6-1948

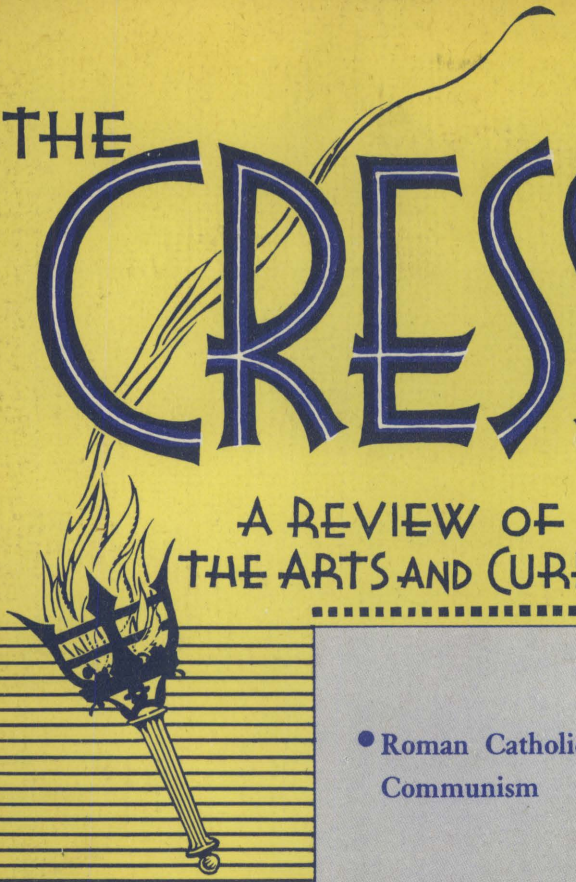
The Cresset (Vol. XI, No. 8)

International Walther League

JUNE 1948

THE CRESSET

A REVIEW OF LITERATURE, THE ARTS AND CURRENT AFFAIRS



- Roman Catholics and Communism
- Oratory in Oregon
  By Thomas Coates
- The President Studies Higher Education
  By Gould Wickey

VOL. XI NO. 8

THIRTY-FIVE CENTS

THE CRESSET

IN THE JUNE CRESSET:

THE CRESSET is published monthly except August by the Walther League. Publication office: 425 South 4th Street, Minneapolis 15, Minnesota. Editorial office: 875 North Dearborn Street, Chicago 10, Illinois. Entered as second class matter November 9, 1940, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Subscription rates: Domestic—One-year, $3.00; two-year, $5.50; three-year, $8.00. Canadian—Same as domestic if paid in United States funds; if paid in Canadian funds, add 10% for exchange and 15 cents service charge on each check or money order. Foreign—$3.25 per year in United States funds. Single copy, 35 cents.

THE CRESSET

VOLUME 11 JUNE 1948 NUMBER 8

Notes and Comment

BY THE EDITORS

Three Ancient Prayers for Our Time

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength: by the might of Thy Spirit lift us, we pray Thee, to Thy presence where we may be still and know that Thou art God; through Jesus Christ, our Lord.

(From the Book of Common Prayer)

We most earnestly beseech Thee, O Thou Lover of mankind, to bless all Thy people, the flocks of Thy fold. Send down into our hearts the peace of heaven, and grant us also the peace of this life. Give life to the souls of all of us, and let no deadly sin prevail against us, or any of Thy people. Deliver all who are in trouble, for Thou art our God who settest the captives free; who givest hope to the hopeless, and help to the helpless; who liftest up the fallen; and who art the haven of the shipwrecked. Give Thy pity, pardon, and refreshment to every Christian soul whether in affliction or error; preserve us in our pilgrimage through this life from hurt and danger; and grant that we may end our lives as Christians, well pleasing to Thee and free from sin, and that we may have our portion and lot with all Thy saints; through Jesus Christ, our Lord.

(From the Liturgy of St. Mark)

O Lord, support us all the day long of this troublous life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of

life is over, and our work is done. Then, in Thy mercy, grant us a safe lodging, and a holy rest, and peace at last; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

(From the Sarum Missal)

Revolution of the Spirit

SOME years ago, Nicholas Berdyaev, recently deceased distinguished Russian writer, published a significant little book titled *The End of Our Time.* In this book, Berdyaev set forth the thesis that the crisis of civilization which we are witnessing marks the end of an era of modern history which began with the Renaissance.

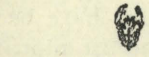
Eighteenth century Rationalism, nineteenth century Positivism and Socialism, twentieth century Marxism are, he says, the logical outcome of philosophic ideas expressed by some scholars and writers of the Renaissance. These ideas have resulted in the negation of the spiritual nature of man and in emphasis on the development of the natural man. The consequence is a thoroughly materialistic world in which neither men nor nations live according to ethical standards of conduct. Berdyaev believes that after a period of turmoil and upheaval will come what he calls "the New Middle Ages." There will be a revolution of the spirit, and men will build a political and economic society dominated by principles of justice consequent upon "the seeking of the Kingdom of God and His justice."

For a time, after the war, it seemed as though Berdyaev's predicted revolution of the spirit was on. General Douglas MacArthur had proclaimed to the world in his speech at the surrender ceremony in Tokyo Bay, "A new era is upon us. Even the lesson of victory brings with it profound concern, both for our future security and the survival of civilization. The problem basically is theological and involves a spiritual recrudescense and improvement of human character. . . . It must be of the spirit if we are to save the flesh." The fact is that since the close of the war there has been an almost unparalleled profusion of religious books, some of outstanding value

Yet we question whether the revolution of the spirit is on. We question whether we are moving in the direction of Berdyaev's promised "New Middle Ages." While President Hutchins of Chicago proclaims to the world, "The crisis of our age is chiefly a spiritual one," President Conant of Harvard declares, "It is because

we have failed to assimilate science into our western culture that so many feel spiritually lost in our modern world."

In any case, the "New Middle Ages" have not arrived. Indeed, men are everywhere witnessing turmoil and upheaval. But that turmoil and upheaval is basically the struggle between the flesh and the spirit, the struggle of Christianity with paganism, the struggle of the Christ with Satan and sin. And that struggle will terminate only when time becomes timelessness.



God and National Destinies

As a nation we are at present in a peculiar frame of mind. Harold Laski, British economist and Labor Party leader, speaking in St. Louis recently declared:

> A wave of hysteria is sweeping this country. The people here are beginning to see ghosts and have nightmares.
>
> Never since V-E Day in any part of Europe have I heard such talk of war as I have in two successive days in the United States. Americans seem to agree that war is inevitable. It's only a matter of time.

One of the reasons for our national fright is that we are failing as a people to live up to our motto: "In God We Trust." Many of us actually believe that since we are the richest and most powerful nation under the sun, our money and our might can do anything. We are trying out the money angle in the Marshall Plan. If that does not work we shall do it with the might of our arms. We forget that neither will accomplish any lasting good without the will and blessing of God.

It was Benjamin Franklin who once said:

> I am growing old, and the longer I live the more proofs I find that God rules the destinies of men. In Holy Scriptures we are told, "If the Lord does not build the house, those that build it, build it in vain." This I firmly believe as I also believe that without His help we will fail in erecting this political building, just as sure as the builders of the Tower of Babel failed in their enterprise.

It would be well for us as a people to take these words to heart. Without God we cannot win regardless of all our money or might. Without God we shall simply rush into another war. And, as Harold Laski also said in the speech quoted from above: "We can't afford a third world war. It means utter destruction."

What's Right With America

Yes, there are some things right with our country. Since the close of the war we have made huge loans to Great Britain and

extended generous credit to France. We have since the close of the war carried the main burden of allaying famine in war-torn lands. We have only a few months ago appropriated billions for European recovery. We kept our promise and granted independence to the Philippines. We agreed to turn over to a properly constituted international authority our monopoly of atomic energy. We alone of the major powers got through the war without conscription of labor or any major infringement on free speech, free press and assemblage. We have rehabilitated Japanese-Americans on the West Coast. We have made progress in our regard for human rights, even in the South.

We are not saying this in the spirit of boastful pride. There are innumerable things wrong with America. There are many things going on before our eyes and within our hearing which make every respectable American citizen blush. There are mountains of sins committed every day in our land which pierce the heavens and cry for revenge. For all that is wrong with America we need to repent in sackcloth and ashes.

But we are tired of reading Soviet propaganda which notes only our failings. We are tired of those caustic sneers made by Americans who see only flaws on the American scene and invariably close their pinkish jeremiads in a minor key. There are things in our land for which every American should be humbly thankful. Decoration Day in May and Flag Day in June remind us of what is right with America.

Roman Catholics and Communism

EVER since the Communist-inspired uprising at Bogotá, Colombia, rumors have been rife of more Communist plottings in the lands "south of the border." How much of these are actual and how strong the Communists are in the southern part of this hemisphere, time alone will tell.

What strikes us as ominous in the picture is this that in all these countries, as in Italy, Spain, and even France, where we find the largest Communist contingents in the western part of the world, the Roman Catholic Church is by far the dominant church. It is not our purpose here to draw any conclusions from this factor or to pass any judgments on that Church. We do, however, want to ask a few questions that seem to be pertinent.

Why, in Italy, where the Roman Catholic Church has been in full power for centuries—a land

only superficially touched by the Protestant Reformation—where the education of the people from the elementary schools to the universities has been under the control of the hierarchy, why does Italy have so strong a Communist Party?

Why, in Spain, where the Roman Catholic Church has been in the saddle through the centuries, is there a Fascist state under Franco?

Why, in France, where the same control has been exercised by the same Church, is there such internal dissension and so strong a Communist Party, and such tensions, that an explosion may be expected at any time?

Why, in the South and Central American countries, which the Roman Catholic bishops as late as 1942 claimed as Roman Catholic territories and not proper mission areas for Protestants, are conditions also such as to appear to be breeding grounds for Communism?

Are these conditions prevalent because the Roman Church has failed to teach the people under her care? Or has the Church aligned itself with the vested interests in these countries in disregard of the rights of the common people so that they have lost confidence in their spiritual leaders?

It seems to us that not only Protestants but many American Catholics would be interested in the answers to these questions.

Roman Catholics and Religious Freedom

IN CONNECTION with the previous article, it is interesting to note that there are many Roman Catholics who are deeply concerned when Protestants in Roman Catholic countries are deprived of their religious rights. A recent *Christian Century* issue brought the news that the Danish *Catholic Weekly* severely criticized the destruction of Protestant churches in Spain by Catholic mobs. The editorial said: "We hope to hear a condemnation from ecclesiastical quarters in Spain of what has taken place." In the same vein a Roman Catholic parish paper in France, reflecting the concern of French Catholics, wrote: "It is time we realized that if men are to live together in communities, any attack on freedom of conscience or on the normal exercise of conscience is an attack on the universality of men, and therefore affects us very personally. . . . For the Protestants in Spain we claim the opportunity not only to keep their children away from Catholic religious instruction, but to receive a religious education in accordance with their convictions."

The more voices like these are raised within the Roman Catholic Church in the world, the less will be the developments of tensions between that Church and Protestantism.

The Bridal Month

JUNE—the month of weddings. This year also many troths will be plighted in this month. They will be joyous occasions for the betrothed, their families, and friends. Yet many of these weddings—"for better for worse, for richer for poorer . . . till death us do part"—will, as our national statistics amply testify, not last. Why not? What are the reasons for the breaking up of so many marriages that start out with much promise? Of the reasons that might be mentioned, we shall point out one.

Years ago we attended a wedding at which an incident occurred that left a deep impression on us. We were standing in the line that had formed to congratulate the happy pair. We heard one person after the other extend best wishes. The expressions were much the same:

"Happy Days!"

"God bless you both!"

"Lots of happiness to the two of you!"

Now and then one of the guests tried to be facetious, and added: "May all your troubles be little ones. Ha! Ha!"

Immediately in front of us was the aged, white-haired pastor who had tied the knot earlier in the evening. When he approached the bridal couple, his face broke out in a warm smile, as he wished them lifelong happiness. Then he said: "God give you both a large measure of patience with each other."

It struck us as the most thoughtful of all the wishes we heard that day—"much patience with each other."

Is it not the lack of mutual patience and forbearance that underlies most marital unhappiness? The unwillingness to give and take during the period of adjustment that must follow if any wedding is to endure; it is this that results in nagging wives, critical and overbearing husbands, and only too often leads to a divorce under the name of "incompatibility." Or if not to divorce, then to a life of unhappiness. Often only a little patience and forbearance is required to cure incipient trouble, but it is not exercised until what was at first a little rift opens up into a chasm of tragedy.

We think of the story told about Thomas Carlyle. One evening as he sat at his desk writing,

he was disturbed by his wife's heavy breathing in the next room. He called out impatiently:

"Don't breathe so heavily. You are annoying me very much!"

There was no reply, but presently the breathing became less and less audible. Then he heard nothing more. The silence struck him as odd. He arose and walked into his wife's room. There she lay, in her bed—dead!

Tears and good resolutions are of no avail after it is too late.

Would it not be well, if hereafter, at weddings, we wished our young relatives and friends that marry—"Lots of happiness and a large measure of patience with each other!"

The  PILGRIM

"All the trumpets sounded for him on the other side." —PILGRIM'S PROGRESS

BY JOHN STRIETELMEIER

Dear Pilgrim:

IT HAS taken me some time to get around to answering your letter, chiefly because what you said is largely unanswerable. You spoke of crime and punishment, of sin and retribution. If we are to be the generation upon which the ends of the world come, then there is little to be said except to echo the words of Eli: "It is the Lord. Let him do what seemeth him good."

I doubt that any of us would ask outright that the avenging stroke should fall. And yet, somehow, I wonder whether most of us are not just a little anxious to have it fall and get it over with. If, as it seems to me you suggest, retribution is inevitable, then there is not much point in wishing it delayed for if it should not fall upon us it will fall upon our children and there are few who would not rather take the blow themselves than have it come upon their children. Certainly our whole generation here in the United States seems to be waiting for something to happen. A great many writers have undertaken to examine and explain the very real and very deeply rooted "guilt complex" which has come upon us as a people in recent years. There seems to be a rather general feeling that we have, up to now, gotten away with something that no one can get by with indefinitely.

It is hard to say, of course, to what extent this feeling of guilt reflects a consciousness of having done wrong. This statement, perhaps, sounds paradoxical but it seems to be quite true that people can have restless consciences without any specific awareness of having done wrong. Quite often, the mere realization that things are not going quite as one might wish them to go will make one feel that somewhere in his life there is something which demands correcting and has not been corrected.

I hesitate to suggest that some such sort of thing may be what is bothering us now. To suggest such a possibility is to open oneself to the charge of trying to rationalize our sins and make transgression something else than transgression. I shall suggest it, however, if only to point up a fact of which, I think, we too often lose sight.

As nations go, the United States is quite young. There are certain dangers in drawing parallels between the life of a nation and the life of an individual but I shall risk the dangers in the hope of throwing a little more light on our problems. As a young nation, we have in the past displayed both the good qualities and the less desirable qualities of the young. We have exercised the privilege of the young in rebelling against the old established order. We have demanded and have obtained the right to run our affairs to our own liking and, too often, we have been a bit brazen in letting the rest of the world know that we considered the whole lot of them a bunch of hopeless old fuddy-duddies. We have, as a people, been idealistic, not in a realistic sense but on the beautifully impractical level which is reserved for the very young and the very old.

Like most young people, we have seen most disputes as clear-cut cases of right and wrong. We have been generous with advice and, often, petulant when our advice was not acted upon. We have flexed our muscles and bellowed our challenge to the rest of the world to match us in strength and resources, forgetting that we were young and unwearied by centuries of confronting the problems of the world.

We have understood the old world and its point of view as little as most children understand their parents and their parents' point of view. Lacking an understanding of the Old World and its problems, we have seen it as a decrepit, cynical old rake staggering along from one war to the next, wars which to us seemed senseless and wholly unnecessary and served only to underline the fact that what the whole world needed most of all was to adopt the American way of doing things one hundred per cent.

All that has changed these past few years. Despite all of our idealistic denunciations of war as an instrument of policy, we have twice within one generation become embroiled in war. (We still refuse to admit that we went to war. Any number of people still want to make it that we were tricked into war.) And after each war, we found ourselves more deeply involved in problems which we stoutly maintained were

none of our concern. We found ourselves in the position of the adolescent expert whose parents and uncles and aunts ganged up on him and said: "Here, bright boy, you've been telling us our mistakes for a long time. Now let's see what you can do about this mess."

And now we come to the part that hurts. One would have to play rather free with the truth to say that the world has been any better run since we took over. Deep down, we are all of us beginning to suspect that we have been rather inept in much that we have done. Worse still, we are not very sure that we have any idea of what can or should be done. Worst of all, we find ourselves slipping a little more each day into the very faults that we used to criticize so roundly in the older nations. We find that we have made mistakes—serious mistakes—and it hurts our pride to admit that we have made mistakes because all along we had been thinking, with the charming naïveté of youth, that we couldn't be wrong.

As I say, it is dangerous to carry the analogy between nations and individuals too far. But if there is any validity in the analogy so far, perhaps we can go one step farther now and suggest what would happen to an individual, or a nation, once he first becomes aware of the fact that there is a considerable difference between observing life and living it. Certainly there is a strong tendency for these unpleasant brushes with reality to develop a sense of frustration. Once one has decided that a given course of action must produce a certain result, it comes as somewhat of a jolt to discover that the theory doesn't work out in practice. Once one has failed often enough, he begins to wonder what is wrong; whether there is not something, perhaps, in his own life or way of thinking that prevents him from getting the results he wants. This is very different from a true sense of guilt. The person who feels truly guilty wants cleansing. This feeling which I have suggested as the possible source of our unrest does not want cleansing. It wants the obstacles to its success removed. If some sort of punishment will even the score and remove the obstacle, then let the punishment come. In other words, we are not worried about our having sinned. We are worried about having been jinxed.

If that is our attitude, then it seems to me that that attitude itself is an evidence of adolescent thinking. It is the easy answer which puts the blame somewhere else than on ourselves. It is tied in with the adolescent idea that an apology or a penalty can com-

pensate for any offense and that the offended party is then bound by the rule of the game to go on as though nothing had happened.

Our great hope is that somehow we may develop a true sense of guilt, a restless awareness of the fact that we are failing to find happiness for ourselves or to bring happiness to the world because we have been following the wrong road. But that sort of awareness does not come overnight and it does not come without pain. And to that awareness we shall have to add maturity. We shall have to learn the gentle art of patience by which the mature mind sometimes accepts the expedient thing in order not to destroy the possibility of achieving the ideal. Patience will come much easier to us once we become truly aware of our dependence upon the patience of God.

This must seem a very long and involved answer to your letter. The point that I have been trying to lead up to is this, that without in any way attempting to soften the harsh outlines of the picture you painted, I would like to add as a kind of footnote that what you foresee is not necessarily inevitable, that the God who brought us with patience and pity through the rebellious years of our individual adolescence will surely show the same patience and pity toward us as an adolescent nation. Our great danger is that we will attempt to prolong our adolescence beyond all conscionable length and finally have to be caught up short and forced to look the realities of this world and the world of the spirit in the face. We shall have to accept the fact that hereafter we will not be able to plead immaturity and that we shall have to take responsibility, not for missteps that bring jinxes upon us, but for sins that will either be forgiven or avenged.

I have been assured by a great many people that the hope that we shall attain to such maturity is a faint and illusory hope. Perhaps it is, but quite often young people mature very rapidly when they suddenly have thrust upon them problems usually reserved for people of more mature years. And to give up that hope is to embrace its fearful alternative, the spectre of a cataclysm greater than any that man has yet experienced. It may be, as it seems to me you suggested, that we have already gone too far and that we no longer are faced with alternatives but with an inevitable fact. If that is true, then the only bright spot in the whole picture is the promise of our Lord that our strength will be such as our days may demand. And, finally, there is no more satisfying picture of the future.

J

Oratory in Oregon

By THOMAS COATES

STARS may have fallen on Alabama, but in May, 1948, presidential candidates fell on Oregon, and Oregonians are still not quite sure what struck them. Oregonians are a proud people—proud of their glorious history and their exciting future; proud of their mighty ocean and their vast wheat fields; proud of their snow-capped mountains and their majestic forests; proud of their beautiful, rose-bowered metropolis of Portland and their ultra-modern capitol at Salem; proud of the rushing Columbia and the placid Willamette, joining at last for a final surge to the sea. But even the proudest Oregonian could scarcely have envisioned his native state as the battle ground of the political titans, as the cynosure of the nation's eyes, as the key to the political destiny of the republic.

Not that Oregonians feel themselves unworthy of this distinction. They are simply surprised that it could actually happen in this imperfect world, in which true worth so often goes unrecognized.

And we are altogether sure that *no one*—Oregonians or anyone else—ever expected to see Thomas E. Dewey gnawing a dinosaur bone or Harold Stassen writing his name in his own blood.

And yet that is precisely what happened in Oregon in the historic month of May, 1948. All in quest of the favor of the Oregon voter—the Oregon *Republican* voter, that is. And in Oregon, what other kind is there?

Before May, 1948, a presidential candidate in Oregon belonged in the same category as a two-headed calf or the bearded lady in a circus—interesting to look at, and exceedingly rare. But that was in the good old days. Now presidential candidates are such a commonplace in Oregon that when the stolid Oregonian burgher finds Tom Dewey knocking at his back door or notices Harold Stassen sipping a soda on the next stool at the corner drug-

store, he simply lifts a tired eyebrow and yawns, "Oh, it's you again, is it?"

Time was when presidential aspirants would manifest themselves at a mass rally in Portland and then hasten southward to the lusher political pastures of California, with the rest of the state seeing nothing of them but the sparks from the wheels of their special train.

But in May, 1948, Brother Stassen and Brother Dewey visited not only the Oregon metropolis, but just about every village and hamlet in the Beaver State—from Sweet Home to Scapoose and from Umatilla to Clatskanie. If Dewey went there first, Stassen scurried after him; if Stassen got the jump, Dewey was hot on his heels.

They denounced Communism at the drop of a hat, from court house steps and in high school auditoriums; at breakfasts and at banquets; indoors and outdoors (usually—this being Oregon—in the rain); and finally face to face in the studio of Portland's station KEX, with a rapt populace hanging breathlessly on every word. They debated the merits of the "outlaw-communism" proposal with all the vehemence—and with about the same divergence of viewpoint—of Tweedledum opposing Tweedledee.

According to the newspaper accounts, when the ex-governor of Minnesota met the governor of New York just before the broadcast, they shook hands (there were photographers present), and the former said to the latter: "Well, Tom, we stirred up a lot of interest, didn't we?" To which Tom (we all call him Tom out here by this time) replied: "Yes, we sure did." After this scintillating exchange, they rode off furiously in different directions, hurling mutual imprecations from the hustings.

There were, of course, the inevitable promises. Mr. Dewey promised a Westerner in the cabinet, so Mr. Stassen promised two Westerners in the cabinet. And that was only the beginning. There was more to come: More millions for McNary and Bonneville Dams, bigger subsidies for agriculture, more houses for veterans, better fish ladders for the Columbia River salmon, etc., etc.

But the Oregonians loved it—loved the promises and the platitudes, loved the charges and the recriminations, loved the color and the drama of it all. And, oh yes—they loved the way the two candidates pronounced "Oregon" correctly, and not "Aw-ree-gahn" —the sure mark of an outlander.

And now the great debate is over, and Oregonians are lapsing back, exhausted, into their wonted normalcy. It will be rather difficult, at that, for Oregon to ac-

custom itself to being just one of the ordinary 48 states again, and to live outside the spotlight's glare.

At any rate, Oregonians have had an unforgettable experience—the experience of seeing democracy in action. The presidency will no longer seem a remote, untouchable abstraction, for they have seen the human side of the presidency—or at least the *potential* presidency. Oregonians have had the unique opportunity of cutting presidential timber down to size.

And, from where we stand, it still looks like pretty tall timber.

The President Studies Higher Education

By GOULD WICKEY

ON JULY 13, 1946, the President appointed a Commission on Higher Education to examine "the functions of higher education in our democracy and the means by which they can best be performed." That is a very large order. Nevertheless, on December 11, 1947, the Commission completed its work and transmitted to the President the first of its six-volume report on "Higher Education for American Democracy." The six volumes appeared by March 21. Their titles indicate the vast scope and vital significance of the study; I. Establishing the Goals; II. Equalizing and Expanding Individual Opportunity; III. Organizing Higher Education; IV. Resource Data.

The Commission had twenty-seven members, in addition to the Chairman, Dr. George F. Zook, President of the American Council on Education, and the Executive Secretary, Dr. Francis J. Brown, also of the Council Staff. All the members are distinguished and very busy American citizens. Naturally the writing was done by specialists. More than fifty professional and lay organizations, we are told, submitted statements or gathered data. In fact, we read, "Almost every agency and department of Government assisted the Commission in its task." This explains how 377 pages, plus more than 50 pages of detailed statistics, could be produced within eighteen months.

The ideas are not wholly new, but never, so far as the writer knows, has such a comprehensive report on education been prepared, approved by such a distinguished group of citizens, and based upon such extensive studies and research data. Every effort should be made to acquaint all American citizens with the basic statements and their significance.

What the President Reads

"This is a time of crisis," says the Commission. It is so serious that "the future of our civiliza-

tion depends on the direction education takes, not just in the distant future, but in the days immediately ahead." Consequently, the goals for higher education which should be reached first in our time are: "Education for a fuller realization of democracy in every phase of living. Education directly and explicitly for international understanding and cooperation. Education for the application of creative imagination and trained intelligence to the solution of social problems and to the administration of public affairs." How shall these objectives be achieved? It is likely that a list of the recommendations would reach more than one hundred items, so only the major ones are here noted.

1. *Increased numbers*

Through a "National Inventory of Talent," after equation with group intelligence tests given to college freshmen, the Commission estimated that forty-nine per cent of the population of young adults had the mental ability to complete the 13th and 14th grades, that is, the freshmen and sophomore years of college, and that thirty-two per cent had the ability to "complete an advanced liberal or specialized professional education." According to these estimations the Commission believes every effort should be made to obtain by 1960 in post-high school education a minimum enrollment of 4,600,000 distributed as follows: 2,500,000 in the thirteenth and fourteenth grades (junior college level); 1,500,000 in the fifteenth and sixteenth grades (senior college level); 600,000 in graduate and professional schools.

2. *Extend the public school system to include the thirteenth and fourteenth grades*

This may be done by adding these grades to the public school system or by establishing throughout the whole nation an extensive network of community colleges planned on a state-wide basis. This plan will enable most of the students enrolled in these grades to live at home, as they now do while attending high school.

The community colleges and all other colleges now existing or to be established are warned against bigness. It is admitted by all familiar with the facts, says the Commission, "that sheer bigness now threatens to lessen the effectiveness of the education given." So the Commission "believes that in the foreseeable future our Nation will need more, separate, 2-year and 4-year college and university units of small size, located geographically in economical relation to population centers." These colleges will be in addition to the "community colleges" and

may be established by "public institutions of higher learning; others through action by the state; still others through private foundations." In this way public education at all levels will be made "equally accessible to all, without regard to race, creed, sex, or national origin."

3. *Provide a unified general education for American youth*

The Commission believes that too often a college student may be called "educated" and yet fall "short of that human wholeness and civic conscience which the cooperative activities of citizenship require. . . . Colleges must find the right relationship between a specialized training on the one hand, aiming at a thousand different careers, and the transmission of a common cultural heritage toward a common citizenship on the other."

4. *Establish a program of scholarships and fellowships*

For 1948 the scholarship program would require $120,000,000 and the fellowship plan would call for $15,000,000. Scholarships would be increased each year so as to provide for twenty per cent of the non-veteran enrollment, while the fellowship fund would require $45,000,000 annually within three years. Each state would establish a special commission to administer funds granted for this purpose by the Federal Government, students would have the right to attend properly accredited schools of their own selection.

5. *Eliminate and reduce student fees*

The Commission believes all student fees for the first two years should be eliminated in public colleges. The fees for the upper college years should be reduced to the 1939 level. The urgency of the situation demands this, even though economic conditions make it difficult.

The equality of opportunity in higher education requires that institutions under private control also "must avoid excessive fees if their contribution to higher education is to be of greater benefits." The Commission recognizes that most of these institutions "of necessity must depend heavily upon fees as a source of financial support," but "they cannot be unaware at all times of the effect which high fees may have in limiting the advantages of their services largely to students from families in the upper-income bracket."

6. *Organize a counseling program*

Through this means "instruction can be adapted to the individual student." Without enlightened counseling, a student "may

actually derive more harm than benefit from parts of his campus experience." In every state a guidance center should be organized to counsel high school graduates concerning their college and life careers.

7. *Set up in each state a council on adult education*

Surveys indicate that two out of every five adults would like to continue their education. All colleges and universities should have extension departments. "Higher education will not play its social role in American democracy and in international affairs successfully unless it assumes the responsibility for a program of adult education reaching far beyond the campus and the classroom." The state councils would help channel the resources of the colleges and universities into the adult program.

As another phase of adult education the Commission recognizes the radio and motion pictures. In the work with these industries and government agencies for the development of adult-education programs, it is suggested that special commissions be set up on a nation-wide basis.

8. *Strengthen and raise the status of the central education agency in the Government organization*

No one specific way of effecting this recommendation is given. The Commission sensed possible criticism on this item and declared that a strong federal agency for education "will lessen rather than accentuate the trend toward federal control of education," and "will help the states and local institutions to develop their own strong programs."

What the President Should Note

However valuable a report may be in certain recommendations, its full significance is known only as one studies the principles upon which it is based. Many who have commented hastily after the first volume appeared last December failed to note its assumptions and implications, its omissions and weaknesses. The President has received the Report, but before he approves it and before any legislation is attempted on the basis of the Report, there are some matters the President should note.

1. *The Report is basically secular.* In discussing the objectives of general education, there is mention of a "code of behavior based on ethical principles consistent with democracy" and "values and standards that men have found good in governing their lives." But such ethical principles "need not be based on any single sanction or be authoritarian, nor need finality be claimed for

them." In other words, for the Commission moral principles are utilitarian and relative. And that is just the reason education does not know where it is going. It is based on principles relative to the times rather than on principles basic for all times.

As for religion, the Commission admits that "religion *is held to be* a major force in creating the system of human values on which democracy is predicated." Since "some persons find a satisfactory basis for a moral code in the democratic creed itself, some in philosophy, some in religion, it is clear that religion is not absolutely essential for human welfare, for the education of the free man, and for American democracy." One would think that the Catholic priest, the Methodist bishop, and the Jewish rabbi, on the Commission, would have contended to the end for the fact that *religion is* "a major force in creating the system of human values on which democracy rests."

Secularism is also noted when the Commission enumerates the personal and collective qualities necessary for effective teachers. These are named as: sound scholarship, professional competence, concept of the role of education in society, humanistic understanding, lively curiosity, interest in research, insight into motivation, and a sympathetic understanding of young people. Apparently, some one forgot that much of effective and inspiring teaching resides in the moral and spiritual qualities of the teacher. The omission of reference to these qualities is more revealing. If the above qualities be the chart of goals guiding schools of education and teachers colleges, then the church-related colleges have a challenge to produce teachers who will prove their greater effectiveness by the possession of moral and spiritual qualities.

In discussing occupational needs, attention is called in the report to the needs for teachers, doctors, nurses, pharmacists, and engineers, but not one word of the need for more ministers or religious workers. Why? Is the Church not a necessary factor in democracy? Can democracy endure on a secular basis?

The Commission expects the post-high school enrollment to jump from 2,354,000 in 1947 to 4,600,000 in 1960. But, curiously enough, it "assumes that the enrollment in privately owned institutions of higher education will be stabilized near the 1947 level of about 900,000 students." Why? Why should tax-supported schools be encouraged to double their enrollment during the next twelve years while privately-supported schools should freeze their enrollments at the 1947 level? Is the

difficulty of "securing the necessary funds" for growth and expansion the only reason? Apparently, the Commission wishes the privately-supported college, especially the church-related college, to play a decreasing role in higher education. Then, indeed, American education will be secularized.

2. *The Report encourages the centralizing tendency so prominent in Government today.* Assuming that the privately-supported colleges and universities will adequately meet their responsibilities in educating the 900,000 by 1960, the Commission says there will be "a deficit in the proposed budget for publicly-controlled higher education of $638,000,000. The only source capable of providing the funds for this deficit is the Federal Government. Only if the Federal Government becomes a strong, permanent partner in the system of financing higher education can the needs of a strong and greatly increased enrollment be provided."

The Commission envisions a plan whereby for publicly-controlled institutions the sum of $7,758,000,000 would be spent to expand their physical plant by 1960. Of this amount one-third would be paid by the Federal Government.

While the Report frequently gives the impression of desiring to prevent federal control of education, yet, "the Federal Government must assume a large and important role in financing higher education," and "the acceptance of public funds by any institution, public or private, should carry with it the acceptance of the right of the people as a whole to exercise review and control of the educational policies and procedures of that institution." On this very basis the Commission refused to recommend that federal funds for the general support of current educational activities should be used for privately-controlled schools. The acceptance of federal funds by these schools would "tend to destroy the competitive advantages and free inquiry which they have established and which are so important in providing certain safeguards to freedom. It would be contrary to the best interest of these institutions as well as those of society in general."

In other words, the Commission admits that their recommendation for the Federal Government to play a larger part in education will result in more centralized control, and that the privately-controlled schools will be the only remaining "safeguards to freedom." If sources of support eventually become sources of control, then the Commission recommends a plan to lead America into a dictatorship. The dictator

sows his seeds of domination in the schools.

To the degree that the Federal Government controls education and encourages a system which will destroy through competition and superior support all other schools, to that degree the Commission recommends a procedure which is not democratic. If our dual system of higher education is worthwhile for the development of freedom (the Commission admits it is), then every effort should be made to encourage and maintain the system.

3. *The Report emphasizes the social as compared with the personal or individual in education.* It is true President Truman in his letter of appointment of Commission members called attention to the necessity of re-examining "our system of higher education in terms of its objectives, methods, and facilities; and *in the light of the social role it has to play.*" That last clause seems to mislead the Commission for their report might just as well have been entitled, "Education for Citizenship." That is the cry of the hour in educational circles, and that is just what Hitler decreed twenty years ago. And Germany is no more. Education must be dedicated not "To the American spirit," but "To the Eternal Spirit." Here is a transforming power for the lives of youth. No longer will citizens be asked to conform their lives to the customs and ways of their neighbors, but rather to be transformed by new attitudes effected by principles from the Eternal Spirit. Only as individuals are thus transformed can we expect our communities and our nation to achieve the desired social goals.

The Commission seemed to realize this view of education when it approved four paragraphs which are the most important in the six volumes and are here quoted in full:

> The first goal in education for democracy is the full rounded and continuing development of the person. The discovery, training, and utilization of individual talents is of fundamental importance in a free society. To liberate and perfect the intrinsic powers of every citizen is the central purpose of democracy, and its furtherance of individual self-realization is its greatest glory.
>
> A free society is necessarily composed of free citizens and men are not made free solely by the absence of external restraints. Freedom is a function of the mind and the spirit. It flows from strength of character, firmness of conviction, integrity of purpose. It is channeled by knowledge, understanding, and the exercise of discriminating judgment. It consists of freedom of thought and conscience in action. Free men are men who not only insist on rights and liberties but who of their own free

will assume the corresponding responsibilities and obligations.

If our colleges and universities are to graduate individuals who have learned how to be free, they will have to concern themselves with the development of self-discipline and self-reliance, of ethical principles as a guide for conduct, of sensitivity to injustice and inequality, of insight into human motives and aspirations, of discriminating appreciation of a wide range of human values, of the spirit of democratic compromise and cooperation.

Responsibility for the development of these personal qualities cannot be left as heretofore to some courses or a few departments or scattered extra-curricular organizations; it must become a part of every phase of college life.

4. *The Report discriminates against privately supported colleges and universities.* "Federal funds for the general support of current educational activities and for general capital outlay purposes should be appropriated for use *only in institutions under public control.*" Two members of the Commission strongly dissented to this decision. As noted above, the Commission justifies this attitude towards privately controlled schools on the basis that acceptance of federal funds would "tend to destroy the competitive advantages and free inquiry which they have established and which are so important in providing certain safeguards to freedom. It would be contrary to the best interests of these institutions as well as those of society in general."

The Commission must be commended for admitting frankly that the support from federal funds will destroy the freedom of state schools. It is quite evident that the basic philosophy of the Report will tend to the development of an educational program in which the state and federal control over all higher education will be so tremendous that privately-supported schools will be affected whether aided or not. In not desiring to aid through federal funds the development of any religion or denomination in its education institutions, the Commission has gone to the other extreme of devising a procedure which will result in a totalitarianism destructive of the very democracy in which they seem to be interested.

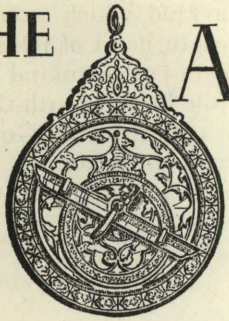
If privately-controlled schools are so vital for freedom, and if they have rendered and are rendering and can render in the future such significant service to the national welfare, as the Commission admits, then the Commission should have devised a plan of financial aid to such an extent that their independence would not be weakened, their worth recognized, their service continued.

Because there is so much value

in the Report, and because we believe it is based on a dangerous basic philosophy, we are convinced that it is the duty of all leaders to transmit to the citizens of America full information about the recommendations. Americans desire that all youth have the most and best advantages for primary, secondary, and higher education. At the same time we wish the whole educational program were of a kind which would extend the right hand of fellowship and service to all mankind everywhere, while holding with the left hand to the Eternal God for strength and direction.

Education for God and Country.

THE ASTROLABE



By
THEODORE GRAEBNER

Rafts on the Big Piney

"Come down! Hurry! Another raft is coming!"

The voice was coming from the boat landing on the Big Piney River in front of our summer cottage.

The boys would tumble down the stone steps and a few moments later would sit on the platform overhanging the river and watch the raft glide by negotiating the twist and turn of the currents over the rapids, while the raftsmen would punt their sinuous ribbon of logs past projecting boulders and the roots of great trees on shore.

We would acquire some skill in estimating the length of these rafts by actual count of ties as they floated by. We did not know then that in these shipments of railroad ties down the Big Piney we were witnessing a crime committed against the river and against the great state of Missouri.

The river is one of the beautiful spring-fed Ozark streams and is about 150 miles in length. It used to be a fine fishing stream and it was a dependable river for sport and summer outings because floods on it were rare. Even during the ten years that we spent the summers on its banks we noted a change in the Big Piney. At times it would appear exhausted, its current sluggish and the water shallow so that gravel banks would be exposed to the sun. At other times there would be a sudden rise, and we would have to pull our canoe and flatboat high up on the shore lest the turbulent and angry yellow flood would carry them away. The fords would become impassable, fishing tackle rested unused in the cottages, and it would be another

week before the stream would be at normal height and would regain its limpid clearness. What was happening?

They were cutting down the forests on the slopes between which the river was winding its course from Cabool to its mouth in the Gasconade. These hills were covered with part of the greatest hardwood forests in the United States. Some fine hickory, but mostly oak, and trees a century old were no rarity. Then the native farmers and squatters were made acquainted with the market value of the oak ties. Now and then a farmer would make up a raft of fifty ties and a few days later return to his cottage from Arlington with $25 in his pocket —more cash than these people were accustomed to see in many a long day.

Then the cutting and slashing began. First of all the trees standing on their own acreage would be felled, the ties trimmed out and squared off and dragged down to the river. They would be spiked on straight and slender young trees, adding to the destruction of the forests since the stringers were absolute waste after the raft had reached its market at Arlington. The destruction wrought upon the forests was indescribable. Many a fine tree furnished two ties, worth one dollar to the owner of the woods. The rest of the tree would remain a stump, branches and top a scraggly mass which made the area not only unusable but impassable. After the banks had been denuded of their forests the destroyers went farther inland and ruthlessly cut out the timber of absentee owners. We would see rafts go by running from a thousand to 1,600 ties, each representing from 500 to a thousand trees of which now nothing was left but stumps and withered crowns and branches.

The first and more immediate result of this reckless logging in the primeval forest of Missouri was the destruction of the breeding places of fishes and the consequent failure of the inhabitants to live off the river as far as their fresh meat supply was concerned. The tie-rafts would tear apart the spawn pockets in the quiet eddies of the river, with the complete destruction of the young fry. In itself, the commotion caused by more than a thousand railroad ties floating in one mass down the river destroyed fishing for days in the affected area. It was only a year or two until bass fishing was at an end. Remembering that the small mouth bass is one of the finest game fishes in America and its taste superior to every other, this meant something to those thereafter limited to catfish and redhorse. It meant something also to the resorts of the Ozarks when

fishermen would pack up their equipment after two days of fruitless effort and make tracks for home. The decline of fishing has been the direct result of the ruin of the forests in the Ozark River valleys. What was left of it was ruined by the frequent river risings to flood stage.

No one can estimate the loss which resulted to the bottomlands by the erosion through high water, and these bottomlands are as fertile as any farm land anywhere. I have seen land that would produce a hundred bushels of oats to the acre reduced to gravel bars cut up by erosion ditches, and if you multiply this by 10,000 you have a picture of the Ozarks. All of this was caused by the lack of foresight by those in political power in the state, who permitted reckless cutting of forests and would not even protect the owners of land who were eager to preserve their stand of hardwood but who were helpless in the face of sheriffs and judges who would refuse to punish even trespassers caught redhanded with saw and axe in hand.

The Tragedy of the Water Table

The water table is the upper limit of that portion of the ground which is completely saturated with water. On the closeness of the water table to the upper surface of the ground depends all of agriculture. A rainfall of 23 inches a year is sufficient anywhere in the United States to allow the harvesting of small grain and corn. But the 23 inches of rain are not of much use if the rain water sinks down and down and down into the ground instead of remaining towards the top where it can supply the roots with moisture. Rain water, snow water, will soak down into the useless depths of the soil unless it meets the water table rather close to the top. And unless it does this the grains and the corn will perish of drought.

I saw some of this happen in North Dakota—in fact, I had a hand in it. During World War I we were getting $2.50 per bushel of wheat and the Northwest went wild. Every bit of arable ground was put under cultivation. Up in Sargent County some of us got together to have our sloughs drained in order that more ground would be available for planting. The thing was extremely simple. All you needed was to find a point a little lower than your slough, preferably a ditch along the highway, and then you would lay a string of tiles from the slough to the ditch. By the law of gravity the water would drain out of the slough into the ditch, into the creek, into the Red

River, into the Minnesota, into the Mississippi, into the Atlantic. Now we had our slough dry and we could plant wheat and if it would grade No. 1 Hard it would fetch more than $2 in Minneapolis. It was about the most stupid transaction in the history of agriculture. We had lowered the water table. In other words, water was now on an average four and five feet below the surface instead of two feet or a yard. If the season was very wet we could still get a crop. If there was only average rainfall we were doomed to see our flax, oats, wheat, barley, even the corn, shrivel in the first few blasts of hot wind. And if you multiply this by a million you have a picture of the great bread basket of America.

There was a contributing factor, also, like the draining of sloughs (and the slashing of hardwood forests), a result of human greed. There has always been a well defined line to the west of which there can be no raising of grain until you reach the mountains, where irrigation begins. Hundreds of millions of acres were good for grazing lands but not for crops. What did we do during the First World War? Taking our chance on the possibility of a wet summer we broke up the soil of the prairies then constituting the great stock raising area of America. Virgin soil which without the use of one pound of fertilizer would produce bumper crops, I mean 50 bushels of wheat to the acre. The land had cost the settlers less than a dollar an acre but with profits in prospect of between fifty and a hundred dollars an acre in wheat the gamble was on. Land prices went up within one year exactly one thousand per cent. I paid $2,500 for a quarter section which had sold the previous year for $250. Those were the days of the land craze when there was an orgy of speculation in the Dakotas, when land would change owners ten times in one summer. It was all a gamble with the water. One or two rainy summers in five years were ample. But there was one factor no one seems to have been able to predict and that was the ruinous effect of this policy upon the larger interests of agriculture. These limitless fields of virgin land were covered with buffalo grass. There is still some of it left in patches. It was the grass on which first the buffalo and then the western cattle grazed and furnished the chief source of beef supply. When the soil was broken up, the buffalo grass was gone and it never came back. Again, as in the case of denuding the Missouri hills, the effect was erosion. Then there was something worse, the dust storms. It was the best soil in America, the black loam of the

western prairies, that was carried by the winds clear across the eastern states and out into the Atlantic in huge masses of black clouds, leaving the country denuded of its greatest resource—black loam. The cause again was human greed.

Transcendant Folly

Some would excuse the settlers of the west from any moral blame for this destruction of natural resources by pleading that these people had to learn and, though they learned the hard way, after all, who could blame them for not applying that knowledge of agriculture which the modern farm boy picks up in his school reader? That does not state the case altogether fairly.

Why is it that there have been no dust storms in France and Germany? How shall we account for the fact that you will see more eroded soil in Tennessee in a morning's traveling than you would see in a year's touring of Europe? The simple fact is that the need of maintaining the forests as a source of national prosperity has been known for a thousand years and longer. Farming on hill sides in such a manner as to follow the contours of the land has been practiced in India and China for thousands of years, and even in South America for centuries before the white man came.

The great forests of England, France, and Germany have been sources of wealth for more than a thousand years and there is no need of telling a European that it is his duty to plant a tree when he has cut one down. Experts in the care of forests have constituted an honorable profession for hundreds of years. The main wealth of Finland is its forests, and they are replanted in exact ratio to the timber that has been cut. Great areas in Canada these many years have been assigned to reforestation. We have just learned during the past twenty years the need of such a policy and it is being most indifferently applied.

There are fields in Westphalia, in Flanders and in East Prussia that have been cultivated since long before the beginning of the Middle Ages. The soil is still fertile. Chemical foods are used only in areas in which soil had to be built—not rebuilt as in the United States.

How it is possible that our two greatest resources, the forests and the black loam, could be dissipated as a drunken trooper squanders his pay, when the countries from which our settlers came had many generations of experience with perfectly simple and practical rules for maintaining these gifts of nature, I say, that with such

a background our pioneers could so frightfully mistreat and all but obliterate nature's gifts, is something for which we have no solution.

That there is something wrong deep down in the much praised "American way of life," that would permit such policies, of that there can hardly be any doubt.

The Global Picture

We are now being reminded by the experts in land conservation and more recently by scientists like Fairfield Osborn, president of the New York Zoological Society, that productive land is unlike any other natural resource. It is characterized by the element of life placed by the God of Nature in the thin mantle of fruitful soil occurring over a limited portion of the earth's surface. It is this life-producing quality that makes some lands productive, and it is the absence of this quality that makes some barren.

Productive land is further differentiated from other natural resources in that it must be maintained *and* used simultaneously; that is, it must be kept intact while in use. All other natural resources, with very few exceptions, must be taken from the earth—separated from it—in order to be used by man.

Really, this places a great obligation on every intelligent member of the human race. It is definitely a question of survival. Osborn's article in the March issue of *The Atlantic* bore the title "Crowded Off the Earth."

Productive land is much more limited than commonly has been supposed. It occurs only on the surface of the earth, and only on part of this surface. It is not permanent. Once the fertile topsoil is washed or blown away, it cannot be restored or replaced in any practical way for generations. We cannot dig deeper into the earth and find new productive soil. We cannot pump it from wells, plant it with seeds, or dig it from mines. We must keep what we have or do without.

Not only for food (practically for all food except fish) but also for a large share of our clothing and shelter we are dependent on productive land.

The time is past when we could stand the waste of land incidental to downpours of rain or hot winds. Mr. H. H. Bennett, chief of the Federal Soil Conservation Service, pointed out a few years ago that today throughout our world, there are left only about 4,000,000,000 acres of immediately arable land, the productivity of a great deal of which is only fair to medium. Some of it is poor. Yet we must count on all of it to

feed a population reported to be in excess of 2,000,000,000, and still increasing.

As for the United States, he charges that we "have ruined more good land in less time than any other nation in recorded history"—yet we still have enough productive land if we take care of it.

Mr. Bennett, who speaks with unusual authority, has the following striking figures about productive farm land in the United States:

> There are about 460,000,000 acres of really good, high-class cropland left in the United States. This includes, in addition to that now in crops, about 100,000,000 acres that need drainage, irrigation, clearing, or other improvements. All but about 70,000,000 of these 460,000,000 acres of high-grade land is subject to erosion if it is not protected. We have no reason for complacence.
>
> Stated in a different way, but one more likely to stick in the memory, the record shows that we have ruined, for further practical cultivation, about one-fifth of our original area of tillable land. A third of what remains has already been badly damaged, another third is highly vulnerable, and the erosion process is still going on.

Mr. Bennett also asks the question we last proposed—How was it possible that we should get into this predicament? Why was this allowed to happen? Why didn't you hear about it sooner? He mentions a number of reasons.

He points out, first of all, that when we settled this country, the world was still young. Those were the days when there was always more land—a great deal more—just over the hill or across the ocean. People came to regard land as limitless and inexhaustible.

Because new land was always to be had, the land owner was under no compulsion to take care of his soil. Furthermore, there was even among leaders of thought too little understanding of the science of agriculture, a situation which was made more serious because the land has been worked by the uneducated and backward who assumed even a scornful attitude toward education and the educated. He lacked the money to do any personal research for improvements in the cultivation of the soil. But Mr. Bennett stresses a point often overlooked, namely, that our agricultural scientists have failed completely, over bygone years, to recognize land for what it is—an impermanent and complex resource. They considered *soil* permanent and synonymous with *land.* A lot of money and labor was spent upon the health and breeding of livestock, on modernization of machinery and equipment. The study of the land itself was neglected.

There just comes to hand a

Population Bulletin which declares that we Americans are losing our topsoil at the rate of 500,000 acres a year—enough to feed 175,000 people—cutting down our trees 50 per cent faster than total growth; and coming to the end of the national supply of mercury, silver, lead and chromium. Commenting on the situation, the *Saturday Evening Post* said editorially: "This is a strange course to be pursued by a country which is undertaking to supply other countries with just such materials, particularly food."

Time Is Running Out

In an address given at Princeton University last year, an officer of the Department of Agriculture said: "Time is running out between the impending pincers of an increasing population and a dwindling area of productive land."

Writing in the *Atlantic Monthly* of March, 1948, Dr. Fairfield Osborn cites India's wasted land as "the extreme present day example of man, ever increasing in numbers, ruining himself and the earth on which and by which he must live."

He mentions the case of Mexico where the population in 15 years has increased by about one-third and now stands at more than 22 million. "The pressure of an increasing population, combined with the mounting injury to existing cultivable areas by erosion, is forcing people to use land that is totally unadapted to the growing of crops." The pattern of land use still follows that of the ancient populations: Cut, burn, plant, destroy, move on!

The old saying that "a man is what he eats" is acquiring a considerably greater meaning than it had at the time the phrase was coined. Our energy and well-being, physical and even mental, are dependent in the main upon the composition and quality of our diet, and that depends upon the ingredients of the soil. Mr. Osborn mentions particularly iron which, no matter how minute the quantity, is required for the growth and well-being of all plants and animals. In the complete absence of iron, green plants will fade to a yellow and finally die. When the soil becomes denuded, within a single generation a farm may become so poor that it produces deficiency diseases for the farm animals and for the families that live upon it.

Water is fundamental to all life. Vegetation is composed mostly of water; more than 70 per cent of our own human body weight is water. Consequently, water must be generally available, and at all

seasons, in habitable areas. But the water supply depends upon the preservation of extensive forests, in the mountain watersheds, and upon vegetation cover in prairie country. When springs dry up, as they will when the underground water table is lowered, violent fluctuations of drought and flood conditions are started, becoming cumulatively more severe.

Professor Osborn traces some of the violent disturbances among nations at least partly to the havoc that man is working upon his natural environment. "These disturbances will unquestionably increase in violence, even to the point of social disintegration, if the present velocity of destruction of the earth's living resources continues." He has only one cure to offer in this desperate situation—Man must recognize the necessity of cooperating with nature. "He must temper his demands and use and conserve the natural living resources of this earth in a manner that alone can provide for the continuation of his civilization. The final answer is to be found only through comprehension of the enduring processes of nature. The time for defiance is at an end."

CRESSET PICTURES

Cleveland

BACK IN 1796 General Moses Cleveland stopped on the shores of Lake Erie and decided that this was a glorious spot for a city. Even his far vision, however, could not begin to realize the miracle of the present skyscrapers, the steel mills, and the wonderful lake-shore boulevards which make Cleveland and its suburbs one of the great sights of America.

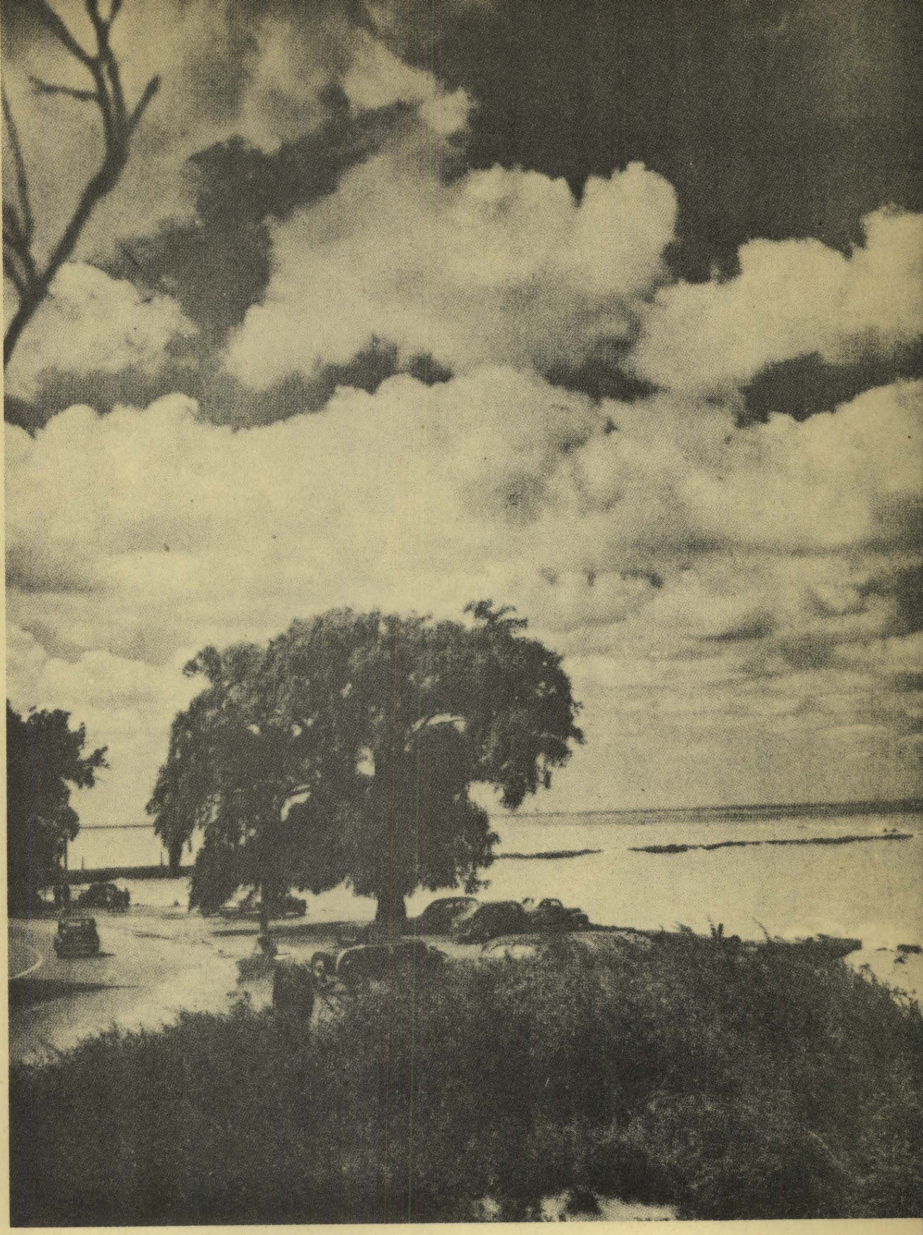
In 1946 the city celebrated the Sesquicentennial of its founding, and in cooperation with the Cleveland Sesquicentennial Commission, the Cleveland *News* put out a selection of photographs by Thomas Parry Cragg, chief of the photographers' staff of that great newspaper. N. R. Howard, the editor of the Cleveland *News,* says in the introduction, "Thomas Parry Cragg . . . is a good deal of an artist with his camera. For years he has stopped off on dashes for noteworthy photographs to 'just get a shot' of a familiar, a pretty, a favorite Cleveland scene."

For the fair month of June CRESSET *Pictures* could think of nothing better to do than to present some of the outdoor scenes in and around Cleveland. Their value lies not only in their own artistry, but in their almost flawless composition and in the fact that they, for many of us, are reminiscent of vacation scenes and the inspiration of them.

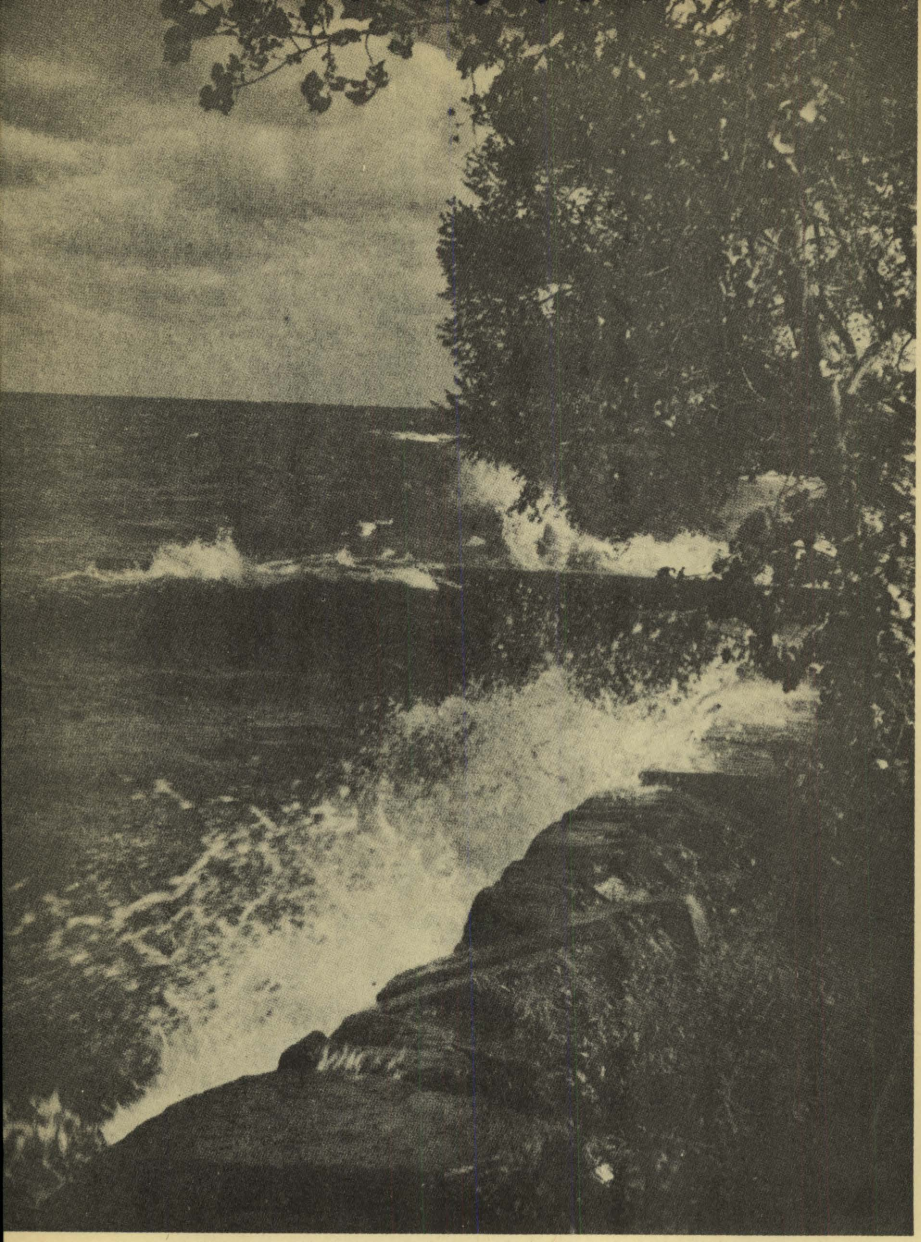
Have a good time on your vacation and try to see the beauty that God has spread out. Compose it well for a picture and then never forget it.

ADALBERT R. KRETZMANN

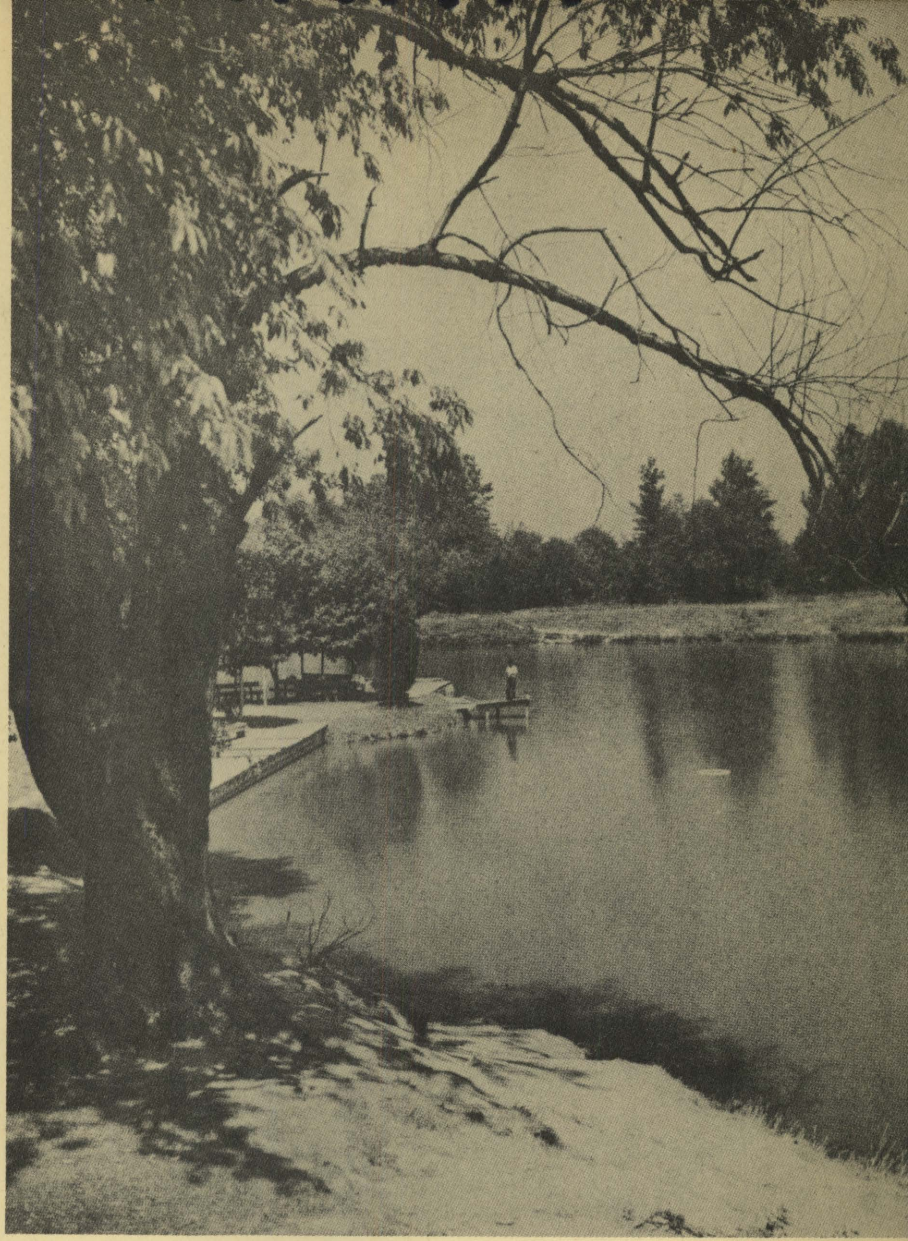
Epworth-Euclid Methodist Church



Gordon Park Nature Study



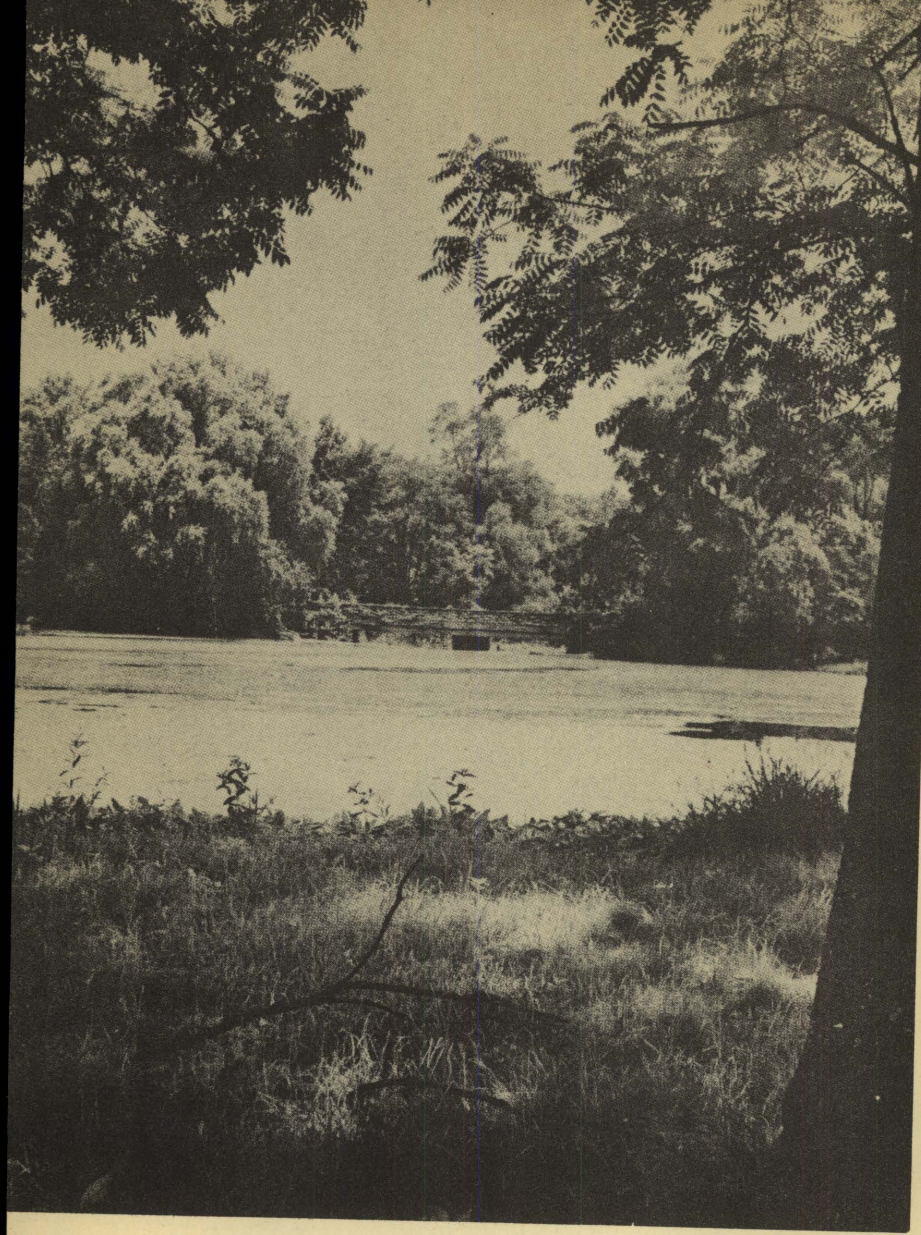
Lake Erie Rampage



Pool Reflections, Clague Park

The Rocky River Gorge

Woodland Beauty — Nela Park



Placid Scene on Daisy Hill

Music AND MUSIC MAKERS

Music in the U. S. S. R.

[CONCLUDED]

By WALTER A. HANSEN

If the composers who were spanked in public by the Central Committee of the Communist Party thought that they could make amends by donning sackcloth and ashes, by applying the scourge to themselves, and by promising in all abjectness to try to do better in the future, they were mistaken. The clique which reigns supreme in the U. S. S. R. wants much more than an admission of guilt, much more than self-abnegation, much more than promises. It wants its own kind of results. It wants results that are completely in keeping with what, at the moment, is wholly and safely in accord with the brainstorms that happen to afflict the Central Committee.

Strangely enough, the results that are wanted today are likely to be entirely different from what was deemed proper five or ten years ago. Furthermore, there can be no guarantee that, in the allwise opinion of the Central Committee, the future will not require results utterly unlike those that are sanctioned and welcomed today.

Reports have it that Shostakovich, of the *Leningrad Symphony,* has been fired from the faculty of the Moscow Conservatory and that Khatchaturian, of the *Saber Dance,* is no longer an influential personage in the Union of Soviet Composers.

How can a composer produce good music when he is hobbled by governmental restrictions? After all, it is entirely proper to take for granted that Shostakovich, Khatchaturian, Prokofieff, and others have tried to do their best for the Soviet Union. At times that best of theirs has been acceptable and has been lauded to

the skies; at times it has been condemned as downright bourgeois.

What will happen in the future? Is it the purpose of the Soviet Union to snuff out the ability and the careers of the composers who have won recognition on the other side of the Iron Curtain?

Think of Prokofieff, the composer of the ever delightful *Classical Symphony, Peter and the Wolf,* the magnificent *Violin Concerto in G Minor,* and many other fine works. The world of music respects and honors him as one of the ablest composers of the present time. Nevertheless, the Central Committee has put him into the doghouse.

What kind of music will Prokofieff write now that the Central Committee has ordered him to stop vitiating his works with bourgeois elements? The poor man is hamstrung. Undoubtedly he is suffering bitter agony of spirit. If he were not a mere pawn in the hands of the Kremlin, he would rise up in rebellion, I am sure, and say to the whole world, "The Central Committee of the Communist Party preaches and practices asininity of the worst kind." But Prokofieff dare not make such a statement. He must curb his tongue.

Prokofieff is fifty-seven years old. He has firm convictions as to the composing of music. In his autobiography he set forth his views as follows:

The principal lines which I followed in my creative work are these: The first is classical, the origin of which lies in my early infancy, when I heard my mother play Beethoven sonatas. It assumes a neoclassical aspect in the sonatas and the concertos, or imitates the classical style of the eighteenth century, as in the gavottes, the *Classical Symphony,* and, in some respects, in the *Sinfonietta.* The second is innovation, the inception of which I trace to my meeting with Taneieff, when he taunted me for my rather "elemental harmony." At first this innovation consisted in the search for an individual harmonic language, but later was transformed into a desire to find a medium for the expression of strong emotions, as in *Sarcasms, Scythian Suite,* the opera *The Gambler, They Are Seven,* the *Second Symphony, etc.* This innovating strain has affected not only the harmonic idiom but also the melodic inflection, orchestration, and stage technique. The third is the element of the *toccata,* or motor element, probably influenced by Schumann's *Toccata,* which impressed me greatly at one time. In this category are the *Etudes, Op. 2; Toccata, Op. 11; Scherzo, Op. 12;* the *Scherzo* of the *Second Piano Concerto;* the *Toccata* in the *Fifth Piano Concerto;* the persistent figurations in the *Scythian Suite; Le Pas d'Acier;* and some passages in the *Third Piano Concerto.* This element is probably the least important. The fourth element is lyrical. It appears at first as lyric

meditation, sometimes unconnected with melos, as in *Fairy Tale, Op. 3; Rêves; Esquisse Automnale; Legend, Op. 21,* etc., but sometimes is found in long melodic phrases, as in the opening of the *First Violin Concerto,* the songs, etc. This lyric strain has for long remained in obscurity, or, if it was noticed at all, then only in retrospection. And since my lyricism has for a long time been denied appreciation, it has grown but slowly. But at later stages I paid more and more attention to lyrical expression.

I should like to limit myself to these four expressions and to regard the fifth element, that of the grotesque, with which some critics are trying to label me, as merely a variation of the other characteristics. In application to my music, I should like to replace the word "grotesque" with "scherzoness," or by the three words giving its gradations: jest, laughter, mockery.

Long a Despotism

It is true that Russia was a despotism in the days of the tsars and that in those times composers were made to realize that the government was all-powerful. In his excellent book, *The Big Five: The Cradle of Russian-National Music* (Allen Towne & Heath, Inc., New York. 1948. $4.00), Victor I. Seroff states:

Secular music in Russia entered its second phase of development when Peter the Great beheaded the Church by taking away the power of the Patriarch—"the second Tsar"—and making himself its virtual head, thus freeing secular music from its yoke. He was the first to introduce military bands (such as they were) into Russia, in imitation of the Germans. He also was the first to establish a theater (on the Red Square), which he subsidized and in which performances were given by foreign actors. From then on, music was subjected to the political orientation of the Russian Court.

Tsarist Russia had its censors and its watchdogs. Composers of operas, in particular, knew that it was the part of wisdom to see to it that nothing in their plots offended the government. According to a law of long standing, those monarchs who had ruled Russia before the time of the Romanovs (1630) could be represented in plays but not in operas. Why? Because, said the state, it would be the height of impropriety to put ditties into the august mouths of personages as exalted as the tsars. Furthermore, it was illegal to use stories which, in any way at all, suggested or stated that other types of government than the kind of rule exercised by the tsars might be better for Russia.

Restrictions of this nature existed long before communism seized control and established the U. S. S. R.; but no one, I believe, will contend that they did any serious harm to the development of music. They did not hamstring Russia's composers.

Zhdanov Is Pained

Andrei Zhdanov, a member of the autocratic *Politburo,* has, in recent months, been outspoken in his condemnation of what the prominent Soviet composers have been doing. Much of their music, he says, "sounds like a dentist's drill or a musical gas wagon."

When I read this, I began to think of Julius Meitus' *Dnieprostroy (Dnieper Water Power Station).* There was a time when this unspeakably noisy hodgepodge was popular in the Soviet Union. Today, I suppose, it is taboo. If Comrade Zhdanov does not like music which sounds like a dentist's drill, it is safe to assume that Meitus' abomination would make him froth at the mouth. And what about Alexander Mossolov's *Iron Foundry,* from the *Symphony of Machines?* It, too, had its day in the U. S. S. R. Maybe many of the Communists abhorred it as much as I do, but the composition basked in official blessing. A dentist's drill can be exasperating, I know; but it does not make a racket as great as that which one hears in an iron foundry. Comrade Mossolov's score called for the use of a sheet of steel as a noise-making device. Melody and harmony meant little to him. He was determined to create a terrific din, and when he concocted his *Symphony of Machines,* it was considered a great virtue to be able to suggest the din of machines in music.

It seems reasonable to assume, however, that the Soviet composers of today dare not mechanize their works. If the sound produced by a dentist's drill is offensive to the meticulously indoctrinated ears of Zhdanov and his fellow-watchdogs, one must conclude that Shostakovich, Khatchaturian, Prokofieff, and the other composers who have been spanked cannot make their way out of the doghouse by resorting to sound-effects for the purpose of depicting and glorifying the industrialization of the Soviet Union.

No, Comrade Shostakovich, from now on you will not be able to satisfy the watchdogs by using a factory whistle in your scores, as you did in your second symphony. Nor will it be possible for you to forge ahead if you simulate the sound of a mighty steam engine by having a member of the orchestra shake a stick to which are attached three tincans filled with peas. Meitus, you remember, tried this in his *Dnieprostroy.*

Would cocoanut shells please Comrade Zhdanov? Maybe. Men of his stripe are unpredictable. Someone should send him a recording of Ferde Grofé's *Grand Canyon Suite* and ask him to listen with particular attention to the part entitled *On the Trail.* Perhaps the sound of the cocoa-

nut shells will give him joy. Yes, it might be wise to let him hear how Grofé suggests the hoofbeats of the burros in *On the Trail.* At all events, Zhdanov and the members of the Central Committee of the Communist Party have much in common with those long-eared animals. If, by some miracle, Comrade Zhdanov himself should see the similarity, he would never admit it, I am sure; but he would be certain to ban cocoanut shells from Soviet music. After all, cocoanut shells are disgustingly bourgeois. How can they be made to jibe with the tenets of Marxism? Let us remember that a skillful manipulator of cocoanut shells could produce a sound strikingly suggestive of the appalling hollowness in Comrade Zhdanov's head—and in the brainpans of the august members of the Central Committee of the Communist Party.

RECENT RECORDINGS

PIOTR ILYICH TCHAIKOVSKY. *The Sleeping Beauty Ballet.* Leopold Stokowski and his symphony orchestra.—Your knowledge of Tchaikovsky's music is woefully imperfect if you do not know the famous Russian's ballet music. Stokowski and the excellent orchestra he directs stress sumptuousness of tone and incisiveness of rhythm in this latest RCA Victor Recordrama. The recording is magnificent. RCA Victor Album 1205.

FREDERICK DELIUS. *Brigg Fair: An English Rhapsody.* The Royal Philharmonic Orchestra under Sir Thomas Beecham, Bart.—To my thinking, this composition, based on a Lincolnshire folk song, is one of Delius' finest works. Sir Thomas' reading is authoritative. RCA Victor Album 1206.

IGOR STRAVINSKY. *Divertimento,* from *Le Baiser de la Fée (The Fairy's Kiss).* The RCA Victor Symphony Orchestra under Igor Stravinsky.—In this composition Stravinsky made use of thematic material taken from some of Tchaikovsky's music. He conducts with much aplomb. He knows exactly what he wants. RCA Victor Album 1202.

MICHAEL STRATTON—GEORGE KLEINSINGER. *Brooklyn Baseball Cantata.* Robert Merrill with Russ Case and his orchestra and chorus.—This little cantata in honor of "dem bums" was born in 1937. It appeared in the ill-starred musical, *Of V We Sing.* When the show failed, the cantata followed it into the grave. Now Mr. Merrill and RCA Victor have resurrected it. In my opinion, it should have been left in the tomb. It lacks melodic appeal. It fails to hit the ball. RCA Victor Album DC42.

SEA SHANTIES. Arranged by Tom Scott. Leonard Warren, baritone, with an orchestra and a chorus under Morris Levine.—This music is far superior to that found in the *Brooklyn Baseball Cantata.* Mr. Warren sings *Blow the Man Down; Rio Grande; The Drummer and the Cook; Shenandoah; Haul Away, Joe; Low Lands; The Drunken Sailor;* and *A-Rovin'.* RCA Victor Album M01186.

JOHANN STRAUSS. *Overture* to *The Gypsy Baron.* The Boston "Pops" Orchestra under Arthur Fiedler.—A virile performance. RCA Victor disc 12-0188.

RICHARD WAGNER. *Blick' ich umher* and *O du mein holder Abendstern,* from *Tannhäuser.* Joel Berglund, baritone, with an orchestra under Leo Blech.—Admirable singing and recording. RCA Victor disc 12-0185.

JOHANNES BRAHMS. *Der Kranz, Der Schmied,* and *Feldeinsamkeit.* Lotte Lehmann, soprano, with Paul Ulanowsky at the piano.—Lotte Lehmann knows how to set forth all the magic contained in these beautiful songs. RCA Victor disc 10-1405.

The Literary Scene

READ NOT TO CONTRADICT AND CONFUTE—NOR TO BELIEVE AND TAKE FOR GRANTED—BUT TO WEIGH AND CONSIDER

All unsigned reviews are by members of the Staff

Some Modern Verse

THE GREEN WAVE. By Muriel Rukeyser. Doubleday and Company, Garden City, New York. 1948. 95 pages. $2.50.

A SECOND BOOK OF DANISH VERSE. Translated by Charles Wharton Stork. With a Foreword by Johannes V. Jensen. Princeton University Press for the American-Scandinavian Foundation. 1947. 155 pages. $2.50.

THROUGH THE MOONGATE. By Horace Ernst Hamilton. Dorrance and Company, Philadelphia. 1947. 88 pages. $2.00.

IDYLLS OF THE SEA AND OTHER POEMS. By Arthur J. Lowell. Privately printed. 1948. 105 pages. $2.50.

MISS RUKEYSER'S poems are remarkable chiefly for their images, so that ordinarily the reader delights in small details rather than in architectural structure. Of a salamander she writes:

> . . . a red leaf alive flickers, the eyes set wide in the leaf head, small broad chest, a little taper of flame for tail moving a little among the leaves like fear.

Several of her poems in this volume are concerned with the problems of women leaving youth for maturity. She is able to treat women's sorrows ironically in "Foghorn in Horror," where

> the sound of the harbor intruding on horror with a bellow of horror: blu-a! blu-aa! Ao. . .

symbolizes woman's failure and "Niobe howling for her life and her children." The current literary interest in pregnancy receives a contribution here in "Nine Poems for the Unborn Child," a series of sonnet-like poems of meditation upon the mother's dreams, the excitement of new life, the relation of the individual to the world, and the present state of the world into which the child will be born. The volume also contains translations of six short Mexican poems and some *rari,* or love-chants, from the Marquesas, which include some charming imagery.

The collection of Danish verse has the disadvantages of all translations of poetry—it presents the subject-matter and something of the manner, but it has not the word-relationships, the sound, the emphases, or the rhythms of the original. From what is given, however, the reader can discover what subjects interested the poets and audiences of the country and periods, and, roughly, what thoughts the subjects induced. In his foreword to the volume Mr. Jensen declares: "The Danish language is not naturally suited for poetry; it is poor in rhymes, compared to English; and unresonant, without modulation and forcefulness, alongside of Swedish or Norwegian. . . . And yet the language has rich and intimate nuances; it can give rhythmic expression to moods and emotions. Danish poetry has rather an intellectual and descriptive than a purely lyrical quality." The poets represented here paid tribute to the beauty of their rustic countryside, the vigor of their northern race, the old legends of mermen, and the excitement of sailing the icy seas. Many of the poems are in the form of ballads. The volume makes interesting reading and many of the translations are highly satisfactory as poems. Some readers will be moved to seek out the originals.

Mr. Hamilton's little book of poems about an American boy in China contains here and there some delightful details: "Chen-Yuan," a picture of an indecisive Chinese cook, is excellent. Another poem approaches the powerful; it tells of the boy's feeling of mystery as he and his father, driving through the country at night, come in the moonlight upon "seventy pagodas," "the giant ghosts of T'angs." But most of the pieces fail to come off. The writer seems to have an inadequate control of his words; he tends, furthermore, to oversimplify. Mr. Lowell's book seems much too derivative, and he, also, seems uncertain in his command of words. He attempts to deal with a commendable variety of subjects, but he offers no new thoughts upon them.

Gifted Reviewer

LITERARY CRITICISMS BY FRANCIS THOMPSON. Edited by Rev. Terence L. Connolly, S.J., Ph.D. E. P. Dutton and Co., New York. 1948. 617 pages. $12.50.

FRANCIS THOMPSON (1859-1907) furnishes an excellent illustration of the fact that one can be an efficient critic in a field in which one has but little creative power oneself. In only one poem, "The Hound of Heaven," did Thompson reach the heights; little else of his poetry, which is usually labored and crotchety, is likely to endure. It is otherwise with his prose. Thompson was a gifted reviewer, whose discussions of current poetic and other literary productions appeared every week, for over ten years, in London's most important periodicals. In this volume, which is an unusually choice specimen of the printer's art, Father Connolly has gathered together about a hundred of Thompson's criticisms which were not otherwise generally available.

These reviews are naturally of technical interest to those who are themselves engaged in reviewing, for they are the work of a master of the craft. But their value is by no means restricted to those who have this interest. The range of literature covered is so enormous, Thompson is so well informed, his judgments show so much keenness, justice and withal geniality, and there is so much wit and color and brilliance that all who have a taste for literary history and criticism should be able to read with pleasure and profit. Moreover, Thompson judges as a Christian. While he was an earnest Catholic, his sectarian bias only occasionally shows through,* whereas his basic Christian convictions shape his whole attitude. One might think that the reading of nearly six hundred large pages of reviews must needs be a dry task, but Thompson has such a way about him that one reads on, eager to see what new insights, what new beauties, what new felicitous turns of speech may lie just ahead.

We shall take space for one extract —on Coleridge:

> On the whole, this was surely the mightiest genius since Milton. In poetry there is not his like, when he rose to his full power; he was a philosopher the immensity of whose mind cannot be gauged by anything he has left behind; a critic the subtlest and most profound of his time. Yet these vast and varied powers flowed away in the shifting sands of talk; and what remains is but what the few landlocked pools are to the receding ocean which has left them casually behind without sensible diminution of its waters. It is the saddest and costliest wreck in literary annals; an argosy of priceless freight gone down with all its treasures, save a little flotsam which is more treasurable than most vessels' whole lading.

Poet as Thinker

ESSAYS OF SHAKESPEARE: AN ARRANGEMENT. By George Coffin Taylor. G. P. Putnam's Sons, New York. 1947. 144 pages. $2.75.

WHOEVER said there could be no new work by the great Shakespeare did not consider the possibility of rearrangement—that is, of taking dramatic utterances up and down the range of the Bard's existing plays and sonnets in order to work them into connected essays without the addition of a single word. Doubtless many have dreamed of such a thing, but now a professor of English at

*Into what absurdities of reasoning sectarian bias can betray even an unusually keen mind, may be seen from the following argument of Thompson's: "When Protestants allege the First Commandment against the use of images in religious worship, they not only overlook the actual use of images in Jewish worship, but they overlook the very wording of the Commandment: 'Thou shalt not make *to thyself* any graven thing.' In other words, it was not a prohibition against the authorized use of images, but against their *private* use, which so carnal a nation as the Jews was certain to abuse, and did abuse." On this showing, all the "thou's" of the Ten Commandments would have only *private* application. "Thou shalt have no other gods before me," *e.g.*, would mean that one must have no false gods individually, but as for having false gods collectively—*nihil obstat.*

the University of North Carolina has carried out this clever idea in very readable form.

Fascinating vistas are opened by a work of this kind with its new organization of familiar material.

> Shakespeare is compelled to break his thought into splinters and let it emerge in small units from his various characters. . . . I have endeavored to collect Shakespeare's thoughts on various essay subjects from all his works and put them together in a coherent and logical order in prose form, preserving always, however, his exact words.

The result is a series of 56 informal essays reflecting the dramatist's thoughts on almost every subject of importance for ancient or modern man. Representative topics are, for instance, Truth, Love, Mental Pain, Ingratitude, Death, the Force of Custom, Opportunity, Ceremony.

Several observations suggest themselves. 1) Is it accurate to claim that what Shakespeare writes is actually what he himself believes? Would it not be fairer to facts if we admit that some of these statements are conditioned by their speaker in the respective drama and plot? Hence Prof. Taylor sometimes inadvertently stretches a passage by including it in a heterogeneous paragraph or under a questionably unified topic.

2) Although Bacon could never have written Shakespeare's works, it is pleasant to know that the latter might have written Bacon's essays, the very form of which is structurally here used. Anyone who is able to locate the numerous mosaic bits truly knows his Shakespeare, and the rest of us will have fun trying to "spot" them. A 21 page Key at the end of the book identifies every selection. You will enjoy discovering your favorite lines in a new context.

3) By being printed as if they had originally been written in prose, these utterances acquire an interest and a charm which should assure them a large number of delighted readers who might have been frightened away from them had they been printed in verse as just another anthology of quotations. This is an acceptable way of bringing Shakespeare "back to the people."

4) What makes Shakespeare Shakespeare is his grasp of deep, far-away things, those occasional flashings-forth of the intuitive Truth, those short, quick probings at the very axis of Reality (as Herman Melville once indicated). Prof. Taylor here presents the best primary evidence ever assembled to reveal Shakespeare's preeminence as a thinker. It becomes clearer than ever how up-to-date the world's number one author has remained for those who can appreciate fine prose and perceptive thought

HERBERT H. UMBACH

Hostess Extraordinary

A HOUSE IN CHICAGO. By Olivia Howard Dunbar. The University of Chicago Press. 1947. 288 pages, indexed. $3.50.

THIS volume presents the actual story of a beautiful woman who made Chicago the literary capital of America from 1910 to 1930. Perhaps more than any other person, Mrs. William Vaughn Moody nour-

ished the flowering of letters in the Midwest during this period. Such men as Vachel Lindsay and Carl Sandburg, John Masefield and Rabindranath Tagore were drawn to 2970 Groveland (later Ellis) Avenue where, thanks to the hospitality and friendship of a remarkably gifted woman, they learned to know one another and, in several cases, discovered their own talent.

This is the story, too, of a host of Harriet Moody's distinguished contemporaries. In their letters, some of which are published here for the first time, E. A. Robinson, Robert Frost, Ridgely Torrence, Padraic Colum, James Stephens, and numerous other writers reveal the progress of their careers as well as some intimate details of their daily lives. They came to talk, to eat, to read poetry, to receive new strength from her belief in them.

The welcome would last for a week-end or a winter, according to the claimant's apparent need. If he happened to require headquarters elsewhere than in Chicago, Harriet might provide him with long-term aid in a New York City apartment that she maintained or on her Massachusetts farm. Poetry-lovers in Chicago owed her something, also, for "Les Petits Jeux Floraux," an annual series of poetry readings which she organized in one of her own restaurants, Au Petit Gourmet.

Miss Olivia Dunbar (Mrs. Ridgely Torrence) has previously written short stories, essays, and criticism. In this her first biography she writes from personal acquaintance with many of the people who appear in its twenty-two chapters. In addition, the letters she uses in Part 2—most of them *to* Harriet Moody—are excellent source material for a recent chapter of American literary history. Our sole complaint is directed against Miss Dunbar's excess of emotion in telling this unusual story.

The more interesting part, in our opinion, is the romantic Part 1, the life of Harriet Converse Tilden, who successively became Mrs. Edwin Brainerd and Mrs. William Vaughn Moody, famous as the mistress of the "House in Chicago." We observe Harriet's childhood in the village of Parkman, Ohio; her removal to Chicago at the age of eleven; her student days at Howland Boarding School, Cornell University, and the Women's Medical College in Philadelphia. Her successful teaching of English in Chicago high schools is matched with her unique and financially astounding catering venture named The Home Delicacies Association. Her convalescence after a serious ankle injury brings new interests and eventual marriage to the poet Moody.

After Moody's death, although herself no author except of a vast number of letters and a belated cookbook, she made young writers her avocation. In the reflected glory of her late husband, and from the black velvet upholstered swing where illness forced her to be, Harriet devoted seemingly inexhaustible energies to the maintaining of a midwestern Mecca for literary figures of the early twentieth century.

HERBERT H. UMBACH

Diary of a Friend

FROM MY JOURNAL. By Andre Maurois. Harper & Bros. $2.75.

For years Andre Maurois has been held in gracious esteem by Americans. His biographies and novels have attracted wide attention. When the Nazis invaded France, Andre Maurois fled and joined the British Army as a French observer. In 1946, Mr. Maurois came to America. His main reason for coming was to serve as guest lecturer at the University of Kansas City.

This book is almost a day-by-day account of Mr. Maurois' thoughts, impressions and experiences while living in that most American of cities, Kansas City. His comments on the threatened railroad strike and on John L. Lewis' strategy are illuminating. He makes some surprising observations on America's cultural level. He cites instance after instance of Americans who read Proust, Balzac, and Tolstoy and are not ashamed of their adventures in reading. While he is not overly worried about standardization, he does feel there are dangers in the attempt to have the same Walgreen drugstore and the same A and P store on every business corner. Inevitably, he thinks there will be a tendency to standardize American thinking. But he does feel that Americans have sufficient resilience to fight efforts to make them think and talk alike.

The second half of the journal recounts Mr. Maurois' experiences on his return to France after an absence of six years. The contrast between America, the land of plenty, and France, fighting desperately to survive, is carefully drawn. France's calamities may give her some rough moments, but eventually she will emerge a stronger nation.

From My Journal is charming and thoughtful. We need more books of this kind to relieve the tension of these hysterical days.

Saga of Chautauqua

WE CALLED IT CULTURE. By Victoria Case and Robert Ormond Case. Doubleday and Co., Inc., Garden City, N. Y. 1948. 272 pages. $3.00

This book, well and sympathetically written, tells the story of the peculiar American phenomenon, known by the name of Chautauqua, which spread far and wide into almost every corner of our land, and flourished for about twenty years; only, like the Arab, to fold its tents and to disappear silently into the night of forgotten things. The present generation which has had the benefit of a highly developed public school system, of the movie, and the radio, knows little or nothing about Chautauqua, except what it has heard from parents and grandparents.

Yet with all its faults and its high-powered financial set-up, Chautauqua gave to the former generation that which satisfied a long-felt longing for the finer and better things of life—music, poetry, literature, art, and the drama. Though there were certain groups among our people who were left almost completely untouched by Chautauqua, the majority were Chautauqua fans and did

acquire an appreciation of those things that uplift and ennoble a people.

The authors present a complete picture of the main Chautauqua talent, especially the lecturers. We get the story of Dr. Russell H. Conwell and his lecture, "Acres of Diamonds," which he delivered 6,000 times. He might have become a millionaire thereby, but instead he helped worthy boys get an education, besides putting Temple University in Philadelphia on its feet financially. Another worthwhile portion of the book is the pen portrait of Wm. Jennings Bryan and his famous "Cross of Gold" speech. The book is recommended to all who are interested in the American scene of yesterday.

Auto Magnate

THE LAST BILLIONAIRE—HENRY FORD. By William C. Richards. Charles Scribner's Sons, New York. 1948. 422 pages. Indexed. $3.75.

THE name of Henry Ford has been a household word in our country for a generation. It has represented different things to different people. To some it signified mechanical genius; to others, shrewdness in money-making; to still others the ability to amass enormous wealth; and to many the desire to help the common man enjoy some of the luxuries of life. In this biography we have Henry Ford's story written by a man who knew him for 30 years, who moved in the circles of Mr. Ford's intimate friends, but whose admiration of him did not blind him to his foibles and faults.

It is, therefore, not a biography that traces Ford's life from the cradle to the grave, but rather a study of the man from various angles. For Mr. Ford was a curious bundle of things rolled into one man. We see why some people admired him greatly and others hated him; his objection to cigarette smoking; his attitude toward his lieutenants; his famous Peace Ship; his relation to labor; his lack of knowledge of American history and his collection of early Americana; his idea of spending oneself into prosperity antedated the New Deal; his ability to see human need in the individual, though volume misery was not so easy for him to grasp; his calling history the bunk; his interest in education if it meant trade schools with emphasis on safety, orderliness, accuracy, and the time element, etc.

The author has succeeded in giving a well-rounded portrait of the man with all his oddities; simple in a way, yet unpredictable; charitable yet close-fisted; kind and iron-hard; neither saint nor devil, but a thoroughly human and in his chosen field a highly gifted man.

Constitutional Backgrounds

THE GREAT REHEARSAL. By Carl Van Doren. The Viking Press, New York. 1948. 336 pages. $3.75.

CARL VAN DOREN, who has long evidenced an interest in the early history of this country, has felt that in 1948, the one hundred and seventy-second year of our independence, we should take an interest in what

happened in the twelfth year. He believes that there is a parallel existing today in the current dissatisfaction with the United Nations. We should be interested also because so many persons speak today of the Constitution with little or no knowledge of its origin. Accordingly, he has presented, in a small and compact book, a running account of the convention called to meet in Philadelphia in 1787 to consider a change in the Articles of Confederation.

Teeing off with the arrival of General Washington in Philadelphia and his call on Benjamin Franklin, Mr. Van Doren starts through the hot summer that the delegates worked out the Constitution. He introduces us to historical figures by direct quotes in the case of one, by a summation of arguments in the case of another, and by straight narrative in the case of still others. He stops here and there—not long enough to deaden—to clarify an important argument or illuminate a significant point. He brings in details missing from accounts of a more official nature. He finishes with a detailed description of the festivities and parade held in Philadelphia to celebrate the ratification. All of this has been done in a skilled style which makes of the past a present experience.

Perhaps some of the information will come as a surprise to the reader. The Constitution did not have the immaculate conception sometimes attributed to it by persons who like to find a natural American constitutional law. It may be shocking to learn that much of the credit should go to Governor Randolph (Virginia) and his associates who presented the plan which formed the nucleus of the debates and of the present Constitution. Many citizens do not know that the federal compromise which saved the Constitution was essentially a hard bargain driven by sincere men, nor that ratification was not a certainty until New Hampshire became the ninth state almost a year after the convention had finished its work. It is beneficial to have this brought to our attention at this time.

Mr. Van Doren has, in addition, included all of the important documents considered by the convention as well as the Constitution in its final form (with all subsequent amendments).

For timeliness and historical interest not a book to be overlooked.

JAMES S. SAVAGE

Twenty-Five Centuries

A HISTORY OF THE JEWS. By Solomon Grayzel. The Jewish Publication Society of America, Philadelphia. 1947. 870 pages. $3.50.

IN THIS book the author traces the history of the Jews from the Babylonian Captivity (586 B.C.) to Jewish experiences during World War II. The work is divided into five sections: *The Second Commonwealth, The Supremacy of the East, The Jews in the West, Return and Progress,* and *The Search for a Friendly Home.* Each section might well have been published as an individual volume.

No writer of history is an automaton, lacking in prejudice and emotion. As professor of Jewish history

at Gratz College, Grayzel presents a highly sympathetic picture of the Jews. He is not, however, an apologist, merely a sympathetic interpreter of the chronicle of his people.

While the author's description of Luther's attitude toward the Jews is accurate, he does not give the full historical background of the Reformer's attitude. The index volume of the St. Louis Edition of Luther's works carries twenty-nine columns of references to Luther's remarks regarding the Jews. And many of them are inexcusably harsh. There were, however, some experiences in Luther's life which explain—even if they do not justify—his attitude.

The reader will meet a host of interesting characters: Sabbetai, Zivi, Gershom Seixas, Abraham Geiger, Gabriel Riesser, Leopold Sunz, Isaac Wise, and scores of others.

The one hundred and twenty-one cuts in the book cover a variety of subjects: prominent individuals, the interior of synagogues, Jewish sweatshop labor, the Second Zionist Conference, a cabalistic amulet used against the plague, etc.

A truly first class bibliography and index combine to make this work a particularly desirable buy.

Third Party Man

ADVERSARY IN THE HOUSE. By Irving Stone. Doubleday & Co. $3.00

WHAT with Henry Wallace declaiming his values as a potential White House resident and Norman Thomas beginning to shout that America needs his brand of political philosophy, it is interesting to go back to the days when another third party candidate caused quite an uproar in America.

Eugene V. Debs, native of Terre Haute, Indiana, was, first of all, a good labor organizer. His work in building up the Brotherhood of Locomotive Firemen, a practically defunct union, still stands as a model of persistence to present day union leaders. His American Railway Union met disaster during the famous Pullman strike of the 1890's. For his part in the strike, Eugene Debs was unjustly sentenced to prison. The prison sentence helped make Debs a national hero.

After his release from jail, Debs became interested in cooperative movements. But he was dissatisfied. He knew there would have to be political action to correct many abuses in national life. He was unhappy about the doctrinaire leadership of the Socialists in New York. In a short time he was nominated for the presidency as head of the Socialist ticket. Naturally, Debs did not win. Nor did he win the next few times he ran. By the time of World War I Woodrow Wilson decided the only way to stop Debs's criticisms was to throw him into jail. In Atlanta Debs was the hero and confidante of the prisoners. Finally pardoned, he lived out his remaining years, honored by millions of Americans.

Irving Stone's novelized biography is well written. He tells a good story. We have only one objection. His portrait of Deb's wife, Kate, is thoroughly unfair. Kate, according to Stone, hated everything her husband

did and was interested only in money. We have it on the word of several people who knew Gene and Kate Debs that the couple was happily married and that Kate was not unsympathetic to her husband's efforts in preaching peaceful socialism. Possibly, Stone felt that he had to create some conflict in the novel to sustain interest. He ought not to have sacrificed truth to such an extent.

"Dark Continent"

LIBERIA. By Charles Morrow Wilson. William Sloane Associates, New York. 1947. 225 pages. $3.75.

THE retreat of the British Commonwealth from the Indian Ocean to Africa may be expected to awaken world interest in what has, for many years, been mistermed "the dark continent." The story of Liberia is the story of one of the least-known parts of that continent.

The Republic of Liberia had its origins around 1822 here in the United States when the American Colonization Society sent out some 1,500 American Negroes to settle the coast on the south side of the great western bulge of Africa. Since that time, Liberia's history has been one of a people untutored in self-government and yet devoted to the ideals of personal freedom and national independence. It would have been unfair to expect that her people would have achieved either of these ideals fully. The remarkable fact is that they have succeeded as well as they have in the face of natural obstacles, lack of background, and the constant threat of absorption into any of the many rival imperialisms which carved Africa up during the latter part of the nineteenth century.

Mr. Wilson is, perhaps, somewhat too kind in his appraisal of Liberia's successes. There is, for instance, no reference to the social conditions uncovered by the League of Nations during the 1930's which forced President Charles D. B. King out of office. He leaves pretty well unanswered also the role of Firestone in the political life of the country. Nevertheless, he performs a worthwhile service in focusing our attention upon a land which, because of its rubber, is critical in our economy and which, because of its position, is a highly strategic outpost of American political interests.

JOHN STRIETELMEIER

The U. S. S. R.

RUSSIA AND THE RUSSIANS. By Edward Crankshaw. The Viking Press, New York. 1948. 223 pages. $3.00.

RUSSIA IN FLUX. By Sir John Maynard. Edited and abridged by S. Haden Guest from *Russia in Flux* and *The Russian Peasant and Other Stories*. Foreword by Sir Bernard Pares. The Macmillan Company, New York. 1948. 564 pages. $6.50.

ONCE again the clouds of war are gathering. Half-informed journalists, narrow-minded statesmen, and downright jingoists are shouting from the housetops that armed conflict between the Soviet Union and the United States is inevitable. In

our own land impulsive men and women are saying, "We have the atomic bomb. Let us use it immediately and have done with all our worries." There is ample reason to believe that in the U. S. S. R. equally impulsive men and women are saying, "We are not as defenseless against the terrible bomb as our recent allies seem to think. Let us work day and night to weaken them, to make them ripe for the plucking. Then all our troubles will be at an end."

A cold war is raging, and there is grave danger that it will soon become a hot war. Then what? The results are fearful to contemplate. Can there be a clear-cut victory for either side?

If those who are clamoring for what they choose to call a showdown could be induced to look earnestly for enlightenment and understanding, the threatening war clouds could be dissipated. Then the world at large would have a chance to pursue the ways of peace and to reap the bountiful benefits of such a way of life. The Soviet Union should strive to understand the United States, and the United States should strive to understand the Soviet Union. This does not mean that Uncle Sam should be converted to communism or that Uncle Joe should be compelled to cast his own queer ideology to the winds. It does mean, however, that the two nations should try to find a *modus vivendi*.

Read Edward Crankshaw's *Russia and the Russians,* and you will realize why and how the history and the geography of the U. S. S. R. have been, and still are, fertile soil for the type of government that vast land has today. Mr. Crankshaw, an able journalist, historian, and novelist, is by no means in sympathy with the tenets and the practices of communism; but he tries to understand the causes underlying world-events and world-currents. During the war he served as a member of the British Military Mission in Moscow. He looks sharply at the perplexing Russian puzzle, and, on the basis of careful study, he undertakes to show why the U. S. S. R. behaves toward us as it does and why our own country deports itself toward the Soviet Union as it does.

Russia and the Russians is a powerful book—powerful in style as well as in content. In a chapter entitled "The U. S. S. R. and the World," the author declares flatly, "Today the sovereign nation has outlived its use: it survives, therefore, as a perversion." Consequently, he is sure that we are facing an all-important issue —the issue

> whether we wish to live as human beings in free association with other human beings or as accidental members of accidental groups of human beings called nations, whose only future is mutual destruction until only one is left.

Naturally, Mr. Crankshaw's thoughts and conclusions cannot bear fruit unless they are considered as widely and as thoroughly behind the Iron Curtain as in the United States and in Great Britain. Is it utterly futile to believe that inside the Soviet Union, tightly regimented though that vast land is, there are

some who are thinking as earnestly as Mr. Crankshaw about world-problems and that, in one way or another and before it is too late, they may succeed in making their influence felt?

Russia in Flux is another volume which will do much to clarify one's thinking about the *impasse* that exists today. Sir John Maynard deals primarily with the revolution after World War I and with the domestic policy of the Soviet Union; but one cannot fail to note that policies pursued at home have a weighty bearing on relations with other nations. The author of *Russia in Flux* traveled extensively in Russia before the revolution and after the establishment of the U. S. S. R. He learned the language of the people whose ways he studied; he became acquainted with their history, their literature, their achievements in the various fields of art, their problems, and their aspirations. His book abounds in graphic descriptions and searching interpretations.

It stands to reason that the views and the conclusions expressed in the two volumes will not be shared by every reader. At times there will be enthusiastic agreement, at times there will be vigorous dissent. No one can deny, however, that relations between the Soviet Union and the United States will improve if *in both countries* an honest and determined effort is made to substitute enlightenment and understanding for jingoism. Is it altogether impossible for the U. S. S. R. and the United States to find a *modus vivendi*? Is it not logical to state that knowledge—both in our own land and in the Soviet Union—can, and will, do much to accomplish such an end?

The Psychiatrists Speak

THE CASE OF RUDOLPH HESS: A Problem in Diagnosis and Forensic Psychiatry. Edited by J. R. Rees. W. W. Norton & Company, Inc., New York. 1948. 224 pages. $3.00.

THIS remarkable book has been compiled from the observations and the reports of the eight British and American psychiatrists who had Rudolph Hess in charge from the time when he landed in Scotland by parachute until sentence was pronounced at the trial in Nuremberg. The scientists—Henry V. Dicks, J. Gibson Graham, M. K. Johnston, D. Ellis Jones, Douglas McG. Kelley, N. R. Phillips, and G. M. Gilbert—who studied Hess closely from 1941 to 1946, justify the publication of the volume with the following words:

> In this case . . . the importance of showing to as wide a public as possible the considerable abnormality of a man whose influence on world history has been marked made us, after much consideration, override the scruples which as medical men we felt.
>
> In a world where psycopathic men can so easily become leaders and where today they might by their own personal whims or decisions launch another war on the nations, it is for all of us a duty to study and comprehend the nature of such men. It is important to see how morbid fantasies can activate political conduct of far-reaching importance.
>
> It is for these reasons, after due consideration, that the material of this book

has been put together and has been made public.

Our decision thus taken has now been reinforced by the receipt of a letter from Rudolph Hess himself which is reproduced on the next page.

Hess consented to the publication of the volume on condition that a letter from him be included in the report. His words are printed in German and in a translation into English. He declares that he would welcome the publication because

> one day it will be regarded as supplementary proof of the fact that in some hitherto unknown manner people can be put into a condition which resembles that which can be attained through a hypnosis leaving its after-effects ("post-hypnotic suggestion")—a condition in which the persons concerned do everything that has been suggested to them, under the elimination of their own will, presumably without their being conscious of it.

The scientists declare that their study of Hess tempts them "to place him in the group of psychopathic personalities of the schizoid type."

Dark Days

LETTER FROM GROSVENOR SQUARE: An Account of a Stewardship. By John Gilbert Winant. Decorations by John O'Hara Cosgrave II. Houghton Mifflin Company, Boston. 1948. 278 pages. $3.00.

THE world was shocked when news reports told of the suicide of John Gilbert Winant, who served three terms as Governor of New Hampshire and represented the United States at the Court of St. James during the critical time when Hitler's *Luftwaffe* almost succeeded in inflicting a crushing defeat on England.

Letter from Grosvenor Square is a vivid account of how Britain suffered, fought, planned, and survived. It is an intensely personal story. The United States had not yet been drawn into the war; but Mr. Winant, with all possible support from President Franklin D. Roosevelt, did everything he could to help England in her dark hour. His book contains no startling revelations; for by this time everyone familiar with the course of the terrible war knows, at least in broad outline, what was done by England herself and by the United States to thwart the Third Reich after the fall of France. Mr. Winant tells about life in London in those critical days, about the workings of lend-lease proper and reverse lend-lease, about differences which had to be ironed out, about the effects produced by Hitler's invasion of the Soviet Union, about the home front in Britain, about the foreign front, about the history behind the Atlantic Charter, and about many other aspects of the war. The concluding chapter deals briefly with the terrific impact of the news concerning the Japanese attack on Pearl Harbor.

The READING ROOM

By THOMAS COATES

The Supreme Court Decision

WE REFER, of course, to the high tribunal's verdict on the McCollum case, involving the use of public school premises and time for religious instruction. The *Christian Century,* in its issue of April 7, subjects this decision to a careful analysis in a lead editorial entitled "The Champaign Case."

The Protestant weekly applauds the verdict of the Court as "putting teeth" into the First Amendment. The basic assumption is, of course, that this verdict does not imply any hostility on the part of the government toward religion in general of any particular church. "Separation of church from state does not imply the separation of religion from the nation." This, in our opinion, is an important distinction which, if remembered, should dispel much of the foggy thinking about the perennial problem of the Church-State relationship. On the one hand, it serves to emphasize the fact that "keeping the wall between Church and State 'high and impregnable' . . . is not an anti-religious attitude." On the other hand, not every instance of the government's acknowledgment of the importance of religion—*e.g.,* by providing for chaplaincies in the armed forces—should indiscriminately be branded as a "mixing of Church and State."

The facts of the Champaign case have been stated so extensively in the newspaper accounts that they need no repetition here. Suffice it to repeat that the crux of the matter was the fact of

> religious instruction given in the public school building by teachers supplied by a local council of religious education made up of Protestants, Roman Catholics, and Jews. The public school superintendent passed upon the fitness of the teachers of religion, and the public school teachers checked the attendance records to make sure that the pupils really attended the classes in religion for which this "released time" had been granted.

The Court, by an 8-1 decision, decided that this arrangement constituted a violation of the principle of the separation of Church

and State and an infringement upon the guarantees of the First Amendment. It was, the justices held, "a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith."

By this interpretation the Court has found two specific doctrines to be implicit in the constitutional separation of Church and State. These are: 1. That the government cannot give aid to a church or to all churches, or give preferential treatment to one church over another. 2. That state or federal aid for religion is unconstitutional even if all sects are aided equally. The editorial acknowledges that "a great many points (are) yet to be worked out if the total application of this principle is to be made consistent."

The *Christian Century* points out that all "released time" is not necessarily under the ban; only the use of public school property for religious instruction is prohibited. At the same time, this decision would appear to sound the death-knell for the legislation for federal aid to education now before the House of Representatives, which would include subsidies for parochial schools in those states where such support is already granted by the respective state. Although this bill has passed the Senate, it is doubtful that it will be approved by the lower House; and even in the unlikely event that it does obtain congressional approval, it is difficult to see how the Court which has outlawed the use of a few classrooms for the teaching of religion at Champaign could so completely reverse itself as to hold that "a grant of millions of dollars of public funds for the support of Catholic (sic) schools is perfectly all right." (The *Christian Century* writer is apparently ignorant of the 1,000-odd Lutheran parochial schools in the United States which would also be directly affected by this legislation.)

While we support the principles enunciated by the Supreme Court in the Champaign case, we cannot but feel that the only adequate solution for providing religious instruction to the young while at the same time respecting the principle of separation of Church and State is the institution of the parochial school, maintained by the Church and independent of any state support.

Rome and Fascism

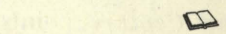
THE NATION has begun a series of highly controversial articles on the general subject of "The Roman Catholic Church and Fascism" by Paul Blanshard, whose previous anti-Catholic articles in *The Nation* have already estab-

lished him as the *bête noir* of American Catholicism. Mr. Blanshard writes "in the conviction that Roman Catholics are good citizens who are not responsible for the undemocratic policies of their hierarchy, and who will some day realize that they must demand a change in those policies."

Mr. Blanshard is terribly worried that the Vatican will employ the rightist victory in the Italian elections of April 18 to bring about a conservative, pro-clerical regime. He is exercised over the fact that the Italian priests are telling the people how to vote and that the Church has refused absolution to Communists. With the peculiar type of blindness so characteristic of our left-wingers, Mr. Blanshard is oblivious to the frantic efforts of the Communists to influence the vote, by fair means and foul, and the disastrous consequences, not only to Italy but to all of Western civilization, if the Communists had been victorious.

It is true, of course, that Mr. Blanshard is able to muster convincing evidence that the Pope has been, shall we say, chummy with certain elements of Fascism, and favorably disposed to certain fascistic ideas and doctrines. With embarrassing reiteration, Blanshard cites the instances in which high Catholic prelates, including some American cardinals, heaped praises upon Mussolini and his regime. When the Church did turn against Mussolini for his violation of the Concordat and Lateran Treaty, it was because of his anti-clericalism rather than his Fascism, according to Blanshard.

The record of the Papacy during the Ethiopian war and its liaison with Franco Spain are other ghosts which the author conjures up to confront Catholicism. It will be interesting to see how *America* and *Commonweal,* and the forces of American Catholicism in general, will rise to the challenge that Paul Blanshard has thrown out to them, and how they will seek to vindicate the record which has been painted in such dark colors.



Food for a Hungry World

THIS is the title of the fourteenth issue in *Survey Graphic's* series generally entitled "Calling America." These special numbers, presenting as they do a wealth of highly informative material and representing the most exhaustive research, are a distinct contribution to intelligent thinking on current social and economic problems.

This issue takes special note of the program and achievements of the Food and Agriculture Com-

mittee of the United Nations, and carries a lead article by its chairman, Sir John Boyd Orr. The theme which runs through the entire issue is a statement of the incontrovertible fact that *food* holds the key to peace and reconstruction in the postwar world. It is the very core and basis of the conflicting programs of Communism and Democracy for the control of Western Europe—and, ultimately, of all the world.

Note: In the next issue of "The Reading Room," we hope to present a digest and discussion of the *Christian Century's* significant series on "Church and State," currently appearing in that journal.

A BRIEF GLANCE AT  RECENT PUBLICATIONS

A SURVEY OF BOOKS

EARTHBOUND

By Dalton S Reymond. Ziff-Davis Publishing Company, Chicago. 1947. 381 pages. $3.00.

All the stock characters of a show-boat melodrama, the hero, the scheming brother, the wicked beauty and the forgiving heroine, are cast in *Earthbound*. Mr. Reymond places them against the backdrop of Cypriere Plantation, where the Mississippi River obligingly threatens to wash away the levee whenever the plot requires. Even though the author is a native of Louisiana, his treatment of this region and its people has as much distinction as a dime western.

Like Ferber's *Saratoga Trunk* and Keyes' *The River Road, Earthbound* leans heavily on the Mardi Gras aspects of New Orleans for drama. This incredible city has always been the Lorelei of the literary world, beckoning novelists to write of her and leaving them to flounder among too many words. We are still waiting for a writer to discover the pale tarnish on the Vieux Carré and sense the tropical uneasiness that lies behind the green-shuttered balconies. And now *we'd* better retire before Lorelei gets us.

FRIENDS AND LOVERS

By Helen MacInnes. Little, Brown and Company, Boston. 1947. 367 pages. $2.75.

It is not surprising that this novel first came out in a woman's magazine. It includes a story of charming and idealized young love, a sketch of a delightful old Highland-Scottish grandfather, a continuous plea for true good taste, and a bitter indictment of the deathly exaggeration of "respectability." To say that the novel belongs to the tradition of "courtesy-books"—books that teach a class, in this case the upper middle class, a standard of manners—is to damn it unfairly, for it frequently rises above this plaster category; the author, the wife of an Oxford don, is able to make subtle distinctions that will interest subtle readers. Perhaps the large element of propaganda in her book is a voluntary sacri-

fice to her cause—that of winning the adamant middle-aged over to permitting youthful marriages. But the total result is hardly satisfactory.

The bitterness with which Miss MacInnes treats all the persons in the book except the grandfather and the two young lovers immediately makes the whole work suspect. A great novelist would have traced their several neuroticisms back to the Dead Sea of human misery and would, furthermore, have known that Penny and David, the young lovers, could hardly have remained so untouched by the forces that had ruined the lives of all the persons around them. Though frequently charming, the book must be judged an afternoon novel.

TWO CAME TO TOWN

By Simeon Strunsky. E. P. Dutton & Co., New York. 1947. 219 pages. $3.00.

SIMEON STRUNSKY is dead. He died Feb. 5th. The brief obituary accorded him by *Newsweek* summed up his literary efforts by calling him the "defender of his city against the cliche 'New York is not America.'" *Two Came to Town* is therefore Strunsky's last book, and in it we find him defending his favorite city and upholding his favorite theme. The "two" who came to New York were two delegates from far off "Hyperia" (could it be Australia?). In the hands of New York City's favorite democratic character, the taxi driver, they are shown America's largest city. They discover that New York is a melting pot of many peoples with many opinions, but that just for that very reason it best expresses the democratic heritage upon which this nation is built. Since the taxicab is equipped with a handy atomic device that permits it to fly through the air at rocket speed, they are also taken on a quick swing over the country in order that they might assure themselves that the rest of America represents the same ideals to be found in New York.

The author manages to bring many of the political pressures found in the U. S. into the story. His descriptions of New York are vivid and authentic. His characters do not quite become alive. His political philosophies tend to become a little tedious. One gets the impression that the plot and the characters do not exist for their own merit but simply to give Mr. Strunsky the opportunity of making a point. Many things which are found in *Two Came to Town* undoubtedly need to be said. We think, however, that they could have been said more effectively.

THE STRONG ROOM

By Jere H. Wheelwright. Charles Scribner's Sons, New York. 1948. 302 pages. $3.00.

THE intriguing period of English history around the time of Henry VIII and his successors has produced a rash of novels during the last few years. Here is another swashbuckling tale of the uncertain days when Mary Tudor briefly occupied the English throne. Its hero is the Earl of Bristol, imprisoned in the Tower of London, *The Strong Room,*

in the closing days of Henry's reign and set free by the good graces of Queen Mary at the time of her accession. An admirable fellow, the young Earl, whose only misfortunes are a distant kinship to the royal house, an impetuous brother who participated in Wat Tyler's abortive rebellion, and a jealous cousin. These are sufficient, however, to involve the Earl in enough plots and counterplots to produce excitement and suspense aplenty with a thrilling chase that ranges all the way from London to Gloucestershire and back again. The Earl's romance with the beautiful Mistress Ann in these dangerous and exciting times adds an indispensable element to the plot. The author has faithfully placed his story in its historical background and captured the gallant spirit of the times. There was, undoubtedly, another and more sordid side to the picture, but since he was writing for entertainment, it could cheerfully be overlooked. In our judgment *The Strong Room* is a well-written novel in the best tradition of historical writing far above the lecherous standard of *Forever Amber* and its ilk. A good book for summer reading.

ADVENTURES WITH A TEXAS NATURALIST

By Roy Bedichek. Doubleday & Co., Inc., Garden City, N. Y. 1947. 293 pages. $3.50.

PROFESSIONALLY Roy Bedichek is an educator. He is director of the Bureau of Public School Service, a part of the University of Texas Extension Division at Austin. At heart he is a naturalist. As such he has not only the essential qualities of a good naturalist—a quick eye, an inquisitive mind, a great patience, a deep love for all natural life, plant and animal alike, a sound foundation in botany, ornithology, and related fields—but the added talent of being able to express himself in many well chosen words. *Adventures With a Texas Naturalist* was written on leave of absence and is the distilled collection of a lifetime of observation. From the environs of Austin itself to a ranch on the Edwards Plateau, from the desolate wastelands of the Davis Mountain country to the swampy flats along the Gulf, Mr. Bedichek has wandered, ready with binoculars to peer into the private lives of Texas native flora and fauna, ready with pencil and paper to note what he observed. As a thoroughgoing naturalist he has not failed to see the bane and blessing to natural life which an encroaching civilization brought with it. And he has not hesitated to praise or condemn those efforts which encourage wild life or drive it almost to extinction. He is ready to take up cudgels to explode the myth of the mockingbird and finds time to bemoan, quite entertainingly, the fate of incubated chicks.

Ward Lockwood's black and white illustrations add considerable interest to the text. It is remarkable what one man has found in just a portion of his native state. We would like to see others treat their own home country's plant and animal life in as fine a fashion.

THE PURPLE PLAIN

By H. E. Bates. Little, Brown and Company, Boston. 1947. 308 pages. $2.75.

HERE we have an excellent example of high-class slick-paper magazine fiction. H. E. Bates is a skilled craftsman. He has been a writer since he was seventeen, and he has mastered every trick of his trade. *The Purple Plain* is carefully plotted, the characters are drawn with an eye to popular appeal, and the exotic background is effectively delineated. In spite of all this Mr. Bates' new novel is only a surface study. *The Purple Plain* lacks life, depth, and conviction.

THE SOIL RUNS RED

By Matthew S. Evans. Van Kampen Press. $2.50.

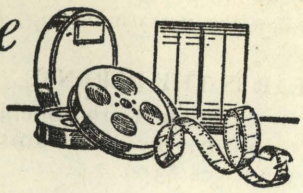
MR. EVANS writes a historical novel of reconstruction days in Georgia. Some of the writing is amateurish. The author does have a knack for reproducing Georgia dialect. The moralizing is a trifle too obvious. If there are morals to be drawn by a novelist, the moral lesson should be implied in the theme and in the narrative.

FEAR IS THE PARENT

By Mathilde Ferro. Doubleday & Company, Inc., New York. 1948. 273 pages. $3.00.

ALMOST everyone dabbles a bit in psychiatry and psychology these days. Many newspapers carry syndicated articles devoted to psychoanalysis, motion-picture producers have been distressingly preoccupied with mental quirks and all kinds of neuroses, and so-called psychological novels continue to roll off the presses.

Fear Is the Parent is a psychological novel. The jacket says so. Mathilde Ferro presents what is unquestionably meant to be a serious study of the parts fear and guilt play in bringing about the disintegration of a happy marriage. Her intentions are clear, and occasionally they are expressed in vigorous prose. By and large, however, *Fear Is the Parent* is shallow, lusterless, and unconvincing.

The  Motion Picture

THE CRESSET *evaluates one of the world's most powerful forces*

DURING the war the 16 mm. film came into its own. It would be impossible to exaggerate the value and the importance of the fine indoctrination and training films prepared for every branch of the armed forces under the supervision of the Armed Services of the United States. Although audio-visual education aids were in use before World War II, the postwar years have seen a tremendous development and expansion in the part films play in progressive educational methods.

The March-April issue of *Film News: The News Magazine of the 16 mm. and Filmstrip Industry* presents a number of excellent articles devoted to what Bruce A. Findlay calls "the new look in education." In addition, the magazine carries a brief account of the program inaugurated by the Audio-Visual Committee of the American Library Association.

Do you know that as long ago as 1930 the Kalamazoo Public Library had a circulating motion-picture collection? Since that time public libraries in many cities have established film-lending services. Last year interest in this venture had become so great that the American Library Association asked for, and received from the Carnegie Corporation of New York, a grant of funds to be used to employ a full-time specialist to supervise and to direct the work of the Audio-Visual Committee.

On June 15, 1947, Miss Patricia Blair, formerly head of the Film Bureau of the Cleveland Public Library, was appointed to the newly created post of Library Film Advisor. Miss Blair has visited libraries from coast to coast. She reports a keen interest in the library-film plan. She says, "for the future, the A. L. A. looks forward to an ever-developing film program which will enrich the usefulness of the library to its users."

For a long time our public libraries have made a great treasure store of books available at no

cost to us. Recently many libraries have established extensive collections of records, which may be heard and enjoyed in return for a small deposit. Now we are to have the privilege of getting motion picture films on our library cards. I wonder if we ever take the time to count our blessings.

Film News reports another fascinating experiment in the narrow-gauge cinema field. Last October, under the leadership of Amos Vogel, "a small group of individuals interested in the advancement of the motion picture" created a new educational, nonprofit organization called Cinema 16. Mr. Vogel says, "Cinema 16's purpose is twofold. It will not only present artistically satisfying films to the public but will awaken people to a greater understanding of their world by the presentation of socially purposeful documentary films."

Cinema 16 presented its first program in October, 1947, at the Provincetown playhouse in Greenwich Village. Four performances had been scheduled, but the response was so great that sixteen sold-out presentations were given. The response has been no less gratifying in the ensuing months.

The organizers of Cinema 16 have ambitious plans. They hope to establish a commercial theater in New York and, eventually, in other cities. A campaign to form a Cinema 16 Film Society has been launched, with seven membership plans and with special group rates. This society "will present to its members films that cannot be shown publicly due to commercial or other restrictions." Mr. Vogel feels sure that the plan will succeed (1) because 16 mm. films are cheaper to produce than the standard 35 mm. and (2) because less conventional fare has a potential national audience even greater than the standard releases. The programs presented by Cinema 16 must, of course, be passed on by the National Board of Review of Motion Pictures.

Kathryn Forbes' tender tribute to her mother was a best seller when it appeared under the original title *Mama's Bank Account.* Then it was dramatized by John van Druten and produced on Broadway with the title *I Remember Mama.* The play was a smash hit and remained on Broadway for a long run. Now it has been brought to the screen, and it is entirely safe to predict that *I Remember Mama* (RKO-Radio, George Stevens) will be one of this year's biggest money-makers. This is a warm, gentle, and homely tale of family life in the early years of the twentieth century. Irene Dunne is a splendid Mama, and Oscar Homolka plays the part of Uncle Chris with the same charm and conviction he brought

to the role in the stage presentation. The supporting cast is excellent, and Mr. Stevens' sensitive direction redeems that which, in less capable hands, might have been plain corn.

Mr. Blandings Builds His Dream House (RKO-Radio, H. C. Potter) presents an appealing screen adaptation of Eric Hodgin's best-selling novel. This should be a sure-fire attraction since, at one time or another, almost everyone has dreamed of building *the* perfect house. Myrna Loy, Cary Grant, and Melvyn Douglas are the principals in a well-chosen cast.

Theater goers who have been waiting for something different and novel in motion-picture fare will find it in *A Double Life* (Universal-International, George Cukor). This unusual film incorporates generous portions of Shakepeare's *Othello* into a modern melodrama. Ronald Colman displays impressive artistry in the part of the tormented matinee idol whose off-stage existence gradually becomes hopelessly fused and confused with the character he portrays on the stage. This is the role which won the 1947 Motion Picture Academy Award for Mr. Colman.

If you are as allergic as I am to out-and-out tear-jerkers, you will want to avoid *If Winter Comes* (M-G-M, Victor Seville). A. S. M. Hutchinson's popular novel of the early 1920's has been brought up to date in point of time. In every other respect it is the same lugubrious exposition of sweetness and suffering. A good cast is wasted on this mawkish mess. More's the pity!

No doubt miracles can happen, but the miracle didn't quite come off in *A Miracle Can Happen* (United Artists, King Vidor and Leslie Fenton). There is a fair share of lively slapstick, and the cast reads like Movieland's *Who's Who.*

The spectacular success of *Sitting Pretty* (20th Century-Fox, Walter Lang) is due in large measure to the superb clowning of Clifton Webb. This is a sparkling comedy. Thank fortune, it is *not* a true picture of the average American home.

We are told that *The Mating of Millie* (Columbia, Harry Levin) is genuine "escapist fare." Well, maybe it is. But I'm reminded of the old saying that sometimes the cure is worse than the disease.

Susan Peters returns to the screen in *The Sign of the Ram* (Columbia, John Sturgis). Miss Peters merits unstinted praise for the courage and determination she has shown since she lost the use of her legs in a tragic accident three years ago. She deserves a better frame for her talents than

this fair-to-middling psychological melodrama.

Dan Duryea plays the role of the California badman in *Black Bart* (Universal-International, George Stevens) an uninspired technicolor rehash of other badman yarns.

The Naked City (Universal-International, Jules Dassin) was produced by the late Mark Hellinger, and Mr. Hellinger's voice is heard on the film's sound track. Because the great city of New York provides the dramatic and realistic setting for *The Naked City*, this is something more than just another cop-and-robbers picture. The superb photography underlines and points up the more-than-competent performances of a fine cast as well as Jules Dassin's expert direction.

The Pearl (RKO-Radio, Emilio Fernandez) presents a moving screen version of John Steinbeck's poignant parable of the fisherman and the most beautiful pearl in the world. Occasionally Mr. Steinbeck's simple tale is a bit clouded and confused; but the Mexican players who make up the cast are uniformly fine in their roles, and the pictorial effects are magnificent. *The Pearl* was produced in Mexico.

Do you like mules? Beautiful, shining, henna-colored mules? If you do, *Scudda-Hoo! Scudda-Hay!* (20th Century-Fox, F. Hugh Herbert) is for you! The mules have the best of it in this bucolic technicolor offering.

There aren't any mules in *Saigon* (Paramount, Leslie Fenton); but there is a lot of third-rate hokum, factory-made twaddle, and deadpan acting in what is surely one of the most uninteresting pictures I've endured in a long time.

A fine importation comes from the studios of Roberto Rosellini, the distinguished Italian director who gave us *The Open City*. Critics here and abroad declare that *Paisan* (Mayer-Burslyn) is an outstanding piece of cinema war fiction.

The Editor's Lamp

PROBLEMS

CONTRIBUTORS

FINAL NOTES

THE month of June, 1948, will be remembered by various men for various reasons. In keeping with its policy of dealing with problems that are concerning men today, the CRESSET for June, 1948, presents two features of major importance.

As we mentioned in the light of the lamp for May, Dr. Gould Wickey has submitted the recently published report on "Higher Education for American Democracy" to careful scrutiny. The results of his study and criticism form our main article this month.

In a month when commencements and baccalaureate services all over America direct our attention to the life of the academic community, Dr. Wickey's analyses and warnings come with particular relevance and appropriateness.

Gould Wickey resides in Washington, D. C., where he acts as Executive Secretary of the Board of Higher Education of the United Lutheran Church.

Perhaps less dignified than the President's Commission, but certainly no less important for our future, are the political conventions meeting in various states, and especially the two major conventions in Philadelphia.

Unusually noteworthy in this year's pre-convention skirmishes has been the interest with which the public has followed the contest for the support of the state delegations at the Republican convention. The results of the primaries in Ohio, Nebraska, and Wisconsin were discussed and interpreted by political commentators and analysts far beyond the borders of those states.

The Republican primary in Oregon was no exception to this rule. If anything, the debate there was more intense. Feeling that reaction to the Oregon contest may have some significance for the general situation, Thomas Coates of the CRESSET's staff has written up the Dewey-Stassen debate and its accompanying fanfare. We believe that his illuminating insight and his deft touch will appeal to all.

Guest reviewers for this issue are: H. H. Umbach *(Essays of Shakespeare* and *A House in Chicago);* James S. Savage *(The Great Rehearsal);* and John Strietelmeier *(Liberia).* All are members of the faculty of Valparaiso University.


W
E
S