black men into customers.

Great things began to happen in the industrial North. An iron track was laid to the Pacific, bringing with it farmers and miners; silver and gold were discovered in Nevada, copper in Michigan and iron deposits around Lake Superior.

It was different in Germany. The money people, the bourgeoisie, desired the German states to be united into one nation. Otto von Bismarck was prime minister of Prussia. He did not dissappoint the bourgeoisie. First he got the support of Austria to get the Duchies of Schleswig and Holstein, then forced Austria to agree to Prussian control of northern Germany, and in 1870 he welcomed a war with France which gave him an opportunity to secure the rest of the land. Within six years, the kingdoms, duchies and city states, were made into one empire. Now there could be a free flow of commerce and a uniform conscript army.

Bismarck's policy was that of blood and iron. The one billion dollar fine he had imposed on France helped the industrial expansion. There was not much laissez-faire and labor was controlled but cared for against sickness and unemployment. Bismarck was a benevolent despot, which pleased the German capitalists as it brought economic stability.

And industrialism grew among the nations. With the coming of electric power (Faraday in 1831 made a primitive dynamo, Werner Siemens developed a practical one, Nikola Tesla invented the alternator and finally Edison produced light and power) and the gasoline engine, it seemed to have no bounds. But the herding of workers continued and grew to great proportions. As cities grew in population, tenement areas and factory slums multiplied, not only in European cities, but in Osaka, Johannesburg, in Calcutta and in Madrid.

The problem appeared to be that the wealthy had created monopolies

which prevented the wealth from spreading, so the cry went out to "bust the trusts". In 1889 states began to pass laws against combination and in 1890 Congress itself passed "The Anti Trust Act". The biggest trust, the Standard Oil Company, was sued under the new laws and was dissolved.

But combinations were not stopped; capitalists combined in "pools" trade associations, state licensing of occupations such as law, medicine and even barbering, and governmental agencies were set up to control the industries. Business men could now produce goods in abundance, but who was there able to buy all that was produced?

The solution was to find foreign markets. In Britain, Benjamin Disraeli, a Jew, joined the Tories; and when the very common folk were enfranchised, the Tories were elected overwhelmingly over the Liberals. With the Tories in control and Disraeli in control of the Tories, the Empire was reborn.

Britain bought shares in the Suez Canal Company, proclaimed Britain's queen Empress of India, and spread to Burma, Malaysia, the coast of China, Cyprus, Fiji, New Guinea, Egypt, Kenya, the Boer Republics and on and on. Imperialism paid off because it created a market for British goods and opened up new sources of raw materials. Though not everyone was able to prosper from the new wealth, the national wealth of Great Britain began to grow at the rate of nearly a billion dollars a year.

Not only Britain, but other nations began to make grabs for new markets. A great deal of it was in the guise of helping the natives; in the language of the times: "The superior races have the duty of civilizing the inferior ones". Even the Russians got into the act. For three hundred years they had been expanding westward into Poland, northward to

the Arctic, southward to the Caspian and eastward to the Pacific. Now they set about to claim control any area which could be said to be Slavic in population. They stirred up sedition and war by the Bulgarians, the Bosnians, the Moldavians, the Czechs, the Croats, the Slovaks and the Serbs.

The United States was not napping. Armed ships were sent to open up Japan. The venture succeeded in opening up Japan to world trade but the result was not what was anticipated. The white man did not go in; the yellow man came out! In a little more than one generation the Japanese learned to do many things a little better. They began to sell more than they could be sold.

Now Japan learned that to manufacture goods one had to have mineral resources and Japan lacked these as much as it lacked arable land to feed its population that had leaped fifteen million in one generation. To solve the problem, the first Japanese gunboats sailed forth to open up the Island of Formosa, exactly twenty-one years after the first American gunboats had come to open up Japan. From Formosa, then to the Islands, then to Korea and even got as far as China.

The occupation of China worried the Russians, French and Germans. Japan was "advised" to retreat but was allowed to keep the Islands she had snatched from China. And other nations began to scramble for areas with natural resources to control and colonize.

By the time a new Kaiser, Wilhelm II, came to the throne (1888) Germany, there wasn't much more territory to be taken. France's possessions

were three times as much as Germany's and the British had twelve times more. Wilhelm was determined to pursue expansion, forcing Bismarck, who was considered too conservative, to resign as Chancellor. It boded ill for mankind that so many nations wanted to become empires

and desirable land was limited. Competition arose and nations began to team up against each other. Sooner or later someone was going to go too far and war would result.

By the beginning of the twentieth century every country felt threatened and began to arm itself to the teeth. The armament industry flourished. At the same time there was a great cry for peace. For more than thirty years after 1871 there had not been a major war. All sorts of international organizations for peace were formed. The ancient Olympic meets (the last one was in 394 A.D.) was revived on a world series scale in 1896. Behind it all was industry- the world had to be kept clear and open for the flow of goods. Even Alfred Nobel, the Swede who had made a vast fortune in armaments, began to support the peace movement.

But as each peace movement failed to receive an accord among the nations, the arms race increased. In an age when there was the greatest amount of freedom the world had seen and the masses were securing economic well being, a very dark cloud was forming. "Something was going wrong". Some pacifists, according to Lewis Browne, saw that it was warmongering that was at fault and that warmongering had an economic cause. These pacifists were the socialists!

And these socialists, followers of Karl Marx, had grown to number over four million in Germany by 1912, a third of the electorate. And the number had grown around the world, even though the brand of socialism that was followed may have differed greatly from that of Marx. The reason that socialists differed was that much of what Marx had predicted would inevitably happen, just didn't. The rich didn't get fewer and richer and the poor did not get larger and poorer, so that the inequality would get too monstrous to endure. The majority of the people were never better off.

Perhaps even Karl Marx may have realized that his "scientific deductions" about what was going to happen could have exceptions. Shortly before he died, he made a speech in which he hedged his bets:

"There exist countries like America, England and Holland, where workers may well be able to attain their ends by peaceful means."

This thought was echoed by a number of intellectuals (among them Lewis Browne, Upton Sinclair, H. G. Wells). Some of these intellectuals formed the Fabian Society, to urge a more realistic approach to economic change than a revolution. Fabianism had its counterpart in Germany called "Revisionism", and in France called "Possibilism".

The departure from Marx's teaching reached many lands, with one exception- Russia! Perhaps the principle reason was that industrialism did not reach Russia until the 1890's and succeeding years saw deplorable conditions developing. To the Russians, Marx seemed right. In 1905, two Marxists, Lenin in Moscow and Trotsky in St. Petersburg, started a revolution that erupted into mutiny, pillage, arson and murder everywhere, but soon the revolutionists argued among themselves and the Tsar's forces put out the mad fire.

The socialists now split into extreme and moderate factions. The moderates got into politics, to make reform through the legislatures. The extremists wanted to foment war, since they felt that the sooner it came, the sooner there would be a revolution by the proleteriat.

The extremists were right: the First World War came in 1918. Most people had believed that war would not come because they thought that the tremendous arming that was taking place in the nations was making war too terrible to be possible. The straw that broke the camel's back was the shooting of the Archduke Ferdinand on June 28th, 1914- St. Vitus day. Ferdinand, the heir to the Austrian-Hungarian throne was on a state

visit to the newly acquired province of Bosnia. As he arrived in the small town called Sarajevo, a conspirator named Gravilo Prinstip shot the Archduke, to avenge Serbia's wrong. Nineteen million fell dead as a consequence of that murder.

The deed caused Austrians to make demands upon Serbia, causing Serbia and her "big brother" Russia to mobilize, which caused Germany to rush to Austria's side, which caused France to join up with Russia, which caused Germany to invade Belgium to get at France, which caused Great Britain to join up with France and Russia. Then Turkey, Japan, Portugal, Italy, Rumania, Bulgaria, Liberia, and finally the United States to get into the act. All over the world, men dressed up in uniforms and went out to kill each other.

After the war came revolution. Kerensky, a lawyer, was put at the head in Russia, ^{but} the continued fighting which was causing famine to spread, led to the rise of the Bolsheviks under Lenin. The Bolshevik party did not include more than a quarter of one percent of the Russian population yet its power was sufficient to make Lenin head of Russia. Lenin reasoned that the masses would not accept communism unless they were forced to do so. Following Marx's doctrines, he set out to create a dictatorship for (not of) the proletariat.

Lenin, himself, was not a proletarian. Neither were Trotsky, Zinoviev, Kamenev or Bucharin. They were university men. Even Stalin, who put many to death, was a product of a seminary. It was as Karl Marx had prophesized seventy years earlier:

"....when the class struggle nears the decisive hour....a portion of the bourgeois intellectuals will go over to the proletariat...and lay the foundation for its sway! "

A halt to the war was called by Lenin. Then followed a confiscation of of all the private business enertprises, expropriation of all the estates and their distribution to the people to be held as

common property. Women were given social and political equality with men. The Orthodox church was disestablished and racial prejudice was prohibited.

Opposition came from within and without Russia. Regiments of German, British, French, Czech, Polish, Rumanian, Japanese and even American troops, came to crush the Bolsheviks, but they survived. But even after the victory, economic conditions began to worsen and food was becoming more and more scarce. When the Russian saw that no profit was to be made by hard labor, he let things rot. More violence did not work.

In 1921 the Bolsheviks let in a little free enterprise and the economy immediately began to perk up. But it was not enough. The Tsar's war and the civil war that followed left the shops empty and the entire industrial plant lay in ruins. Russia needed outside help and the only way to get it was to revolutionize the whole world. But Bolshevism did not spread then.

And after the world war the allies got together to change the map of Europe "so that they would never be challenged in the future." The changes were a mess: more sovereign states were created; Poland was allowed to include regions inhabited primarily by Ukrainians, Lithuanians and Jews; Czechoslovakia was made to include minorities of Germans, Hungarians and other Slavics; and an attempted dismantling of Germany.

Since Germany was accused of full responsibility for starting the war and causing the consequent losses, she was forced to make the following reparations by The Treaty of Versailles:

- Surrender 15% of all arable land;
- 10% of industrial plants;
- 12% of livestock;
- 60% of iron ore;
- 20% of coal reserve;
- 70% of zinc reserve;
- Hand over her colonies;
- Wipe out her navy;
- Munition plants to remain under Allied control;

Pay five billion dollars by May 1, 1921.

The world demobilized but did not demilitarize; the world was not made safe for democracy. Italy was impoverished by the war and did not share in the spoils. The disaffection led to the rise of Fascism under Benito Mussolini, the son of a village Marxist. He first wanted to imitate Lenin and made himself an absolute dictator. He smashed the trade unions, warned the church to stay out of politics, muzzled the organs of communication, and set up "the corporate state". Unlike in Russia, the rich were to keep their property and the poor to keep their place, but the state would have the first claim on all the profits. Fascism spread to other countries.

The great gainer from the world war was the United States. The battered nations of Europe now had to do the buying and borrowing. Not only did foreign trade boom, but domestic as well. The chief factor in the domestic boom was the explosion of the automobile industry, started by Henry Ford. By 1929 the total output of automobiles reached five million cars. Nearly every family had an automobile and mass production reached other industries.

Wages did not keep up with the supply of goods produced, but a new method was found to buy goods- buy on credit and pay by installments- and almost everybody did. People even began to buy funerals on the installment plan. Credit spread everywhere- even Germany received credit to renovate her factories.

Things were great in every Capitalist land- there was more interest in the Dow Jones averages than in baseball scores. Some people speculated in the market, others in mining, and still others in real estate. People even mortgaged their homes and borrowed on their insurance to "play the market". (It was during this period that I ran into my cousin Moses Rahmey on a street in New York City. He was delirious with

joy. The shares of Radio Corporation which he had paid \$50 a share had leaped to \$549!).

Stokes continued to rise during the summer of 1929. Morgan, Rockefeller, Vanderbilt, Astor, Whitney- millionaire "insiders" continued to buy and the masses followed. There were breaks in the rise in September and early October, but they were dismissed as "technical adjustments". Then on October 29, 1929, it happened! Stocks in the millions were dumped. Nearly everyone wanted to sell but buyers were scarce. The American economy began to collapse and took Europe with it. Governmental action to help the economy, though well intentioned, did further harm.

Through the work of economist Milton Friedman (published in his monumental book " Monetary History of the United States") we now know that the serious governmental action that turned a small correction into an avalanche was the doing of the Federal Reserve Bank which tightened the flow of money when it should have been loosened. Congress got into the act of knocking the economy down by passing the Smoot Hawley Tariff Act, again with good intentions.

The Smoot Hawley Tariff Act was the most destructive trade bill in history. The stock market crash in 1929 came in the midst of debate in Congress over the tariff. Congress had spent the year adding item after item to the protection list. In mid 1930 the Smoot Hawley Tariff Act became law with the highest tariffs in the nations history. It wasn't with Capitalism that something had gone wrong as Lewis Browne and others believed, but the obstacles that hindered its operation that was wrong.

The depression did not spread to Russia. When Lenin died in 1924, seven years after the revolution, his mantle fell on Stalin. There was an expectation that it would fall on Trotsky but the Communist party thought otherwise. Stalin differed from the other Bolshevik leaders

in that he did not believe that a world wide communist revolution was at hand; the Capitalistic world was not ready. If the revolutionary economy was to prevail, it would have to be worked out first within the Soviet Union.

Stalin believed that free enterprise was not the way. It was beginning to work in the Soviet Union, but it would not work for long. His plan was to plan everything in advance: the economy, the culture and all life. Seven hundred experts brought up the first "Five Year Plan" (1928). The way capital was to be provided for the plan was that each worker was to subscribe a week's wages. There was dissent from those who had benefited from the free enterprise policy. Many farmers in the Ukraine burnt their crops and slaughtered their cattle rather than turn them over to the collectives. Though famine swept the grainlands and hunger returned to the cities, the plan went on.

A propaganda campaign to get workers to work with all their energies took hold. The "Five Year Plan" was finished in four. But industries had filled their quotas (and overfilled) with goods of the poorest quality. Newly built factories began to crumble, but there was much industrial progress. A new "Five Year Plan" was introduced and again the Soviet masses sweated.

It was now 1932 and while everywhere else there was despair and unemployment mounting (at the depth of the depression in America 25% of the working force was unemployed and breadlines were blocks long in the cities). In the Soviet Union there were more jobs than hands and the economy appeared to be booming. Some intellectuals and active humanitarians went to Russia to see what was happening and came back ecstatic. Their reports were swallowed as gospel truths by a large part of the public. Economic planning seemed the panacea to cure the economic ills.

People began to ask themselves; if the communists can do it, why can't we? They began to be less sure that the the principles of Adam Smith could work. They did not want to destroy Capitalism which had worked so well until the collapse in 1929, but to exercise control over it. England passed the "Marketing Acts"; France nationalized banks and some industries; Scandinavian countries supported cooperative movements; in Spain, a revolutionary government overthrew the monarchy and announced that it was now "a workers Republic".

In the United States, the democratic party set out to establish a "New Deal". Someone was needed with the persuasive powers of Stalin and Franklin Delano Roosevelt was there. In a strong voice that had a ringing assurance, he told millions over the radio:

"The only thing we have to fear is fear itself-nameless unreasoning, unjustified terror.....This great nation will endure as it has endured, and will revive and prosper..... The people of the United States have not failed....it is the rulers of the exchange of mankind's goods who have failed through their own stubbornness and their own incompetence.Their efforts have been cast in the pattern of an outworn tradition....they have no vision, and where there is no vision the people perish.....-...".

To cure unemployment (there were about 15 million without jobs), legislation was passed under Roosevelt's leadership to:

Set millions of people to work draining swamps, building roads, painting murals, giving concerts, writing and hundreds of other makeshift projects;

Extended loans to farmers and paid them subsidies not to raise crops in order to raise farm prices;

Made labor stronger, set a minimum wage and prohibited the employment of children;

Attempted to patch up the banking system and to restrain stock speculation.

Franklin Delano Roosevelt had established a "New Deal", the effects from which the nation has yet to recover. He accomplished this new deal (destroying much of the free enterprise system that had made

the world richer in goods beyond anyone's dreams) by arousing public opinion to the extent that it scared the legislature, the Judiciary, and moved the center of power from Congress to the presidency. The aim was to soak the rich to feed the poor.

The depression was temporarily checked but there was a failure to restore even a partial prosperity. Lewis Browne believed that Roosevelt's problem was that he did not know where he was going. He wanted to revive Capitalism and at the same time reform it. This could lead only to confusion: the farmer, who had been a capitalist, was taught by Roosevelt to become corrupt. The government showed the farmer that if he produced less, he would profit more. It also showed him that he did not need to worry about the law of supply and demand: he could produce an over supply of a product and the government would give him a fixed price for it and then store it until it rotted. The farmer was actually paid not to grow wheat, cotton and to slaughter his brood animals. The "New Deal" to create abundance went to every effort to enforce scarcity!

While most of the world was striving for peace and progress, something else was happening in Germany. The Germans had a high culture and had been taught they deserved the highest place among the nations of the world. The defeat in World War I and the failures that had resulted from it depressed the country and made the hostile elements belligerent. The depression of 1929 was felt more deeply in Germany than in other capitalist countries. The Germans did not have any reserve assets to tide them over.

The festering anger and hopelessness, the desire for power and revenge, were ideally suited for the emergence of a tyrannical dictator. Adolf Hitler took over. He told the people that it was not their fault that they were failures; it was because they had been cheated, robbed

and betrayed. It was what they wanted to believe. He also told them — that enemies were in their own midst and were conspiring against them: Jews, Jesuits, Marxists and Freemasons. In particular, the Jews, who held high positions in the academic world, the arts and sciences, and had ill gotten wealth.

— Hitler tried to turn the clock back from what had started in the 18th Century; the trend of civilization toward reason and a wider grant of freedom. Only the State, he believed, had a right to do what it pleased. It must be totalitarian. It must also make the country pure and that meant that there should be no mixing of blood types from the different races.

The world misjudged Hitler. When he came to power in 1933, it was thought that he would be like Mussolini, a buffoon. As he set the industrial machine in motion to manufacture arms, it seemed that there was neither the means or the will to stop him. In Germany, the capitalist and the socialists were too involved with each other to join forces to deal with Hitler. The rulers of Britain and France hoped to see Hitler arm to invade Russia and were not too unhappy to halt the rearming. Hitler dashed their hopes; instead of attacking Russia he made a pact with it. Russia would supply him with food and fuel if he would march against Britain and France!

The pact gave Hitler the chance to march all over Europe. It was a different march than the Napoleonic march. In Poland, Napoleon abolished serfdom; Hitler introduced forced labor. Napoleon tore down ghetto walls Hitler set them up. Napoleon killed soldiers in battle; Hitler had non combatants killed by the millions.

— "Something Went Wrong" ends with the defeat of Hitler and with the seventh generation after the invention of the Machine getting together

to create a new earth since now they knew better. But Lewis Browne remained a sceptic, and asks, "did it?"

CHAPTER XXIV

THE END OF THE BEGINNING: "THE WISDOM OF ISRAEL" (1945)

Lewis Browne had started his life's career as a Rabbi. His work as an author relied heavily upon his understanding of religious beliefs. It was not hard to fortell that his last books would be a compilation of the source of his knowledge: the wisdom of Israel and the world's great scriptures: so his books were nam

One of his later letters to his mother, written in July of 1942, tells us how he was now faring without Myna.

"Dear Mother:

Did you know that I had to register for the draft last February? I was still under 45 then. And today I had to appear for my physical examination. You can of course guess what the doctor said when he saw my spine. Yes, he classified me "4 F" which is about as low in the scale as as he could go.

I was sorry, for had he classified me as "1B"--that is, limited ability--I could probably have been commissioned a major by the War Department, and put to work lecturing all the time to the troops. But the army is scared of taking fellows with ailments of any sort, because we are liable to demand permanent hospitalization when we get older. Incidentally, the doctor said that except for my inability to do acrobatics or parachute-jumping, I'm as fit as a good fiddle. Judging by my blood pressure, digestion, chest expansion, and general muscular condition, I could pass for 30 years of age. And I must say that I don't feel over 30. But so far as the army is concerned, I might as well be 75.

Life goes on quietly for me. I'm doing occasional lectures for the Army now, but am resting and taking sun baths most of the time. I'd like to start a new book, but cannot decide on a subject. The war excitement makes it exceedingly difficult to settle down to sustained literary work. As a matter of fact, I've started three different books in the last month, but have given them up after writng a couple of pages on each of them. All my friends who are writers seem to be experiencing the same difficulty. Luckily, I have no family to support, or I would probably have to start writing for the movies, or take to ditch digging, or go to work in the shipyards. As it is, I can afford to wait until an inspiration comes to me. In any case, I shall have my regular lecture work to do from September on.

It has been very warm here lately, and I have enjoyed working in the garden. My hands are calloused as a farmer's and I am brown to the waist.

I have a nice negro woman who comes every morning to clean the house and make my breakfast and lunch. If I'm not invited out to dinner--I have a lot of friends, needless to say--I go to the Brown Derby or some restaurant in Beverly Hills and usually run into somebody with whom to eat and perhaps go to a movie. Or else I return home and do some reading or write letters. It is a pleasant life--aff alle yiddishe kinder gezaagt. If only the war news were better, I'd have nothing to complain about.

Now please write me about yourself. I was happy to learn from Rebecca that you have a pleasant companion, and also an upstairs tenant. Please look after yourself.

Love,
Lewis "

It was only a few short weeks after this letter was written that a fresh inspiration hit Lewis's mind: to break fresh ground in the writing of anthology that "would plow a furrow through the entire field of the Wisdom of Israel." The material was vast but Lewis believed that the Wisdom is to be found primarily in three books of the bible: Proverbs, Job and Ecclesiastes.

These three books appealed to Lewis because of their reality and the absence of mysticism and metaphysics in them. Their primary interest was in man and his well being while he was here on earth and not in heaven. He used them as the standard for his selections from other sources. This explains why he devoted so much space to Jewish philosophical writings, notably the ideas of a rationalist like Maimonides and a heretic like Spinoza.

Having decided what he would include as Wisdom, Lewis also had to determine what was to be included by the word "Israel". Lewis concluded that he would use "Israel" in the sense of being a cultural tradition. On this basis, he would exclude a person

such as Karl Marx. Though Karl Marx was born a Jew, as far as his cultural background is concerned, Marx was no more Jewish than his Gentile collaborator, Friedrich Engels.

Lewis Browne did not mean to indicate that the Wisdom he would report was only the result of a Jewish heritage. He points out that Jews have been learners as well as teachers throughout their wanderings. They learned from the Egyptians, the Caanites, the Babylonians, the Greeks, the Parthians, the Romans, the Arabs, and every other people good or ill fortune brought them in contact with.

It was this mix with other cultures that produced a continuing growth in the Wisdom of Israel. Lewis Browne sums up his thoughts about the mixing of the Jews:

"A wave of reaction has been mounting in the world, and if it is allowed to run its course, there can be no doubting what it will do to the Jews. It will not destroy them physically. Waves of hate has swept over them again and again, yet no one has ever been able to do that. On the contrary, when worst afflicted they have always proved themselves least vulnerable. It is precisely then that they have clung to life with the fiercest stubbornness. There seems to be but one way to kill Jews, and that is with kindness. Let them be, and they cease to be: this is the clear teaching of history."

Lewis Browne also indicated that history showed that though persecution has never destroyed the Jews physically, it made them close their ranks, and "lock themselves tight in a fastness of the mind...they became a people of shriveled wisdom." Not only do the Jews lose when this happens, but so does the rest of the world. "Much as they take from their neighbors, they give even more. In the short time of peace that the Jew had with the rise of Alexandrian civilization, Philo Judaeus, being free then to learn from the Greeks, promptly elaborated what he learned, gave it new form and content, and passed on a body of teaching which became basic in the early Christian church.

Lewis Browne believed that the identity of the Jews as a separate people would disappear when they are accepted as brethern and not merely discriminated against. When that happens in the unseen future, it will be when all men would be accepted as brethern by each other, and the Jewish mission on earth will have been accomplished.

(Note: Published in 1945 by Random House, the book has been reprinted many times. Finally, in 1982, Random House declared that it would not reprint the book after its inventory is exhausted and gave the publishing rights back to the author.)

Thanks to the efforts and dedication of Rebecca Browne to preserve the books, letters, and manuscripts of her brother Lewis, copyrights were renewed. A respected publisher (who has published the work of Nobel Laureate Elie Weisel) has contracted to republish "The Wisdom of Israel" in late 1987.)

(Note: "The Wisdom of Israel" has a wonderful section on Yiddish humor which is full of wisdom. A sample:

"To illustrate the truth that no man can sin for himself Rabbi Simon ben Yohai said: 'A number of men were seated in a boat, and one of them took a tool and began boring a hole beneath him. His comrades exclaimed: 'What are you doing there?'

'He replied; 'What concern is it of yours? Am I not boring a hole beneath my own seat?'

They replied, 'Surely it is our business, for the water will swamp the boat and all of us in it.'")

CHAPTER XXIV

THE FINAL BOOK: "THE WORLD'S GREAT SCRIPTURES" (1946)

The last book Lewis Browne would write, "The World's Great Scriptures" at the age of 49, was dedicated to Upton Sinclair with the inscription "To a Deeply Religious Man and a Very Dear Friend." The designation of Upton Sinclair, a well known agnostic, as being deeply religious, applied to Lewis as well. Both believed that the truly religious man was one who loved all mankind and that God had no favorites.

Through this anthology, "The World's Great Scriptures," Lewis attempted to gather all that seems to be most vital in the world's holy books. What he felt was needed was an awareness of the kinship of all religions. The Golden Rule is in the scriptures of all the major religions:

Brahmanism: "This is the sum of duty: Do naught unto others which would cause you pain if done to you."

Buddhism: "Hurt not others in ways that you yourself would find hurtful."

Confucianism: "Is there one maxim which ought to be acted upon throughout one's whole life? Surely it is the maxim of loving-kindness; do not unto others what you would not have them do unto you."

Taoism: "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss."

Zoroastrianism: "That nature alone is good which refrains from doing unto another whatsoever is not good for itself."

Judaism: "What is hateful to you, do not to your fellowmen. That is the entire Law; all the rest is commentary."

Christianity: "All things whatsoever ye would that men should do to you, do ye even so to them: for this the Law and the Prophets."

Islam: "No one of you is a believer until he desires for his brother that which he desires for himself."

Lewis points out that there is no real difference in the meaning of these eight quotations. They typify the various ethical systems and it is right that they should receive the attention given them in the book. "Charity" is not the whole of any religion; each has also its "faith" and "hope." But "charity", Lewis says, is the greatest of the three elements because it is the common denominator among all religions. In that sense, if no other, and properly dominates his collection of the World's Great Scriptures.

In spite of the similarities in all the religions, each has contributed something unique. Judaism, even though it is numerically a very minor faith today (barely a half of one percent of the world's population) is one of the most important for being basic to Islam and Christianity. It was the first to clearly state that God demands not only ritual piety but righteous conduct. The doctrine was not new, as we know from the earlier Egyptian Hymns to Aton, but never was it so stressed.

In contrast to Judaism, ^{Christianity} is the faith of over nine hundred million people (Jews about fourteen million), over thirty percent of the human population. It was built around an obscure Jewish Prophet named Jeshu (later Jesus) who was believed by his peasant followers to be the long awaited prophet who would usher in the Kingdom of Heaven. What was unique about Christianity was its concentration on the poor who are called blessed and told that they shall inherit the earth. And so it goes with other religions, each adding a new emphasis.

Since this is a story of the Life and Times of Lewis Browne, what was going on in America? After World War II, the United Nations charter was signed in San Francisco (June 26, 1945) by fifty nations. Communist regimes supported by Soviet troops took power in most of Eastern Europe including Soviet occupied East Germany. Fear of further Soviet expansion

led to the formation of Nato. Communist forces in China forced out the the Kuomintang and proclaimed the Peoples Republic of China. India and Pakistan became independent dominions and riots took hundreds of of thousands of lives. The United Nations approved the Partition of Palestine which led to an ever continuing war between the new Israel State and the arabs. Korea was divided by American and Soviet forces.

This was the world as seen by Lewis Browne. He did not live to see the thaw in Soviet American relations which took place after Stalin's death in 1953, but he would have guessed that the "cold war" would go on for decades. But he did live to see millions in the world living at a standard the world had never known.

Lewis had ended his book "Something Went Wrong" with the following:

"Six generations had failed to perceive that the Machine was a new thing under the sun, and that, if it was to serve them as as it could and should, they must create a new earth.

But then came that seventh generation, and it knew better.

Or did it?"

Now we are several generations later and still we have not learned how to create the new world. People are using religion to foment hate and massacre. The growth of scientific knowledge is being used to create a better world and the production of weapons to destroy it. Our path can be compared to "an automobile driving through a tunnel at excessive speed, slamming back and forth from one side of the tunnel to the other."

Do we see the light at the end of the tunnel?