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SEPTEMBER 1949

THE

CRESSET

A REVIEW OF LITERATURE,
THE ARTS AND CURRENT AFFAIRS

.....



- Labor Day
- What Is "Sovereignty"?
- Democracy in the East
Zone

VOL. XII NO. 10

THIRTY-FIVE CENTS

THE CRESSET

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IN THE SEPTEMBER CRESSET:

NOTES AND COMMENT.....	1
WHAT IS "SOVEREIGNTY"?..... <i>Dr. Frederick K. Kruger and Dr. L. Albert Wehling</i>	9
THE ASTROLABE..... <i>Theodore Graebner</i>	15
MUSIC AND MUSIC MAKERS..... <i>Walter A. Hansen</i>	21
THE LITERARY SCENE.....	27
CRESSET PICTURES.....	33
THE READING ROOM..... <i>Thomas Coates</i>	53
A SURVEY OF BOOKS.....	58
THE MOTION PICTURE.....	65
LETTERS TO THE EDITOR.....	69
VERSE	71
THE EDITOR'S LAMP.....	72

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THE CRESSET

VOLUME 12 SEPTEMBER 1949 NUMBER 10

Notes and Comment

BY THE EDITORS

Labor Day

THE most honest Labor Day speech we ever heard was delivered some years ago—and on an occasion other than the day itself—by the late Clarence Darrow.

"I am a friend of the working man," Darrow said, "and I would rather be his friend than be one."

We rather suspect that a great many people who are going to be throwing their arms around the working man these first few days in September harbor somewhat these same sentiments. It is pretty well agreed that labor is a Good Thing and that the working man is performing a Useful Function in Society. Those of us who have tried our hand at labor will agree also that it is not pure, unalloyed joy—that it has in it a quality that repels a great many people, in-

cluding some who are singularly skilled in singing its praises.

This Labor Day will undoubtedly find a great many of labor's professed friends out in full chorus on the platforms and in the halls, protesting their love and demanding the moon with a fence around it for the working man. We will go along with them to the extent of asking that the laborer, along with the farmer and the white-collar worker, and the banker and the housewife, be secured in his right to enjoy his fair share of this world's goods and of the dignity which is due to those who are carrying on the world's work. But we dissent from those who would make labor a "class," a separate group with wants and interests which conflict with those of other "classes."

Ultimately, the best interests of labor are the same as those of any other group. Ultimately also, the wants of labor are the same as the wants of other men and women. Above all else, the working man wants respect—respect not for his “class” or his union but for himself as a person. To a certain extent, that respect reflects in the wages he is paid and the conditions under which he works. But it goes beyond that. The working man wants, and is entitled to, respect for his abilities, respect for the contribution he is making to the common good, and respect for his personality as a human being. No law can guarantee him these things and no contract can secure them. They must come, if they are to come at all, from a renewed appreciation on the part of all of us—laborers, managers, employers, and consumers—of the dignity of productive work and of the supreme dignity of the people who do that work.



Decade of Disorder

THE third of September will mark the tenth anniversary of Britain's declaration of war on Nazi Germany. To us, as it must to many of our readers, it seems almost impossible that ten whole years have gone by since those

days when we sat glued to our radios, hoping against hope that somehow something would intervene and pull us all back to sanity.

Looking back over these years, we find ourselves haunted back there in the already dim corridor of the years by the gaunt, troubled spectre of Neville Chamberlain. History will probably judge him rather harshly. After all, he made the one unforgivable blunder of a national leader: he misinterpreted events. But perhaps some historian will look behind the decent black suit and the pinched lips and the carefully-rolled umbrella and discover what we think may very well have been at the same time Mr. Chamberlain's greatness and his weakness.

Beyond any party labels or philosophical classifications, Neville Chamberlain was the embodiment of a way of life and thinking which we have come to call “middle class.” He moved through each day, and from day to day, under the heavy shadow of a morality which was as rigid in its demands as the clichés in which it had been entombed. It was Mr. Chamberlain's great mistake that he supposed that his morality was the generally accepted code of all men everywhere. It was only after irreparable damage had been done that he began to realize that not everyone con-

siders his word his bond, that there are people and countries which do not consider peace the best condition of man.

We have learned quite a bit during these past ten years about human nature and about international morality. It is hardly likely that we will repeat Mr. Chamberlain's mistake of being too trusting. If anything, we have perhaps gone too far to the other extreme in assuming that we can trust no one. On the whole, man being what he is, it is probably safer to proceed on such an assumption but it casts a shadow over our days, a shadow more palpable and discouraging than the actual events of the past decade.



Look to the Roots

DURING the summer, we made a kind of random survey of the sessions of the state legislatures this spring, partly because we had been getting quite a few disquieting reports from friends of ours scattered over the country and partly also because we were wondering whether any other state legislature had turned in as sorry a record as ours.

We are not very happy about what we found. And it is not so much the actual performances of the legislators that bothers us as

the attitude toward the legislators that cropped up time after time in our inquiries. It is not too much to say that most of the people we talked to thought their legislatures did a very poor job but were not especially concerned about it simply because they hadn't expected anything better.

After looking over our findings, we have come to several tentative conclusions. First, there seems to be an increasing disinterest on the part of the average voter in his state government as the federal government becomes more and more The Government. Second, constitutional limitations upon the length of legislative sessions have, in many cases, operated to encourage the enactment of much poor legislation in last-minute rushes before adjournment. Third, salaries paid to members of state legislatures are, in most cases, so pitifully inadequate that they impose an almost impossible burden upon the legislator without independent means and set strong temptations in the way of all legislators to supplement their income from salary with such other income as may be offered them. Fourth, the apathy of the voters toward their state governments is in most cases so great that they give little or no thought to the qualifications of the candidates for state legislatures. Fifth, the ever-increasing encroachment

of the federal government in matters that used to be the province of the state governments has greatly reduced whatever incentive there may formerly have been for the able man to seek election to the state legislature.

A great deal more might be said but these five conclusions in themselves seem to us reason enough for concern. The tree is only as healthy as its roots and local government should be the healthy roots of our political system. There is a very real and very immediate need for us to set our state houses in order if we are to maintain that respect for representative government which is basic to our liberties.



Summer Replacement

SEPTEMBER, if it brought us nothing else, would be a welcome month because it sees the end of radio's summer replacements, the poor, noisy shows whose only apparent function is to keep the sound waves fluttering until the big-money boys get back from the Riviera or the sanitarium.

Their job is, admittedly, a thankless one. On a hot July or August night, even the soft notes of a mother's voice take on the maddening drip-drip-drip of a

leaky faucet and it would be expecting too much to suppose that a voice out of a piece of furniture would be any less maddening. So perhaps the fault is not so much in the shows as in the system.

It is probably subversive to suggest this but would there be any particular objection to simply allowing a show's spot to remain silent during the summer? Come to think of it, might there not even be a number of advantages to suspending practically all broadcasting during the summer? The ears, like the appetite, become jaded when they are not allowed to rest. After two or three months of summer quiet, we might all go back to our listening in September with a renewed interest.



Dead Letter

ONE of our colleagues, a veteran, set out several weeks ago to buy a home. He found a suitable place, the price was right, his wife approved, and for a time everything looked pretty bright. All that remained was the matter of financing and our veteran figured that that could be arranged under the GI Bill which has a provision for guaranteeing loans to veterans.

So he went down to his bank and told the loan officer about

the house and said he would like to buy it and said that he supposed that the financing could be arranged under the GI Bill. Everything went fine until he mentioned the GI Bill and then the loan officer suddenly lost interest in the whole affair. It seems that something has happened to interest rates and that it is no longer profitable (according to this particular banker) to handle loans under the bill. So that was that.

For those of our readers who may not be acquainted with the loan provision of the bill, it might be well to point out that the bill does not actually give the veteran any money. All that it does is guarantee payment of an ordinary commercial loan if the veteran should default. And then the government goes to work on the veteran to see to it that he pays up. In other words, the only purpose of the provision is to make it easier for the veteran to arrange a loan if he happens to find a suitable buy at what professional appraisers consider a fair price.

It seems to us that an injustice is being done here. Possibly our veteran ran into a purely local situation but if this sort of thing is general it means that the intent of the law is not being carried out. We can understand that the banks should not be asked to op-

erate at a loss on these loans but it hardly seems fair to those veterans who had planned to make use of the loan provision to allow this section of the bill to become a dead letter. Our suggestion would be either that Congress adjust the interest provision in the bill so as to make it possible for the banks to handle the loans profitably or else that the loan section of the bill be repealed so that veterans will not continue to base their plans on the bill's provisions.



Contempt of Court

A RECENT issue of the *New Yorker* carried a short article by Frank Sullivan which was designed to help the average layman keep the various perjury, sedition, and conspiracy trials straight in his mind. The article ended up just as most of us have, in utter confusion.

We have pitied the judges in these trials. The issues in at least a couple of the trials have perhaps been more political than purely legal and the judge, in such a trial, is predestined to charges of bias. Such charges have, indeed, been publicly made, in the Alger Hiss case by five members of the jury that failed to agree on a verdict.

Whether the charge is true or

not, it should be remembered that in a time of hysteria it is asking a great deal of a judge to expect him to be so far removed from the life around him that he can preside dispassionately. Judges, too, are human—as the judges at the war-crimes trials clearly indicated when they allowed themselves to be swept away so completely by the revenge policies of their governments that they wrote their laws as they went along and hanged men for breaking them.

The important thing right now is that we not add to the hysteria by wrecking confidence in our courts. In the present precarious state of our civil liberties, the courts are perhaps our last hope of remaining free. Judges Kaufman, Medina, and Reeves are, in addition to being judges, human beings. The trials over which they have presided have been beset by tricky legal questions within and by excited emotions without. Undoubtedly in such a situation even a judge is likely now and then to get a bit rattled. But in their conduct of the trials, they have above all else kept their courts free and have given a fair hearing to everybody who had a right to be heard. For that, we owe them a real debt of gratitude.

School Bells

THAT humming sound off in the distance is the educational assembly line starting up after a summer's rest. Sometime during this month, parents and guardians all over the land will deposit their offspring in the proper slot along the line, the teachers will take their places at the various benches along the line, and the old mill will be all set for another nine months' operation.

It is unfortunate that the line will operate during these coming months with little or no interest on the part of the greater number of those who have the greatest immediate stake in its functioning. Many parents will take it for granted that if the process is not doing their children any positive good, it is at least not doing them any damage. In some cases, they will be wrong.

Simple honesty compels us to say that all is not well with our schools. During the past twenty years or so, we have taken to such absurd lengths the doctrine of the separation of the religious from the secular that we have come very close to being anti-religious in our educational system. Let us be misunderstood, we should say that we do not mean necessarily that our schools are opposed to religion. They simply ignore it and, in ignoring it, place themselves among those of whom



our Lord said, "He that is not with me is against me."

For this situation, we do not blame either the schools or the state. In its very nature, primary and (to a considerable extent) secondary education must be an indoctrination process. Those parents who are earnestly concerned with the spiritual welfare of their children can either make the sacrifices necessary to indoctrinate their children positively in the faith or they can allow their children to become negatively indoctrinated in a system which, in its very nature, must ignore God if it is to follow consistently our doctrine of the absolute separation of church and state.



Rich Legacy

ALTHOUGH some time has passed since the estate of the late Justice Frank Murphy was settled, we feel that it calls for some comment. The justice's total estate, it will be remembered, came to \$2,100 of which \$1,600 was due to the hotel in Washington in which he had lived, leaving a net estate of \$500.

Now, it happens that we do not consider poverty in itself a virtue and it happens also that we could not always agree with some of the late justice's public acts

and utterances. But we respected him for the "wholeness" of his life and thought, for the fact that he had convictions (some of them, as we believe, wrong) and that he consistently and at any cost acted in accordance with them.

Somehow it seemed to us eminently fitting that Justice Murphy should have died poor. In his case, his poverty seems a final testimony to his integrity, a last challenge to his countrymen to pay the price of following one's conscience also in public life. His legacy, so small in dollars and cents that he did not even bother to make a will, is one of the greatest ones any man could leave.



Voyage to the Pole

ONE of our colleagues is slated to go with the Byrd party to Antarctica next month and we confess to a deep-seated envy. Antarctica remains the largest single physical challenge to man, the one part of our earth over which he has not been able to swarm, the one place which has not been changed through all of the long years of man's history.

The announced purpose of the expedition is the mapping of a considerable part of the vast continent, about as big as Europe. Some 3,500 men and eight ships are tentatively scheduled to make

the voyage. We like to think that this huge expedition will go down there, will swarm over the continent, or at least certain parts of it, will take pictures of it, measure it, dig down into it, and then leave—the whole affair a mere incident in the history of the continent, all of the noise a mere whisper in the profound silence that cloaks the ice cap.



Political Science

WHILE this considerable assemblage of our own scientists are down mapping Antarctica, the scientists in Czechoslovakia will be going back to school to learn some things that they need to know now that they are living in a "people's democracy." According to the *New York Times*, the Czechoslovak ministry of education has found the scientists politically naive and is arranging a series of fourteen-day political courses which will include political economy and ideology and will be accompanied by "singing in the morning" and "organized swimming parties."

It seems to us that these last

two courses put the finger on our major objection to Communism. It is not so much its aims that we dislike as its methods. Take these courses, for example. We approve of a world in which people sing in the morning and go in for swimming parties. But there are mornings when we don't feel like singing and, by George, we don't want to be told that we must sing. We would rather be miserable in our own way than happy by somebody else's orders. The same thing with swimming. We want our fun unorganized and we keep a blacklist of resorts and private homes that go in for organized games or mass recreation.

Here is the deadliness of Communism, in this melting down of the individual until he becomes merely a part of the mass. But it is not only Communism that melts down the individual. Any other authoritarian system does the same and it would be the great tragedy of western man if, in his proper revulsion against authoritarian Communism, he were to oppose it with a religious or political or cultural authoritarianism which would reduce him to the same formless, shapeless thing of the mass.



What Is "Sovereignty"?

Two Views of the Nature of an Idea Which Underlies Our Thinking About World Organization.

All along the rocky and tortuous road toward some form of workable world organization, men keep tripping over a nebulous concept which seems almost to dare anyone to pin it down to a definition. The concept is "sovereignty" and its importance lies in the fact that practically everyone agrees that whatever a government may not be, it must be sovereign if it is to govern.

Definitions of sovereignty vary widely. To indicate the difficulty of defining it, and to offer a few observations as to its implications, THE CRESSET has invited two students of government to set down their answers to the question: "What is sovereignty?" Both of our contributors are members of the faculty of Valparaiso University and have specialized in political science.

By DR. FREDERICK K. KRUGER
Professor of Sociology
Valparaiso University

BY NATURAL inclination man cherishes his personal freedom. But for a variety of reasons he is compelled to live in association with his fellow men.

Group life requires from those who participate in it restriction of their absolute freedom. All social groups are held together and regulated by authority vested in one or more persons. However, with the exception of one, none

of the social groups enjoys unrestrained authority. All are limited in the exercise of their authority, and the extent of their jurisdiction is determined by the *state* which human society has established as the final agency of social control. Through its unique power the state harmonizes or dissolves the competing and conflicting interests of individual citizens and the various groups within its territory. The functions of the state are performed through its *government* and its will is expressed through *law*. There is no

legal appeal from the will of the state. The will of the state is binding on all those who live under its jurisdiction, and those who disobey it must suffer the legal consequences. Law and justice are, of course, not identical, and therefore a *de jure* criminal may be a saint and become a martyr for an ideal which is higher than civil obedience.

State's Authority Is Unique

The authority of the state, then, is unique in that it is supreme, *suprema potestas*, or sovereign. Sovereignty, being a superlative, does not permit of division or *part-sovereignty*, as Calhoun in his keen discussions on sovereignty has conclusively demonstrated. For the same reason sovereignty is unlimited. Of course, this statement does not deny the ultimate supremacy of God in the *universe*, for I am dealing with *terrestrial* institutions and relationships. Nor do I claim with Hegel that the state is the embodiment of justice and rightness. And finally we must guard against the popular confusion of state and government.

Governments are established by society as the agencies of the state through which its sovereign will becomes manifest. Be it understood that we claim sovereignty for the state, not for its government. *How* the sovereign will of

the state is to be *exercised* depends on the type and spirit of its government. If the social body of a state establishes a tyrannical government or suffers its continued existence it must submit to its arbitrary authority. On the other hand, in a true democracy the government is restricted in the *exercise* of the sovereign rights inherent in the state. It is the very nature of a sovereign that he may restrict himself. The all-important point is that he does it *voluntarily*. A political organization which can be forced to submit to the demands of an outsider should never be termed a "state." For example, Japan and Germany are not at present states in the true sense. They are dependencies or protectorates of their conquerors. Since self-imposed restrictions are not contrary to the nature of sovereignty, states may enter into agreements with other states through which they bind themselves to undertake certain obligations, as long as they do this of their own free will. Thus entrance of the United States into some world organization does not mean renunciation of its sovereignty as long as such regional organization has not the right to dictate to the United States in unspecified matters. Should the United States, however, and other countries form a union and submit in all matters

to its decisions and renounce the right to withdraw from such a union, it would, in my opinion, lose the character of a state, which would then attach to the union as a whole, while the members of the union would in reality be provinces and not states in the true sense.

One of the main reasons for the pluralistic attacks on the classical conception of sovereignty, as expounded by Bodin, Hobbes, Rousseau, and Austin, is the misconception that legal sovereignty, which is the only kind of sovereignty claimed for the state by the believers in state sovereignty, includes moral and rational supremacy. The classical conception of sovereignty has emphatically rejected any such idea, though it must be conceded that the totalitarian conceptions of the state have claimed such an all-inclusive character of state sovereignty. We are not supporting or defending such an absolutistic or totalitarian idea of sovereignty. The correct and orthodox concept of state sovereignty is expressed in the following statement: "The monists hold that the state exists to enact and apply law and that the state cannot itself be subjected to limitations of the same character as those which it itself is established to formulate and apply. He does not represent the state as irresponsible; he does

maintain that it cannot be responsible to any authority of like character to itself. In brief, the state, as an organization for law within any given territory, is superior to all other groups within such territory." (F. W. Coker, "Pluralistic Theories and the Attack upon State Sovereignty," Chapter III of *A History of Political Theories—Recent Times*, Edited by Ch. E. Merriam and H. E. Barnes. New York, The Macmillan Co., 1935.)

Sovereignty Essential to a State

Supposing we accept the proposition put forth in recent times by some political scientists such as Léon Duguit, H. Krabbe, and H. L. Laski, that sovereignty is *not* a necessary element of the state? The acceptance of such a viewpoint would make the definite solution of a conflict impossible and lead to a continuation of the conflict, in other words to anarchy. As stated previously, the supporters of the theory of state sovereignty do not maintain that the decision of the state is always right. But for the sake of peace and order they consider it indispensable that a binding decision should be made and enforced by a supreme authority, established and recognized by society. It is primarily for this reason that society has established the state and endowed it with sovereignty.

Abolish sovereignty and you abolish the state. Sovereignty is a necessary and desirable attribute of the state.

By DR. L. ALBERT WEHLING
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 Government
 Valparaiso University*

DURING the evolution of political thought in the western world, the concept of sovereignty has taken on qualities which have about them something of the magical. The word itself is capable of performing feats of magic. It is difficult but necessary to beware of the witchery of words and of the hocus-pocus which tends to attach itself to overworked and ductile concepts.

Because it is an idea, sovereignty can mean anything that anyone wants it to mean. This is true of both the noun and the adjectival forms of the word. For example, the United Nations charter, Article two, mentions the "sovereign equality of all of its members." That may be something new or it may be something old, or, as is more likely, it is nothing at all.

Sovereignty in its evolutionary development has become both a political and a legal concept: theoretically it is held to mean the complete independence of a state from other states; and theoretic-

cally it is held to represent the source of law.

The difficulty is that actually it is neither. No state is completely independent of another, unless we confine the term to mere political independence, and even there it would be a difficult case to prove in many instances. And if the source of law is an ambiguous concept, then the law is in a deplorable state indeed.

There is probably no other word and no other idea which has been so bandied around in the writings on theoretical politics as sovereignty. It has come tumbling down the years from Plato's recollections of Socrates, through the obfuscations of Bodin to the whimsies of Laski. The concept has become overgrown with exceptions and qualifications. It is a pity that it is also often used as a substitute for cold, hard, careful, clear thinking.

The test of a political concept is its usability. This is admittedly utilitarian, but unless we are to remain in the realm of "pure" philosophy, we ought not to deal with the science of politics in a vacuum.

Authorities Disagree

If it is agreed that a state possesses sovereignty, then it is generally agreed that a state has certain attributes based upon certain characteristics of the sover-

eighty possessed. But there is no absolute agreement among political scientists or international lawyers and jurists on these attributes and on these characteristics. Furthermore, there are the additional problems of the *locus* of sovereignty, and whether or not sovereignty may be plural. Then there are the troublesome sub-concepts of *de jure* and *de facto* sovereignty. Finally, to put the concept to work in the market place of the world, it has been necessary to subject it to the chisel of limitations.

Article III of the constitution of the Fourth French Republic adopted in October, 1946, states that "national sovereignty belongs to the French people." That can mean many things; it certainly means that it has to be explained to the French people. Article II of the 1947 constitution of the Republic of China states that "the sovereignty of the Republic of China resides in the whole body of citizens." There is no evidence that any attempt has been made to explain this to anybody.

In contrast, the preamble to the Constitution of the United States begins with a simplicity and a forcefulness that make one mindful of the first verse of the first chapter of Genesis: "We, the people of the United States . . . ordain and establish this Consti-

tution for the United States of America." In "the most wonderful work ever struck off at a given time by the plan and purpose of man" sovereignty is not mentioned. The word and the concept are left to the theorists; the formation of the state and the construction of its governmental apparatus cannot be based on an uncertain and unstable idea.

If the word sovereignty were limited to the jargon of theorists and if the concept for which it stands were limited to their intellectual exercise, there would be little serious objection. But when sovereignty comes out of the ivory tower into the market place, there can be tragic consequences. A recent example of this is the refusal of the government of the Union of Soviet Socialist Republics to accept the American (Baruch) proposal for the control of the use of atomic energy largely on the ground of the alleged infringement of Soviet sovereignty. The Soviets, as is usually the situation, had a colorable legal case—one based upon that traditional "complete independence" which a state must have to retain "national honor."

Varying Degrees of Sovereignty

Paradoxically the United Nations which "is based on the principle of the sovereign equality of all of its members" operates the

Security Council according to the further principle of "unanimity"; this means "the concurring votes of the permanent members" on non-procedural matters, and these are the votes of the "big five" regardless of the votes of the other six members. Presumably the "big five" are sovereign and equal; presumably the other six states are not equal in a sovereign sort of way.

Sovereignty becomes an absurdity when, despite polite but imperfect observance of the legal and political concept, it becomes unworkable in an economic sense. What would happen to the sovereign state of Costa Rica if the sovereign state of the United States should decide one day to prohibit the importation of coffee, bananas and cacao?

In our country the concept of sovereignty is used as the club to smash efforts to provide effective

controls of lynching, and voting and employment discrimination—local practices which are a national disgrace.

Perhaps the final absurdity of sovereignty is that it is inconsistent with international law. If there is international law, there cannot be truly sovereign states; if there are states which are subject to no law, then there is no international law.

What the world needs is not slavish adherence to theoretical concepts, but rather the determination to solve political and economic problems in the most salutary and efficient manner possible, retaining the "unalienable" rights of people everywhere, together with those rights of their states necessary to maintain "human rights and fundamental freedom for all." Sovereignty, as "generally" understood, is not imperative for this.



I have seen three emperors in their nakedness, and the sight was not inspiring.


PRINCE OTTO VON BISMARCK-SCHÖNHAUSEN

THE ASTROLABE



By
THEODORE GRAEBNER

DEMOCRACY IN THE EAST ZONE

 When the British according to an arrangement agreed to by Mr. Roosevelt at Yalta, moved out of Mecklenburg in 1945, a "school reform" was immediately instituted by the Russians. They demanded that the schools be made "democratic." The teachers were in some places—there was as yet no general order—bidden to refer to God in the classroom, and it was announced that the goal was a school, teaching atheism to the youngsters. Since there are 19,000,000 Lutherans in the East Zone, this was a threat to the future of nearly one-half of the Lutheran denominations in the land of Luther. We note that the countries more immediately concerned with the Lutheran Reformation—Saxony and Thuringia—are in the East Zone. So is Pomerania, which is 98 per cent Lu-


theran. More than three times the number of Lutherans now in the United States are involved in the proposal that the generation now in public school must become atheistic. Noting that Lutheranism is the state church, the Lutheran Catechism the textbook of religion in the schools, it will be observed that an atheistic system would not be long in asserting its demands. This was only the beginning.

When religion was removed from the schools, the congregations began to train their own catechists, who teach religion after school hours. This is what happens. The child is told by the teacher that the textbook "proves" that Jesus never lived. After school a catechist teaches the story of the gospels. Anyone can see that something must happen. What is happening is, for one thing, a more and more sinister

attitude of the Communists toward all religious profession. Remember—eastern Germany is not a part of Russia. It is only occupied territory. Yet a threat of extinction as a people hangs over the land. The first point of attack is the religious training of children.



LOWERING CLOUDS OF PERSECUTION

 The new regulations concerning religious education in the Soviet Zone of Germany prescribe that no religion may be taught on school property. Some few churches have parish houses. In some of these, religious classes now meet. Some parsonages are large enough to accommodate smaller groups. In some churches the sacristy is being used. Also barns and peasant homes.

With a new understanding of their responsibilities, sponsors at baptism now remember their vow to help provide for Christian training of the god-child. These efforts all must be financed by a people who possess little but a bare living under the despotic rule of the Russian occupation.

There are no parental rights that could be asserted in this matter, though it is from the taxes paid by the people that the teachers are being paid and the properties maintained.

Add the situation created by the presence of millions of refugees who have come in from Poland and Czechoslovakia and the Baltic Provinces, utterly disrupting school, church, social, and economic life, and you have a condition in which the minds of conscientious parents must snap under the strain and a state of despair seize upon the Christian congregation.


Pastors train catechists in a desperate effort to fight the Niagara of atheism pouring in. Men and women in the sixties volunteer. We hear of a widow of 65 who teaches the little ones 36 hours a week. No private schools are permitted, however. Religious teaching must be done at odd hours.

Sixteen Lutheran pastors disappeared one day in June of this year.

One thousand inhabitants of the Eastern Zone make their escape to the British and American Zones every night of the year.



IRON CURTAIN TRIALS

 I recite the details of the preceding paragraphs upon the word of reliable persons living in the Eastern Zone. Their names cannot be published without placing these persons into jeopardy of their lives. However, there are data which do not de-

pend for their verification on what is (as in the above) anonymous testimony, and such are the more recent developments regarding the Iron Curtain Trials. Since a high Communist authority has publicly announced that Lutheran clergy in Eastern Germany that assert themselves too unpleasantly will be consigned to concentration camps, "where these black fellows will for once do an honest day's work," a "Mindszenty" trial for religious leaders in the Eastern Zone is not an unreasonable expectation in Germany at this writing.

Bishop Dibelius on Pentecost Sunday addressed the 1,200 Lutheran pastors of Berlin-Brandenburg with a pastoral letter to be read to the congregations, protesting against the violations of legal and human rights in the East Zone. This letter was so direct in its demands for a recognition of religious rights that most pastors refrained from publishing it, for fear that officials eager to suppress all religious work would move openly against the congregations. Everything is shaping up for sterner measures against the practice of religion, and public trials of church officials for fomenting resistance are just around the corner. Pretty soon leaders in the East Zone will pass through the mills of Red justice and into prison or to the scaffold.

In the religious trials, two churches are pilloried—Protestant and Roman Catholic. Two churches are spared—Eastern Orthodox and Jewish.

The western democratic mind is mystified. Westerners still think of a trial in terms of innocent-until-proved-guilty, free hearing, habeas corpus, free access to evidence, an uncowered counsel for defense and the jury system. These conditions do not exist in the monolithic world of the Cominform.

Strong men break down and blubber that they have committed incredible treason against the state. They beg for mercy. They confess fantastic plots with foreign diplomats. If frightened, they besmear themselves with guilt. If merely resigned, they stand passive and abashed while the president of the court denounces them.

This behavior in court is so unanimous, and so preposterous, that it raises gigantic doubts, but western reporters can seldom even approach the scenes. Photographs of the defendants, like those showing a frightened Cardinal Mindszenty in comparison with the splendid and dignified prelate whom the Communists arrested, increase the uncertainty.

The method behind these trials is described in a Vienna dispatch to the *Chicago Daily News* thus:


The aim in all these Red tribunals is not to search for truth, but to demonstrate perfidy. The means must adapt themselves to the political importance of the defendant. For this reason, the measures used to bring to terms of guilty appearance a prince of the church are necessarily more subtle, stern, and sustained than those needed to reduce to "confession" some obscure country pastor.

It is hard for a man who has thought of a court as the instrument of justice to realize that in eastern Europe, it is a stage in a theater. Very few anti-Communists have understood that their trials are in actuality exhibitions, as their prison interrogations are rehearsals. Not realizing that they are on show, they attempt to argue their case in terms of a morality which the court does not recognize. They are not in court to be tried, but to be processed.

The Communists try to make exhibitions of trials, on both sides of the iron curtain. In eastern Europe, an ex-Communist never gets as far as the defendant's stand unless there is a whole Trotskyite or Titoist clique to be wiped out. What he actually says is likely to be twisted or perverted if he makes a real defense of himself. If he "confesses," his "guilt" is plastered all over the world. But he was "guilty" before he was tried.



DRUGGED WITH ACTEDRON

 The question is being widely discussed in Europe, whether the strange behavior, all of the

same pattern, of the defendants in their trials in Soviet courts might be due to the use of certain drugs that paralyze the will and produce confessions of any suggested guilt, of "truth serums," or "chatter drugs." One of these drugs is the sinister preparation called *actedron*. This is a preparation which immediately attacks the entire nervous system. It does not kill its victims but paralyzes their will power. During the first day after its entrance into the system, confessions cannot be secured very readily. But then the reaction sets in with dizziness and headache. A fearful sensation of insecurity follows, and the last stage is one resembling trance or a hypnotic condition in which memory and judgment no longer operate. A perverse desire to submit and make confession asserts itself and there is a total inability to say no. To this description of the action of *actedron* corresponds the unnaturally listless manner in which the victims make the most damaging confessions.


We have this reference to the drug *actedron* and its action from an essay in the German paper *Christ und Welt* of Feb. 17, 1949. The author, however, believes, from a study of the Moscow and Budapest trials that Bolshevism has more direct means to beat down mental resistance and will

power. The writer of this essay believes that simple device of keeping persons awake for a long time is sufficient to compel confessions from the innocent, under intolerable strain from lack of sleep.

Writing from Salzburg, Mr. George Weller asserts his conviction that while drugging certainly exists as a method, it is an emergency rather than a regular tool. He says: "Electrical shock is more effective. In political police headquarters at No. 60 Andrassy Street, one Hungarian employee of the United States legation, who has since escaped, was tortured with a special electrical headbox resembling a hair-waving machine. This machine produces a shock state during which the victim does not know what he is doing. This Hungarian was awakened with a second acutely painful shock and found himself confronted with an emptied coffee cup, a signed confession and pledge to spy on Americans."



"CONFESSION" OF A HUNGARIAN PATRIOT

 The story is worth reciting in some of its details. The Hungarian in question was Alexander Raffai, son of the late Hungarian Lutheran Bishop Raffai.

A leader himself of Hungarian Lutherans, he told his story when he had escaped to the American Zone. Betrayed into a trip into the Russian Zone at Vienna by a female courier, he was brought to the Communist Gen. Georg Pallfy who asked him to give evidence against certain Hungarian leaders. The general's face was hidden when he put the questions but a bright though not unendurable light was directed on Raffai's face. Next day he was cross examined for twenty hours. He was told:

"You are concealing things we must know, but you need not speak. All you must do is to become a member of the Communist party. Join up and you will be sent as a consul to some country like the United States where there is a Protestant majority. There you can tell the Lutherans and other Protestants how well Hungary is progressing."

"Nobody would ever believe me. Nobody could believe the son of Bishop Raffai could turn into a Communist," Raffai replied.

"Then you are responsible if you undergo forced cross examination," said Foldi.

Raffai was turned over to a Capt. Georg Kardos.

A bright electric bulb was placed 18 inches in front of his eyes and an officer with a club was stationed behind it to keep

him awake. "After 15 minutes it seemed my two temples were flying outward from my skull," said Raffai.

He was questioned until dawn. Every hour the Red officer forced him to drink a big glass of hot, bitter coffee, increasing his weakening loss of salt through perspiration. When dawn found him still unbroken he was ordered to stand with his nose against a brilliantly lighted wall with a bayonet pointed at his side.

When, 12 hours later, he collapsed he was given cold water

and asked, "Will you tell what you know?"

After the questioning at the army's offices failed to break Raffai, the Hungarian Communists handed him over to the Russians. At headquarters in Wilma Karalyo Street, a Russian major questioned him from 8:30 p.m. until 2 a.m. The Russian wrote a political confession which Raffai was unable to read but was compelled to sign.

One asks—how long can such a system endure?

Stuttgart, Germany, July 4, 1949.



He was thinking of certain cells of the body that rebel against the intricate processes of Nature and set up their own bellicose state. Doubtless they too have a destiny, he thought, but in medicine it is called cancer.

STEPHEN VINCENT BENET

Music AND MUSIC MAKERS

What Makes Music Great?

[CONTINUED]

By WALTER A. HANSEN

♪ It goes without saying that performers, no matter how great they themselves may be, cannot make poor music great.

Let us consider a concrete example—an example somewhat far-fetched, it is true, but one which will aptly illustrate what I mean.

For some strange reason a great pianist decides to include E. T. Paull's *Midnight Fire Alarm* in his programs. He plays the tawdry little composition in a manner which, according to the highest standards, must be adjudged great in every way. His performances of the work invariably elicit tumultuous applause. As a result, many listeners are carried away and declare with full-throated enthusiasm, "*Midnight Fire Alarm* is great music."

But great playing does not put genuine greatness into music which lacks the elements of greatness.

What about poor performances? Do they detract from the inherent greatness of a great work of art? They do not. Yes, they do prevent many a listener from being aware of true greatness; but they do not destroy greatness itself.


It is agreed, I am sure, that the prelude which Richard Wagner composed for his comic opera *Die Meistersinger von Nürnberg* is a work abounding in greatness. In fact, this composition is one of the great marvels of music. I know that in Wagner's time there were some who spoke of the prelude to *Die Meistersinger* as chaotic, and I know equally well that in our day there are conductors who, for one reason or another, cannot avoid making the work sound chaotic. Nevertheless, the greatness of this music remains unscathed and undiminished.

Wagner was an intrepid proph-

et of new and far-reaching developments in the domain of composition, but this did not keep him from paying homage to great predecessors.

The prelude to *Die Meistersinger von Nürnberg*, with all its many evidences of astounding progress, harks back to the past and shows us that Wagner could work miracles of counterpoint worthy in every way of being mentioned in the same breath with those wrought by Johann Sebastian Bach. Naturally, he was able to put at his disposal resources which Bach, at whose shrine he worshipped, did not have the means to employ. In the introductory music to *Die Meistersinger* Wagner superimposes brilliant orchestral color upon workmanship which stems, in large measure, from a careful study of the works of Bach.

Contents of the Prelude

 The prelude begins with an energetic statement of a march representing the famous Mastersingers of the town of Nürnberg. After this we hear a tender melody expressing the love of Walther von Stolzing, a young Franconian knight, for Eva, the daughter of a goldsmith named Pogner. Then the orchestra plays a vigorous march founded on an authentic melody of the Mastersingers of the sixteenth century.

Next Wagner states a theme used in the concluding chorus of the opera, when the people pay homage to Hans Sachs, the wise cobbler who has put the carping and pedantic Sixtus Beckmesser to shame. The music then deals again with the love of Walther and Eva. Portions of Walther's *Prize Song* are heard.

A wonderful fugue follows—a fugue based on the Mastersinger theme as used in the opera when the populace laughs the hide-bound Beckmesser to scorn. The 'cellos vent the contempt of the denizens of Nürnberg for the dyed-in-the-wool pedant, and the love of Walther and Eva is continually brought to the fore in the music. Again we hear the march of the Mastersingers. At the end three themes—the march of the Mastersingers, the *Prize Song*, and the authentic Mastersinger tune—join forces with melody associated with Beckmesser, and this miraculous combination of melodies concludes the prelude in a blaze of polyphony conceived and worked out with such breath-taking brilliance that one never ceases to marvel at the genius of the man who was able to bring such music into the world.

Poor performances do not invest the prelude to *Die Meistersinger* of its essential greatness even though they do make the marvelous composition sound cha-

otic and distressingly monotonous.

Just as one cannot make a silk purse out of a sow's ear, so one cannot make a sow's ear out of a silk purse.

It cannot be denied, however, that great performances are needed to give the most effective emphasis to greatness.

The world of music is full of imperfections. Great playing is by no means common. Performances that are mediocre and downright poor outnumber by far those that are great in the true sense of the word.

Must one sneer at every performance which falls short of genuine greatness? No. Such an attitude would be contemptible. It would be equally contemptible, however, to give encouragement to performers who bend the knee to sham and out-and-out ignorance.

We must bear in mind at all times that the widespread recognition and appreciation of true greatness in music depends to a large extent on the devotion of the amateur. Take the sincere, honest, sensible, and sensitive amateur out of music, and you will deprive the art of one of its sturdiest bulwarks.

Mary Jane, for example, may not be able to perform Beethoven's piano sonatas in a manner which even approximates greatness; but she can learn to realize

that Beethoven's sonatas are great music. She can communicate her own enthusiasm to others even though she herself does not, by means of her own playing, give adequate emphasis to the greatness inherent in Beethoven's compositions.

Yes, music—great music—needs the sincere, honest, sensible, and sensitive amateur—the amateur who has a real thirst and a real hunger for knowledge and disdains sham and shoddiness.

Who will deny that some amateurs have attained greatness?

Attention to Details

Artistry is made up of many important details, and it is the bounden duty of the artist—and the critic—to pay painstaking, loving, and passionate attention to every detail. How can the bigness of a work of art be properly set forth if the many little things that go into that bigness are slighted or spurned?

Details are of the utmost importance. It is often said of music critics that they focus their thoughts far too energetically on little things—little things which do not matter. "Why talk about accents?" it is asked. "Why dwell on tempi, on fine points of phrasing, on sharpness of articulation, on co-ordination, on subordination, on shading, on the difference between *piano* and *pianissimo*,

between *forte* and *fortissimo*? Why not deal with the bigger things in music?"

Well, there are no bigger things in music than the little things. What do you have when you slight details? Shoddiness and sloppiness—in composing as well as in singing or playing. As a matter of plain fact, those who object to a rigorous consideration of details can never achieve anything that is big in the true sense of the word.

One of the secrets of Beethoven's success as a composer lay in the fact that he observed details with loving and passionate care. One of the secrets of Toscanini's success as a conductor lies in the fact that he observes details with loving and passionate care.

Beethoven did not say, "There are many little things which do not matter at all." Toscanini does not say, "There are many little things which do not matter at all."

Beethoven was not a faker. Toscanini is not a faker. Beethoven was not a charlatan. Toscanini is not a charlatan.

Every musician who aspires to greatness or near-greatness—or to the proper recognition of greatness or near-greatness—should take a leaf out of the book of Beethoven and a leaf out of the book of Toscanini.

It is the passionate considera-

tion of details which enables us to fathom in some measure the inexhaustible greatness of the first chorus of Bach's *The Passion of Our Lord According to St. Matthew*.

Here we have a mighty chorale fantasy. In it one sees Bach transferring to a vocal medium his matchless skill as a composer for the organ. To this vocal medium he adds the wealth of expressiveness embodied in the instrumental portion of the setting. Two choirs and two orchestras are required for this stirring outpouring. Above the singing of the chorus soars the sublime *cantus firmus*, *O Lamb of God Most Holy*.

In the magnificent fantasy based on the Lenten chorale the two choirs, each with its own text, sing the contrapuntal groundwork. Two orchestras reinforce the beauty of the setting, and atop the awe-inspiring polyphony the *cantus firmus* pleads earnestly to heaven for mercy and peace.

The learned Philipp Spitta says:

When we compare it [the double chorus] with the chorale in the *Little Organ Book*, constructed on the same melody (twenty-seven bars long), no words are too strong for admiration of the colossal power which was equal to such an elaboration of form and which, within the development of one man's mind, was able to pro-

duce what in other cases required the evolution of generations—for instance, consider the history of the symphony.

When Bach composed the first chorus of *The Passion of Our Lord According to St. Matthew*, he undoubtedly had in mind the procession which was for a long time a part of the presentation of the passion plays—a procession, as Spitta tells us, “to a raised spot outside the church, called the Calvary or Hill of the Cross.”

Since Bach's *St. Matthew's Passion* is one of those great masterpieces to which one has every reason to apply the word “inex-

haustible,” it is evident that no one should ever say, “I have studied this monumental work so long, so reverently, so intensively, and so thoroughly that I have come to a complete understanding of every detail of its beauty and its power.” He who makes such a statement reveals an appalling lack of respect for one of the most wonderful compositions ever written.

The more one studies the music of the *St. Matthew Passion*, the more keenly one realizes what an inexhaustible store of soul-stirring expressiveness it contains.

[TO BE CONTINUED]



RECENT RECORDINGS

OTTORINO RESPIGHI. *The Pines of Rome*. The Cincinnati Symphony Orchestra under Eugene Goossens.—A superb recording and an excellent reading of a deftly scored symphonic poem. The work has the following four parts: *The Pines of the Villa Borghese*, *The Pines Near a Catacomb*, *The Pines of the Janiculum*, *The Pines of the Appian Way*. In the third part the score calls for a recording of the song of a nightingale. RCA Victor WDM-1309.

CLAUDE DEBUSSY. *Jeux: Poème Dansé*. The Symphony Orchestra of the Augusteo, Rome, under Vic-

tor de Sabata.—An exciting performance of a composition played altogether too infrequently in our land. De Sabata has a remarkable command of the art of conducting. RCA Victor WDM-1276.

LUDWIG VAN BEETHOVEN. *Quartet in C Minor, Op. 18, No. 4*. The Paganini Quartet. Henri Temianka, first violin; Gustave Rosseels, second violin; Robert Courte, viola; Robert Maas, 'cello.—A highly sensitive reading of one of the truly great compositions in the field of chamber music. This is a 78 r.p.m. recording. RCA Victor Album DM-1308.

FELIX MENDELSSOHN BARTHOLDY. *Auf Flügeln des Gesanges (On Wings of Song)*. Transcribed by Joseph Achron. WOLFGANG AMADEUS MOZART. *Menuet*, from *Divertimento No. 17, in D (K. 334)*. Transcribed by Jascha Heifetz. Jascha Heifetz, violinist, with Emanuel Bay at the piano.—Magic in the music, magic in the playing, and magic in the recording. RCA Victor disc 49-0453.

ERNEST CHARLES. *The Green-eyed Dragon*. Words by Greatrex Newman. LILY STRICKLAND. *Mah Lindy Lou*. Robert Merrill, Baritone, with Leila Edwards at the piano.—Fine singing for youngsters as well as for grown-ups. RCA Victor disc 49-0435.

ALEC TEMPLETON. *Vienna in the Springtime* and *Roses in Wintertime*. Words by Stella Unger. Eleanor Steber, soprano, with Mr. Templeton at the piano.—Capi-

vating songs based on two waltzes from the pen of Johann Strauss the Younger. They are presented in a captivating manner by Miss Steber and the famous blind pianist. RCA Victor 49-0421.

CHARLES MARSHALL. *I Hear You Calling Me*. Words by Harold Harford. FRANZ LEHAR. *Yours Is My Heart Alone*. Words by Harry B. Smith. James Melton, tenor, with the RCA Victor Orchestra under Frank Black.—Here, too, the singing is captivating. RCA Victor disc 49-0420.


SHIRLEY TEMPLE TELLS THE STORY OF WALT DISNEY'S DUMBO. A most fascinating album for the youngsters. There are funny sound effects, happy songs and music, and lovable animal voices. Dumbo becomes the sensation of the circus when he learns to fly with his ears. RCA Victor Little Nipper Series Y-982. This is a 78 r.p.m. recording. The discs are non-breakable.



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



Sympathetic History

THE EARLY METHODIST PEOPLE. By Leslie F. Church. Philosophical Library, New York. 1949. 286 pages. \$4.75.

A PROUD Episcopalian once said to this reviewer: "Methodism is the lowest form of Christianity." He possibly did not know that the Methodist Church was the outgrowth of a protest against the formalism and decadence in the Anglican Church of the eighteenth century, that, as the book before us states, "the early Methodist was accepted for a time as a stricter member of the Church of England," that, as one of these early Methodists expressed it, "Methodism is Church of Englandism *felt*." It is a well-known fact that John Wesley did not intend to found a new denomination, and that he remained an ordained priest of the Anglican Church until his death.

Also in other Protestant circles the Methodist Church is not always correctly pigeonholed. It is usually considered one of the Protestant sects

stemming from Geneva, whereas actually Methodism grew on Anglican soil, and is not Calvinistic but Arminian.

Dr. Church bases the findings in his book on an enormous amount of research in diaries, intimate journals, and memoirs of the first and second generation of Methodists in England, Ireland, Wales, and Scotland. He has thus produced a book of great value for those who would understand the early Methodist people. All statements are well documented in bibliographies appended to each chapter. The mistaken attitudes and actions of the first Methodists are acknowledged. But generally the book is apologetic of the spiritual forebears of the author.

The subject matter is treated under six heads: Wesley's Ideal Methodist and the Reality, The Homeless and Their Chapel-Building, Their Spiritual Experience, Fellowship, Personal Conduct, Their Family Life and Their Children.

The gospel of the blood atonement, justification by faith, and sal-

vation by grace were fervently held by early Methodists. But the big word in their "method" of Christianity was *experience*. Both chronologically and logically Methodism was the daughter of Pietism, especially Moravianism. Spener died in 1705 and Wesley was born in 1703. The followers of John Wesley inherited the weakness of Pietism: Vagueness in what they actually believed, and overemphasis of rules of Christian living, thus dislocating the centrality of the Word and of salvation by faith. But, says Church, the "pietistic excesses gradually adjusted themselves to the healthy Christian norm."

We were especially interested in chapter V, Personal Conduct of Early Methodists: Their attitude towards drunkenness (particularly "spiritous liquors," while Wesley and his followers continued to drink ale, and a good recipe for making wine is found in one of Wesley's note books), towards smuggling, usury, gambling, clothes, social life, music, card-playing, novel-reading, dancing, and other amusements.

Since this reviewer took most of his graduate work in a Methodist school of theology, where he learnt to know present-day Methodism from the inside, and learnt to appreciate Methodists as Christian people, this book was read with much interest. As "the early Methodist was only an imperfect copy of Wesley's ideal," so twentieth century Methodism is often far removed from Wesley's gospel preaching and ethical teaching.

CARL A. GIESELER

Definitive Biography

THE LIFE OF RALPH WALDO EMERSON. By Ralph L. Rusk. Chas. Scribner's Sons. \$6.00.

INCREDIBLE as it may sound, it was not until Ralph L. Rusk began his work on this authoritative Emerson biography that the Emerson heirs permitted a researcher to make use of many unpublished lectures, sermons, letters, account books and other memorabilia. Previous biographies of Emerson have been sadly deficient in many respects. This new biography, therefore, represents the last word on one of the prime movers in the development of a native American literature. It is reasonable to assume that no new biography will be forthcoming for several decades to come.

Ralph Waldo Emerson is known, chiefly, for his essays and, secondly, for his poetry. What is less known is the fact that Emerson was one of the leaders in the development and appreciation of new theological viewpoints. He was one of the first Americans to become aroused by the researches of such German scholars as Eichorn, whose espousal of Higher Criticism in exegetical theology tore apart the religious world of the latter half of the 19th century. Emerson had the intellectual and moral honesty to resign from his pulpit when he felt he could no longer subscribe to even the most liberal Unitarian doctrines. From his fortieth year on Emerson's name aroused the glint of battle in every conservative theologian's eye.

This monumental biography man-

ages to overcome many of the hindrances usually found in a scholarly study. Dr. Rusk's ability to write easily and gracefully adds to the charm and intense interest of one of the finest biographies recently published.

Shapers of the Nation

THE VIOLENT MEN: A Study of Human Relations in the First American Congress. By Cornelia Meigs. The Macmillan Company, New York. 1949. 278 pages. \$4.00.

THE colonists who sent delegates to the Continental Congress in September, 1774, expected that body to take steps, not toward independence, but to safeguard colonial rights within the British Empire. This was a delicate task. It brought the delegates face to face with the dilemma of having to be firm enough to gain concession and at the same time avoiding the radical suggestion of independence, an action that would have alarmed conservative Americans. Gradually, however, the Congress came under the control of the extremists, men who from the first were merely less confident of British desire for conciliation but who later were to consider success **obtained** only in complete independence.

The Violent Men touches to some extent upon the measures adopted by the Congress in the period before July, 1776, but its more important contribution lies in the insight it gives to the general reader of American history by concentrating upon the character and temperament of the leading delegates and their rela-

tion to each other. Along with the American leaders, a survey is also made of the friends of the colonists in England, men who helped mature "England's true wisdom and her innate impulse for liberty."

These personalities become more understandable as the reader views the unfolding of political ideas and the workings of personal and social influences. Of the delegates greatest interest is found in tracing the course of John Adams, second to Richard Henry Lee as leader of "the violent men." John Adams and the members of the Massachusetts delegation were warned even before they reached Philadelphia at the time of the first meeting not to give the "least hint or insinuation of independence." That advice was followed. Adams signed the various petitions to the British government and was able to assure the cautious Washington in a visit at Adams' lodging that he did not have any plans for bringing about the possibility of independence. Then Adams was sure that "no one was ready for it." The story of the rest of the session thus not only makes very clear the required cautious handling of the extreme suggestion of independence so that unity among the colonies could be obtained, but also adds a keener realization of the personal danger to those who committed themselves to a declaration of revolt.

Cornelia Meigs handled this study without succumbing to either hero-worship or cynicism. Famous as a writer for children, she continues to make very readable this scholarly work.

DAN GAHL

Biography and Commentary

CHOPIN: The Man and His Music.

By Herbert Weinstock. Alfred A. Knopf, New York. 1949. 336 and xxii pages. Illustrated. \$5.00.

ON OCTOBER 17, 1949, a century will have elapsed since the death of Frédéric François Chopin, one of music's most significant trail-blazers and, at the same time, one of its greatest poets.

Centenaries have their merits. In many instances they lead to deeper study and to important re-evaluations.

Chopin's music needs continual study, but it is neither possible nor necessary to indulge in a re-appraisal of his genius and his importance. The great poet of the piano has exercised a far-reaching and wide-sweeping influence in the domain of music and, like all major prophets, will continue to make his influence felt.

One hopes, of course, that as the years move on scholarship will unearth more facts about Chopin's life than those that are known to us at present. It is equally desirable that some savant or some group of savants come forward with a definitive edition of Chopin's works—an edition which would unscramble and solve the numerous textual problems connected with the study of the great Pole's music. But the fact that we do not know as much about Chopin's life as we should like to know does not prevent us from realizing the man's greatness as an artist. Neither do faulty and conflicting editions of the Pole's compositions keep us from

understanding the depth and the breadth of his influence.

Herbert Weinstock is a capable biographer. He is not a master-stylist; but he is a man well capable of weighing and winnowing available biographical material and of presenting it in a manner which is logical, engrossing, and illuminating. His books on Tchaikovsky and Handel are of outstanding value. His volume on Chopin is even more valuable; for here he gives better descriptions and analyses of the works bequeathed to the world by the composer with whom he deals.

Yes, many will disagree brusquely with this or that statement which Mr. Weinstock makes about the compositions of Chopin; but has anyone ever heard of a music critic whose judgments invariably called forth complete agreement on the part of every reader? One cannot say too often that music thrives on clashes of opinion.

Mr. Weinstock is a man of courage. In opposition to those who have found Chopin's major works deficient in the matter of form he declares of the *Sonata in B Flat Minor*:

As far as imaginable from the inept fumbblings that many honest men have found in it, the B-flat minor Sonata seems to me one of the perfect formal achievements of music. So, and because it is no easy trifle, but a massive and enormously varied work, I believe that by itself, had Chopin written little else, it would entitle him to a position as peer of the greatest artistic creators.

For many years Chopin's music has played a most important role in piano recitals. That role will un-

doubtedly be intensified in the year of the hundredth anniversary of the great pathfinder's death. Every pianist and every listener will do well to read Mr. Weinstock's book with concentrated attention.

Serving the Reds

HANDBOOK FOR SPIES. By Alexander Foote. Doubleday & Company, Garden City, New York. 1949. 273 pages. \$3.00.

Do you want to be a spy? Would you consider it exciting to gather information for the Soviet Union and transmit it to Moscow? Are you eager to learn how to escape being detected as a secret agent, how to communicate with fellow spies, and, above all, how to gain the confidence of your ultra-Red employers?

If you have desires of this nature, you will learn much from Alexander Foote's *Handbook for Spies*.

Mr. Foote is an Englishman who disliked being a salesman, went to Spain at the outbreak of the Spanish Civil War, fought for a time with the Sixth International Brigade, and, six months before the fall of Madrid, became an important cog in the intelligence machine of the Red Army. He had embraced Communism, and fellow Communists had singled him out as a man possessing the qualifications that go into the making of a good and faithful spy.

"Foote does not look like a spy," reasoned his sponsors. "As a matter of fact, his appearance and his bearing are so commonplace that he would never attract attention anywhere. It will not be necessary for

him to learn how to make himself inconspicuous."

Foote worked for the Red Army intelligence until 1947. He had his headquarters in Switzerland. He became an expert in devising secret codes, in the construction of radio transmitters, in microphotography, and in the art of ferreting out and piecing together bits of information which might be of service to those who employed him. Sometimes he found it necessary to be bold and brash, but everything about him was so inconspicuous that his occasional outbursts of boldness and brashness did not stand in his way.

Foote cooperated with other spies, particularly with a highly important personage identified as Lucy, who had access to information concerning the plans of the *Wehrmacht* and, as a result, was a godsend to the Red Army after Germany had attacked the Soviet Union in 1941.

The author of *Handbook for Spies* reports that his job was by no means exciting. "The only excitement a spy is likely to have," he writes, "is his last, when he is finally run to earth." He did not become rich. In fact, he was sometimes out of pocket. The greed of his employers for every available bit of information greatly exceeded their willingness to pay for what they received.

The Swiss police broke into Foote's Lausanne apartment in 1943 and caught him in the act of sending a message. He was arrested and held in jail for ten months. After his release he resumed his work.

The U.S.S.R. never reposes implicit confidence in its spies. In 1942

Foote had sent to Moscow a tip which led to the loss of thousands of Russians at Kharkov. He had obtained his report from Lucy. Naturally, his employers were incensed. They suspected that he was working for the British; for even though the Soviet Union was receiving invaluable aid from Britain and the United States during its war with the Third Reich, it had no love whatever for those two nations. Foote was summoned to Moscow to be examined according to the best Soviet methods. He passed the test, received further indoctrination, and was assigned to a post in Argentina to organize a spy network against the United States. But disillusionment and a realization of the utter folly of Communism had gained the upper hand in Foote's mind before the enforced visit to Moscow. The Englishman had determined to forswear his association with the Reds. As soon as an opportunity presented itself, he returned to freedom. At the present time he is employed in a government office in London.

Handbook for Spies is no blood-and-thunder account of the career of a spy. The writing is commonplace. It abounds in typical British understatements. Nevertheless, it is profitable reading in these days of Soviet aggression. The U.S.S.R. still maintains a spy network throughout the world; but the party members in all parts of the globe render even greater service to the Soviet motherland by providing "a recruiting ground for agents, a source of funds and supplies, and, in time of war, a ready-made resistance movement."

Journalist's Rebuttal

FREEDOM OF INFORMATION.

By Herbert Brucker. The Macmillan Co., New York. 1949. 307 pages. \$4.00.

IF YOU are one of those people who complain that your newspaper is biased, and if you are willing to hear a journalist's rebuttal to your criticism, you may find *Freedom of Information* enlightening reading.

You will be informed that the reader of today's standard American press gets more honest news coverage than do European or Russian people, or than pre-war Germans did. You also will be told that U. S. journalism has traveled a long distance since the "dark ages" of the early 19th century.

Brucker, editor of *The Hartford Courant*, attempts to show the evolution of the American press. He illustrates the early pitfalls, and also some of today's shortcomings.

He points out that American readers never have been willing to pay the entire cost of the newspaper.

He seeks to dispel an old "buga-boo" which insists that advertisers dictate news policy. He shows why that is a fallacy

The author points out how much more factual the standard press is in its news articles today than it was in the days of Jackson and Jefferson. But he laments that editorial writers and columnists permit their own opinions to creep into their work.

Brucker calls the watchdog press the fourth branch of government, "unofficial but essential to its functioning."



John Constable

“. . . sense sublime

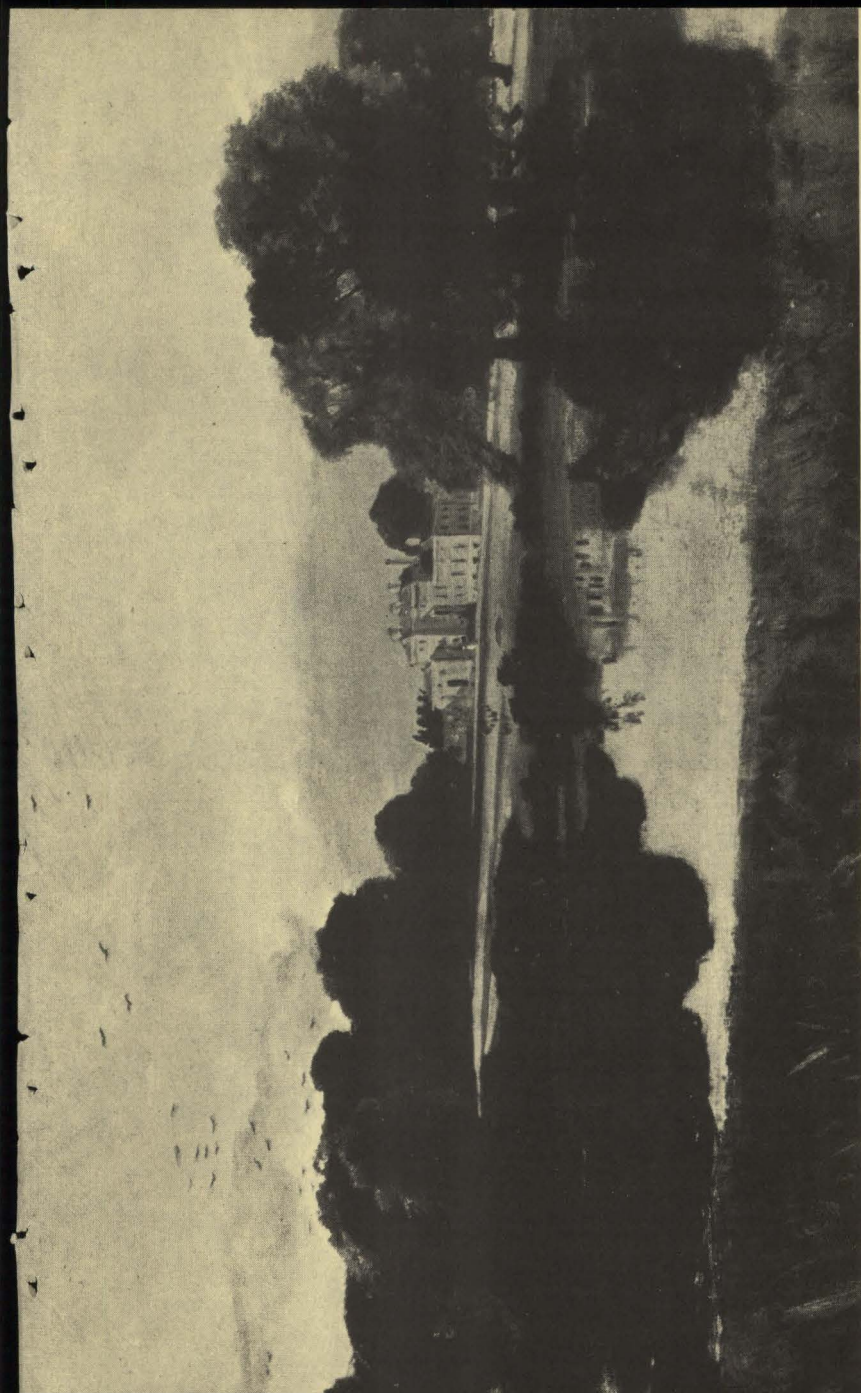
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man.”

THE pictures of John Constable are painted with a directness of vision which came from complete humility before nature . . . “A painter must walk in the fields with a humble heart,” he said; and elsewhere, “I never saw an ugly thing in my life.” This apparent simplicity, however, conceals an enormous grasp of the principles of picture making; it is notable that no one since his time has succeeded in painting naturalistic landscapes of the heroic size which was his characteristic. Part of his strength was his violent reaction against the formal fashion of men like Cozens, Wilson and Claude. When he finally came to Italy himself, he filled his sketch-book with accurate drawings. In Rome he made fifteen hundred of them during two months. When he finally came to paint them, the light and color, heat and abundance of Italy rose like fumes of wine in his memory and he gave up all attempts to keep the rules. Topography, taste, laws of composition, all were abandoned, and he set out on the solitary adventure which was to take him further from the European tradition than any painter before the present century.

Leslie says of him, “I have seen him admire a fine tree with an ecstasy of delight like that with which he would catch up a beautiful child in his arms.” To Constable love of his family and love of nature were one, and when in 1827 his wife died, nature began to show him a darker and more menacing aspect. “Every ray of sunshine is blasted for me,” he wrote, and all his truly expressive work now had a tragic twist and darkness. He died in 1837, and all that anyone could say of him was that his painting was the vehicle of emotion and was used as freely as the instrument in a late Beethoven quartette.



Weymouth Bay



Malvern Hall, Warwickshire



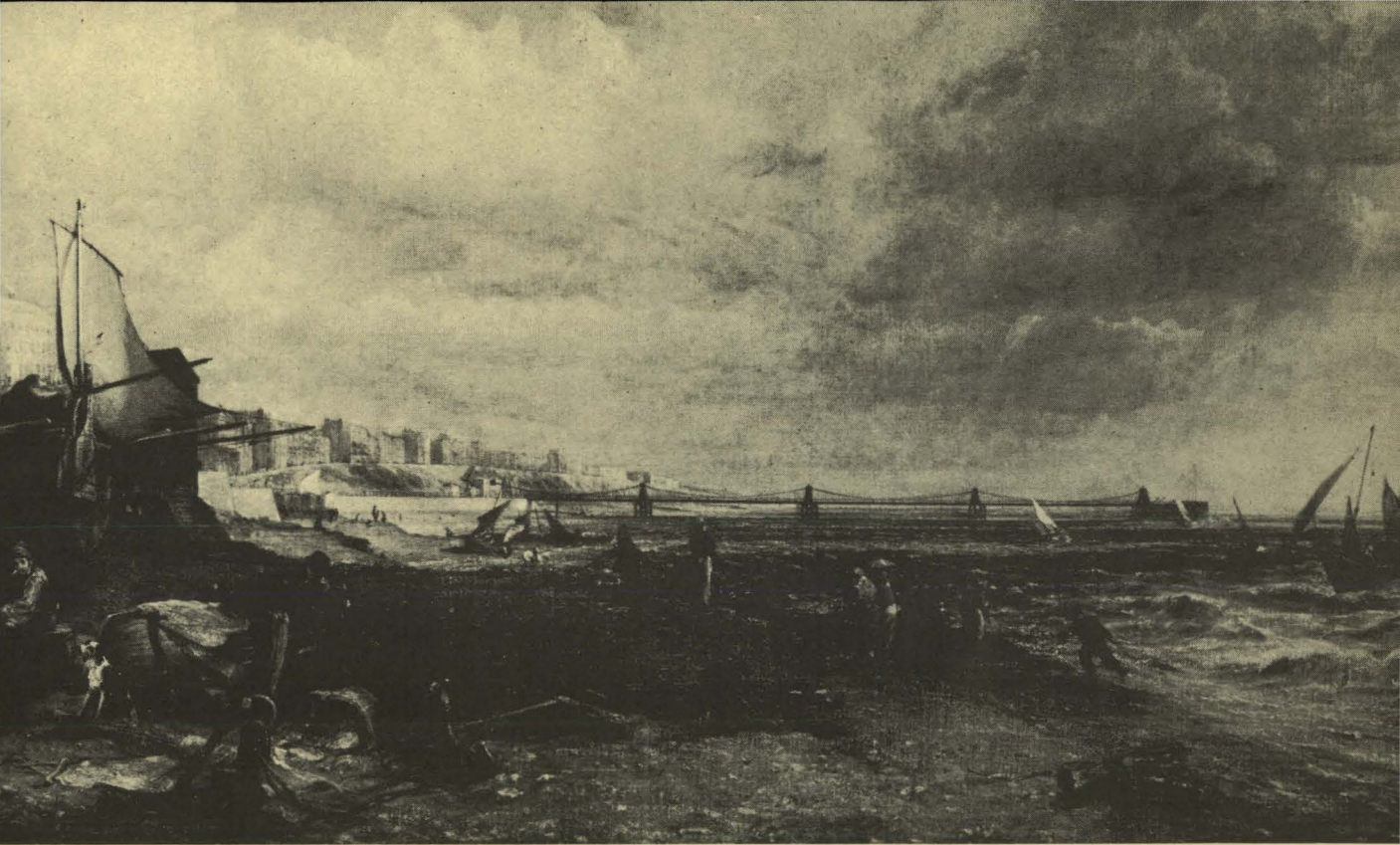
Royal Academy

The Leaping Horse



Victoria and Albert Museum

Boatbuilding, near Flatford Mill

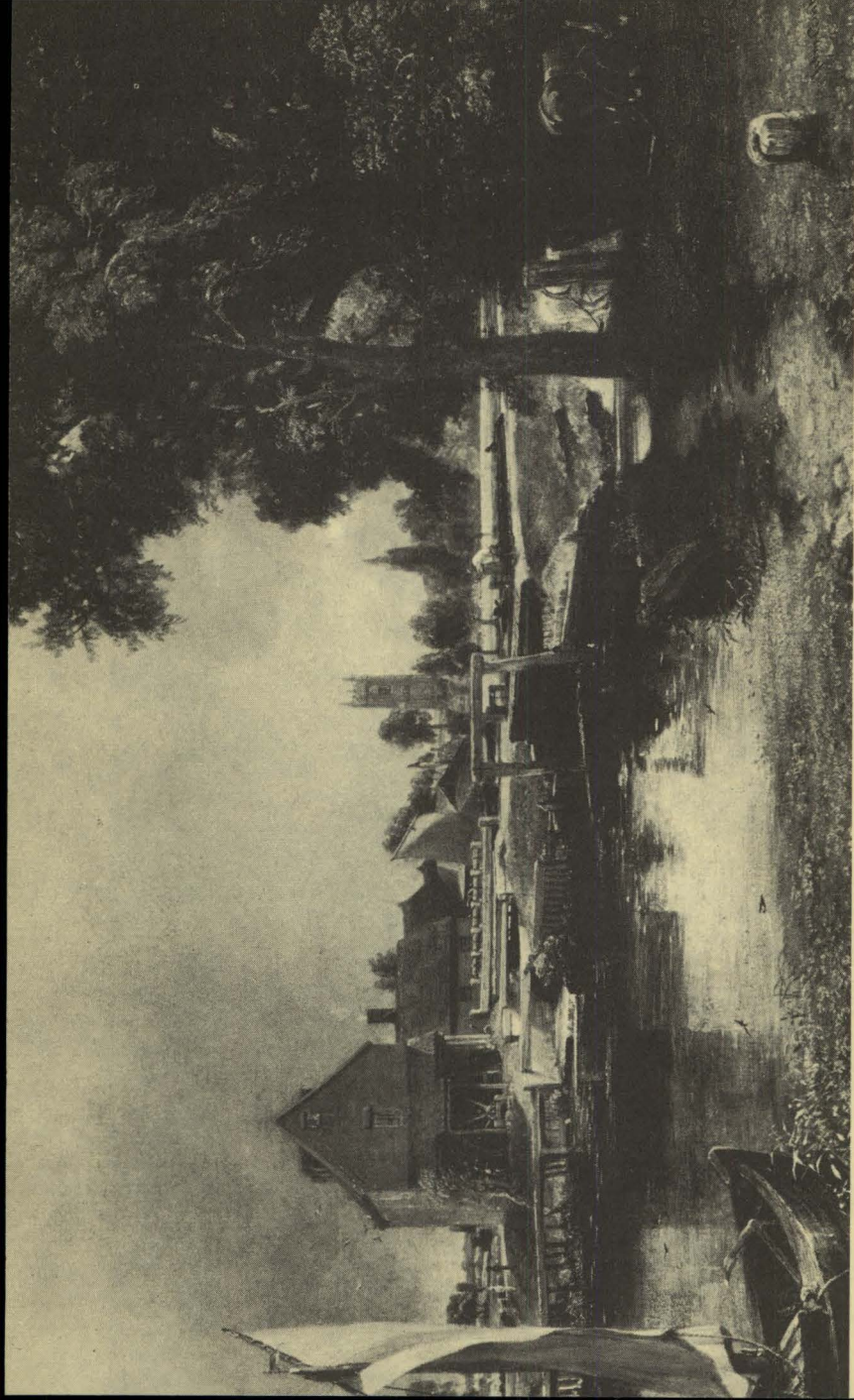


Marine Parade and Chain Pier, Brighton

Colonel T. Sheepshanks



Hadleigh Castle



Dedham Mill, Essex

He concedes that "newspapers are by no means so accurate as they ought to be," but significantly adds, "they are far more accurate than most persons give them credit for being."

HERBERT STEINBACH

Lament from Warsaw

THE STARS BEAR WITNESS. By Bernard Goldstein. Translated and edited by Leonard Shatzkin. The Viking Press, New York. 1949. 295 pages. \$3.50.

THE STARS BEAR WITNESS, a terse account of life and flight and death in the Warsaw Ghetto in the last decade, is one of the most disturbing books ever printed. It is an account of humanity gone mad. The final agony is not the Nazis with their antiseptic abortion of the Ghetto, but the Jews driven to betray their brothers and ghoul on their own dead.

Bernard Goldstein, who incredibly survived five years in the Ghetto, has become a Jewish legend. The preface indicates he was reluctant to write the book. To have recalled the events of the purge must have been a painful task. These are his comments at the close of the book as he surveys the ruins in the summer of 1945:

I felt a deep and bitter sorrow. The blue sky and bright spring day mocked me. I felt the lonely emptiness of a disembodied spirit who wanders aimlessly over the deserted ruins after the cataclysm.

Who had cheated the Nazis? Those

who rotted beneath the broken stones or were ashes in some charnel pits, or I, sentenced to live out my days and nights with the tortured memories of what had been?

This was the end. This was the sum total of hundreds of generations of living and building, of religion, of Torah, of piety, of free thinking, of Zionism, of Bundism, of struggles and battles, of the hopes of an entire people—this, this empty desert.

I looked around me at what had been the Jews of Warsaw. I felt one hope, and I feel it now. May this sea of emptiness bubble and boil, may it cry out eternal condemnation of the murderers and pillagers, may it be forever the shame of the civilized world which saw and heard and chose to remain silent.

They Must. Be Wedded. To Their Wife.

LAST OPERAS AND PLAYS. By Gertrude Stein. Edited and with an Introduction by Carl van Vechten. Rinehart and Co., Inc., New York. 1949. 480 pages. \$5.00.

FROM 1913 until her recent death Gertrude Stein was from time to time moved to write a play. She wrote a great many of them, all highly unconventional. She conceived of a play as being static in form, demonstrating in its various parts the relationships of the different characters. The characters do not influence each other; they simply clarify their relative positions.

Some nineteen of the short plays are in this volume; they are all of the remaining unpublished plays, together with some that have been produced on the stage. The best known,

of course, is *Four Saints in Three Acts*, written in 1927 and set to music by Virgil Thompson; this was first produced in 1934. *Yes Is for a Very Young Man*, a World War II play and the first of her plays without music to be presented on the stage, was produced in 1946. From *They Must. Be Wedded. To Their Wife*. Lord Berners drew a text for his ballet *A Wedding Bouquet*, first performed in 1937.

The repetitive style that Miss Stein developed, in her attempt to focus the reader's attention on the words themselves, lends itself to musical setting, giving the familiar repetitive effect of an anthem or oratorio; repetition of phrases is, in fact, almost necessary against a musical setting if the words are to be grasped. Without music, repetitiveness inevitably produces a certain amount of dullness. But as Miss Stein worries a phrase, or turns it about inquiringly with her toe, she frequently uncovers some surprising meaning in a facet revealed by a new preposition or by a pun or by a chance rime.

As a person Miss Stein seems to have impressed the people who came to know her throughout her long life with her "common sense." In her writings, her gnomic observations seem sometimes profound, sometimes facile and empty. Probably she was overtempted by verbal virtuosity. Perhaps she will eventually be famed more as a friend and mentor of younger writers—among them Joyce and Hemingway—than as a writer of the first rank herself. That she was a wise and witty woman, no one doubts.

The True Italian Heart

ITALY AND ITALIANS. By Count Carlo Sforza. Translated by Edward Hutton. E. P. Dutton and Co., Inc., New York. 1949. 165 pages. Indexed. \$3.00.

THE author of this volume, well known foreign minister of Italy, and author of *Contemporary Italy*, has here written a brilliant book which everyone interested in the present international situation and Italy's part in it ought to read. Count Sforza by background and education is eminently fitted to be an authoritative spokesman for his people. Born in Italy in 1873, educated at the University of Pisa, he inherited his title which has been in the family since 1456. He had a long career in diplomatic service behind him and was ambassador to France when Mussolini marched on Rome in 1922. He refused all offices in Mussolini's cabinet and left Italy to fight against Fascism, spending some time in France and then in our country. After Mussolini's fall he returned to Italy as the leading anti-Fascist statesman, has held several offices in the government since 1944 until he became foreign minister in the third cabinet of De Gasperi in 1947.

In his book he presents to the reader the true heart of the Italian people as shown in its literature, music, and the loyalty of the common people, and does not underestimate Italy's historic role in the civilization of the western world. In the concluding chapters in which he describes Italy's relation to its neighbors, the French, the Swiss, the Ger-

mans, the Slavs, and its relation to England and the United States he gives a very realistic view of what is necessary for a peaceable world under a United Nations. He does not set himself up as mentor or guide, but tries to let the facts speak for themselves. He shows that there are still inexhaustible springs of vitality and youth in his people and that there is an assured future for them humanly speaking. In referring to the cry that goes up also in Italy for radical reforms and new constitutions he holds that "no reform or political transformation can be fruitful or enduring unless account is taken of the fact that we as a people are indivisible from our neighbors." The following concluding paragraphs of the book are his final conclusions:

Italy has given the world the great light of the Renaissance; the United States first and then France opened with their Revolutions the way to reforms even more daring. Having come out of two world wars, due to the tribal conspiracies of various nationalisms, we Italians might perhaps contribute to the organized peace of Europe by offering an example of a courageous and original decentralization, that, if imitated elsewhere, would weaken the nationalistic rivalries, half savage and half mystic, that are still threatening our common European fatherland. It is only by looking ahead that we can prove to ourselves that sorrow has given us a new force; and that we are capable of again taking the initiatives, the effect of which will be felt beyond our frontiers.

You will not save Italy except by thinking of Europe; you will not create a new Italy except by recognizing that she is part of the Continental Unity

that must rise one day. It is only by thinking of the future shape of things that we can feel ourselves secure on the paths of today, disconnected and fragmentary as they are.

Study in Horror

DOCTORS OF INFAMY. The Story of the Nazi Medical Crimes. By Alexander Mitscherlich, M.D., and Fred Mielke. Translated by Heinz Norden. Henry Schuman, Inc., New York. 1949. 165 pages. \$3.00.

ON AUGUST 20, 1947, the verdict was read to twenty-three defendants, of whom twenty were physicians, at the famous Nürnberg Medical Trial: to seven, death by hanging; to nine, imprisonment; to seven, acquittal. This book presents much of the documentary evidence on which these men of science were indicted. The head of the German Medical Commission to the Military Tribunal was one of the authors of the German text.

Since the treatise consists primarily of letters, records, and other documents, with only notes of explanation by the authors, its style is not appealing, but its contents are fascinating in their horror. The incomprehensible atrocities committed by the Nazi medical hierarchy are shown discussed in their correspondence and secret reports as casually as ordinary research scientists record experimental data on mice. Evidence was presented on several types of "experiments": study of the reactions of men exposed without protection to fatally low levels of atmospheric pressure and low tempera-

tures; deliberate infection of humans with gas gangrene, typhus, and other bacteria to try out methods of therapy; mass execution of a group of Jews merely to establish an anatomical collection of Jewish skulls; development of methods for mass extermination of the mentally unfit and mass sterilization of "inferior" races. Needless to explain, no more than a few victims of these bestial experiments survived to witness against their experimenters at Nürnberg.

Surely "the imagination of man's heart is evil" (Genesis 8:21), but the magnitude of the depravity of these godless physicians, brought about and encouraged by their corrupt and godless political dictatorship, is overwhelming and well-nigh unbelievable.

LEONARD RITZMANN, M.D.

Disillusionment in Ireland

INISHFALLEN, FARE THEE WELL. By Sean O'Casey. The Macmillan Company, New York. 1949. 396 pages. \$4.75.

HERE, in the fourth volume of his autobiography, following *I Knock at the Door*, *Pictures in the Hallway*, and *Drums Under the Windows*, the Irish playwright tells of the period of disillusionment that followed the Easter Rebellion of 1916. The British were gone, but partisan warfare continued, the Republicans and the supporters of the Free State not being deterred from mutual destruction by the fact that both sides were Irish or that both sides were Catholic. O'Casey watched

the finest of the young people being destroyed as raid, ambush, and prison execution by the Free State forces alternated with reprisals by the other side. Much of the book is devoted to reasoned charges of injustice and obscurantism on the part of the Catholic Church.

In one of the more personal sections of the book O'Casey tells of his mother's death, in a sordid room brightened only by a pot of geraniums and a few battered cherished souvenirs. She had borne thirteen children. "She was always a proud woman . . . so that all these bitter years had never mastered her, never diminished the sturdiness of her fine nature." O'Casey deplors the human waste that has resulted from Irish social conditions and from the Church's emphasis on "resignation." His mother had done what she could for her talented children, but "no one was there to point a way further on from where they found themselves when they entered into personal and responsible life. . . . Social privilege and Christian conduct took their talents away from them, and buried them in a wasteland." The attrition of the daily sordidness of Dublin life reduced them to drunkards or automata. Of his sister as of his mother he says: "Life had wasted all her fine possessions." And he sees the new political regime as doing nothing to improve upon the old.

Lady Gregory, in her seventies when O'Casey knew her, befriended him when his plays came to her attention. She helped him in his dealings with the literary factions that contended for control of the

Abbey Theatre. O'Casey devotes two fine chapters to "Blessed Bridget O'Coole." At Coole House, near the Galway coast, he found the loyal old Connachtwoman looking after the peasants and striding about the woodland paths among the trees that she loved.

Many of the other literary figures do not fare so well. O'Casey found himself sought out by factions that wished to depreciate Yeats. Several of the leading figures of the "Celtic Twilight" seemed by 1920 to have reached utter stagnation. Disgusted with literary jealousies and discouraged by the political situation, O'Casey finally left for England.

Well Intended

THE BIG SECRET. By Merle Colby. The Viking Press, New York. 1949. 373 pages. \$3.00.

THERE are a lot of good things about this novel—its almost appalling timeliness, its theme, its little realistic Washington touches, the skein of scientist's philosophy that runs through it. But the execution, the development of characters is something else again.

A rather singular young scientist journeys to Washington to attend a scientific conference, stays on to storm the ramparts—military, bureaucratic and private enterprise—which threaten to stifle the freedom of atomic energy research.

Author Colby's creative motives are noble. He has caught up one of the continuing issues of our times—freedom of science and the struggle for control of atomic energy. The

book's timeliness is startling. Look at yesterday's headlines or July's Hick-enlooper-Lilienthal colloquies. There is even a good deal of enlightening rumination on the objectives of science woven into the dialogue.

There are real places—White House anterooms, the National Press Club, and so on—and real people—reporters like Tom Stokes and May Craig. But there are a host of unreal people, a parade of caricatures, a stiffnecked General Conoy, an unbelievable Senator Skimmerhoff, an incredible investigator for a senate committee and other assorted Washington flora and fauna.

A perceptive reader may come away with the modest suspicion that there is no real general quite so overbearing as Conoy, no flesh-and-blood senator quite so venal as Skimmerhoff.

All in all, keeping in mind the distortions and overblown satire, Merle Colby (he used to be a bureaucrat himself) gives us a sort of grade B movie version of what makes Washington tick.

RAY L. SCHERER

Terra Incognita

ALASKA TODAY. B. W. Denison. The Caxton Printers, Ltd., Caldwell, Idaho. Price, \$5.00.

ALASKA TODAY. What is it—fabulous American frontier or desolate Arctic waste? Storehouse of wealth, or bleak outpost of defense? There is perhaps no important part of the North American continent so little known as is Alaska, nor any about which so many misconceptions

prevail, or opposing points of view have become ingrained in American thinking.

Much of what has been written has contributed little to an understanding of this great American territory since it is the strange and unusual that has been brought to the attention of the American people. Truly representative conditions are either not described or quickly dismissed as commonplace. It is little wonder then that a large part of America has assumed unusual conditions or isolated incidents to be typical of all of Alaska. The wealth of Alaskan resources has been pointed out frequently by the over-enthusiastic but without any reference to problems of development. Low temperatures, biting winds, and frozen tundra have likewise become associated with all of Alaska in American thinking, without regard to relative importance or actual distribution of such conditions.

Recognizing the importance of Alaska from a strategic as well as economic point of view and the need for a reliable description of the territory, its resources and opportunities, the author spent a considerable period of time acquainting himself with Alaska and in the writing of this book availed himself of the advice and assistance of men who through training, experience, and years of living in Alaska, have been able to provide detailed insight into the real Alaska that should contribute much to removing the fog that has shrouded American thinking with respect to Alaska.

Alaska Today is neither the travel-

ogue type of description, nor is it an impersonal statistical analysis. It is instead a vivid and realistic description of Alaska, its resources, opportunities and problems. It does not lack in enthusiasm in describing its opportunities, nor does it hesitate to point out the problems and limitations associated with living there and attempting its development.

It was not designed to lure the young adventurer into Alaska with the hope of achieving great wealth, yet it points to resources which have not been developed. Organized around a series of topics that provide a comprehensive survey of resources, degree of development, future possibilities, and problems, this book provides basic and detailed information irrespective of whether one may be interested in Alaska from an academic point of view or from the point of view of tourist or potential settler.

E. J. BULS

An Existentialist on Literature

WHAT IS LITERATURE? By Jean-Paul Sartre. Translated from the French by Bernard Frechtman. Philosophical Library, New York. 1949. 306 pages. \$4.75.

WHAT could be more natural than that an introspective humanism or theory of man which expresses the individual's intense awareness of his personal contingency and freedom (the dictionary's definition of philosophical existentialism) should try to formulate its special concept of literature? Jean-Paul Sartre's book attempts rather

obscurely such an effort, with the same sort of attendant difficulty or complexity that once confronted Emerson and his transcendentalism.

Four chapters present stimulating topics. "What Is Writing?" and "Why Write?" are one-fourth as long as "For Whom Does One Write?" and "Situation of the Writer in 1947." Interesting as these subjects promise to be, we find nothing new that has not been said—and said more aptly—by earlier and likewise complex critics, e.g., Boileau or Dryden or T. S. Eliot. Precisely because Sartre writes on many levels (philosophical, historical, critical) at the same time, it is difficult to know for certain always what he is saying.

Several specific complaints we make are the following: Overtone words are frequent, for instance, praxis, *in posse*, *lettres de noblesse*, disjunctive, etc. Perhaps this is the major problem of the translator as much as of the author. Next, as is to be expected in a translation, the case histories referred to for illustrative purposes are taken almost exclusively from French literature; our objection is that for American readers the effect is often lost unless a few more and truly explanatory footnotes of identification be added. Incidentally, why should Richard Wright be the only American author designated (and *eight* times) by name? Also, one term recurs like a refrain, the word "bourgeois" and its combinations, mostly in a belittling manner. Then, too, the essay on our times is heavily slanted with thoughts like this one: "Our writings would have no meaning if we

did not set up as our goal the eventual coming of freedom by means of socialism."

This volume is not as delightful as its author is uncommon (among his publications are *Existentialism*, *The Psychology of Imagination*, *The Emotions*, *Being and Nothingness*). Since the theory that the existence of the individual precedes his essence does become, in Sartre's emphasis, a portrayal of the merely human individual's responsibility for making himself what he is, this point of view overlooks or ignores Christian existentialism; see CRESSET for May, 1948. Why do some moderns avoid giving stress upon the subjective aspects of the human person considered as a creature of God? A very recent book with which it is interesting to compare Sartre's *What Is Literature?* on this point is *The Theory of Literature* by René Wellek and Austin Warren.

HERBERT H. UMBACH

Two Good Books

THE POETRY OF THE NEGRO, 1746-1949. An Anthology Edited by Langston Hughes and Arna Bontemps. Doubleday and Company, Garden City, New York. 1949. 409 pages. \$5.00.

ONE-WAY TICKET. By Langston Hughes. Alfred A. Knopf, New York. 1949. 136 pages. \$2.75.

Darkness brings the jungle to our room:
The throb of rain is the throb of
muffled drums.

THIS attractively printed anthology includes a great deal of interesting poetry. The exact purposes of

its compilers, however, are not entirely clear. It is not devoted solely to exhibiting work by Negroes, for one-sixth of the space is allotted to poems about Negroes by white writers. Again, it is not limited to English poems, for it includes translations of a number of poems originally written by Negroes living in French and Spanish-speaking Caribbean countries; yet the representation of such poets is obviously under-proportioned. Stranger still, Africa is represented by three poems, totalling two pages; these are by a single Gold Coast writer; this is thin enough for the Gold Coast, but what of the presumably numerous Negroes writing in English in South Africa?

Many of the poems are indictments of the treatment of Negroes by the Whites:

I had a home, a wife and kid,
And I was ridin' high.
Along came white Jim from the hill
And said I had to die.

Others include both Negroes and Whites in an indictment of managerial classes that mismanage:

None in the Land can say
To us black men Today:
You send the tractors on their bloody
path,
And create Okies for *The Grapes of
Wrath*.
You breed the slum that breeds a
Native Son
To damn the good earth Pilgrim
Fathers won.

Others are concerned with the joy and tragedy inherent in all human life:

The streets re-wind to spools of home,
Dials usher in the bland newscaster,
From the mail box's narrow room
Lunges the cobra of disaster.

The excellence in rhythm usually associated with Negro art is found in the greater number of the poems; on the other hand, few profit by the most efficient use of word sounds and word meanings. Among the best of the living poets represented are the editors, Moses Holman, Frank Horne, Melvin Tolson, and the Trinidad poet, Harold Telemaque.

Langston Hughes' latest volume is made up of very short poems, written in short, catchy lines, with emphatic rhythms. For the most part, the ideas are saucy, with a pay-off at the end. In "Madam to You," for example, the trials of a Negro woman are presented; she recognizes the injustice of her white mistress, the irony of love, the cruelty of Fate, but she takes life as a comic experience and has pert, common-sense answers for persecutors.

Some of the poems are directed more seriously against certain abuses; in "Note on Commercial Theatre" Hughes writes:

You've taken my blues and gone—
You sing 'em on Broadway
And you sing 'em in Hollywood Bowl,
And you mixed 'em up with symphonies
And you fixed 'em
So they don't sound like me.
Yep, you done taken my blues and gone.

Some of the comparisons are remarkable:

Pain on hind legs rising,
Pain tamed and subsiding
Like a mule broke to the halter.

The Beginnings of Time

BRITON HADDEN, a *Biography of the Co-founder of Time*. By Noel F. Busch. Farrar, Straus and Co., New York. 1949. 236 pages. \$3.00.

THAT 130 million dollar enterprise known as *Time, Incorporated*, is an amazing publishing colossus. And so it is reasonable to suppose that its first editor might be an equally amazing personage.

This is indeed what he turns out to be as set down in this urbane and devoted little biography, penned by Hadden's first cousin, Noel F. Busch.

People the world over praise or damn *Time* in terms of its present editor, Henry R. Luce. They have forgotten, or more exactly, have never heard of Briton Hadden, who put the imprint of his own peculiar genius on the magazine. Hadden died at 31 in 1929, his passing unceremoniously noted in *Time's* Milestone column. Thus the Hadden obscurity.

But his creation lives on, has since spawned *Fortune* and *Life*. This biography is careful to credit the mid-wifely ministrations of both Hadden and Luce at *Time's* conception and actual birth in 1923, but it appears that it was first-editor Hadden who set the tone for the magazine which appears in your mailbox every Thursday. Hadden's flair for vivid expression, combined with his passion for brevity and for the *Iliad* of Homer would seem to account for the magazine's piquant style, a style now so modified and accepted that it ceases to jump at the reader. Written, as

it is, by a cousin and more or less under the Luce aegis, the biography contains little that is critical of Hadden. But there is a lot of fascinating stuff—things you won't want to miss if you presume to be informed about the life and times of the fourth estate in America.

RAY L. SCHERER

Study of Adolescents

ELMTOWN'S YOUTH: *The Impact of Social Classes on Adolescents*. By August B. Hollingshead, Associate Professor of Sociology, Yale University. John Wiley & Sons, New York. 1949. 480 pages. \$5.00.

IN RECENT years clergymen, educators, psychologists, physiologists, social workers, and moralists have turned searching eyes on the adolescent youth of America. *Elmtown's Youth* presents a comprehensive and factual scientific study of adolescence and adolescent behavior in a typical Midwestern American community in the early years of the present decade.

What is adolescence? What is adolescent behavior? Although Dr. August B. Hollingshead gives adequate consideration to the anatomical, physiological, and psychological factors commonly associated with adolescence, his approach, his viewpoint, and his conclusions are primarily those of a sociologist. He says:

Sociologically, adolescence is the period in the life of a person when the society in which he functions ceases to regard him (male or female) as a child and does not accord to him adult status, roles and functions. In terms of be-

havior, it [adolescence] is defined by the roles the person is expected to play, is allowed to play, is forced to play, or prohibited from playing, by virtue of his status in society.

Dr. Hollingshead and his wife actually lived for almost a year in the small town fictitiously labeled Elmtown. They did not work under a cloak of anonymity but took an active part in community life. They learned to know intimately the boys and girls of high-school age—as well as their parents and friends—through interviews, through tests, and by detailed observation of their social and working habits.

Data compiled early in the survey caused Dr. Hollingshead to conclude that a false and vicious class system exercised a profound influence on the lives of the adolescent youth of Elmtown. At this time he drew up the following working hypothesis for himself and for his co-workers: "The social behavior of adolescents appears to be related functionally to the position their families occupy in the social structure of the community."

Subsequent findings substantiate the validity of this hypothesis and impel Dr. Hollingshead to close his excellent book with these words of warning:

Those aspects of our culture which foster and perpetuate the class system over against the ideals of official America, embodied in the Declaration of Independence and the Constitution, will have to be changed, if there has to be a change, before Americans will face in practice the ideals they profess in theory. But this is going to be a most difficult job. This is the challenge Amer-

ican society faces in the second half of the twentieth century.

An Angry Book

RUSSIA'S RACE FOR ASIA. By George Creel. Bobbs-Merrill Company, New York. 1949. \$2.75.

ON THE dust jacket of this book George Creel writes of himself, "I have been a radical liberal all my life, but am now a 'reactionary' because I refuse to admit that the Russian system is better than our own." Those who have read Mr. Creel's articles in *Collier's* magazine know that he has had little countenance for entrenched privilege or for any creed that is not what it seems to be. But there is a suspicion in the reviewer's mind that in his present book he is letting his anger at being classed a reactionary color his objectivity.

The situation in China is obscure and confusing. Our vacillating foreign policy in regard to that unfortunate country and our hysteria over Communism combined with conflicting propaganda within the daily press have left most of us with a "wait and see" attitude. We have recently essentially withdrawn our recognition of the Nationalist government in China. Present events indicate that the Communist regime will be recognized as the legal government. Our relations with the Nationalist government have shown that it was in large measure corrupt. But we have little indication of what is to be expected from Mao Tse-tung and his Communist cohorts. Apologists for the Chinese Communist

Party say that it is a simple reform movement and that the primary purpose is redistribution of land.

Others have warned that Russia, backing down now in Europe, is concentrating its efforts in China, through the Chinese Communist leaders who have been trained in the Marx-Lenin-Stalin line in Moscow. Mr. Creel develops the thesis that the reform movement is a sham and that Russia is consolidating in the Far East. He fully documents the Communist lack of cooperation, double crossings, and outright sabotage of Nationalist activities before and during the bitter years of the war with Japan. Furthermore, Mr. Creel feels that the United States must share responsibility for these activities by our insistence that Chiang Kai-shek cooperate with the Communist forces. It is an angry book, perhaps colored by Mr. Creel's castigation as reactionary, but an important one which should be read. We shall know soon whether Mr. Creel is correct in the warning implied in the book's title. If he is correct we have only ourselves to blame. If he is not correct he has at least pointed out potential dangers in cooperating with Communists anywhere.

JOHN W. REITH

Re-emphasis on Doctrine

CREED OR CHAOS. By Dorothy L. Sayers. Harcourt, Brace and Company, New York. 1949. 85 pages. Price: \$2.25.

THE author, Dorothy Sayers, is widely known both here and in England as a writer of mystery fic-

tion. In America it is not as well known that in recent years she has been the author of a number of distinguished religious titles. *The Man Born to Be King* is one of these titles. This series of twelve plays aims to depict high spots in the life of Jesus. *The Nine Tailors* was written for a better understanding of the relation between Christian dogma and the Christian way of life. In her latest book, *Creed or Chaos*, this brilliant writer states clearly the problem confronting Christendom today: The need for placing greater emphasis on doctrinal teaching.

The seven sections of *Creed or Chaos* range from an elucidation of the doctrine of the incarnation of our Lord—"The Greatest Drama Ever Staged"—to an ironic reminder that there are, besides lust, the "other Six Deadly Sins," namely, wrath, gluttony, covetousness, envy, sloth, and pride. The chapter "Why Work?" which is a reprint of an address delivered in England during the days of World War II, is a witty argument for a more nearly scriptural view of work. In this chapter the author makes some thought-provoking statements concerning work: "Work should not be looked upon as a necessary drudgery to be undergone for the sake of making money, but as a way of life in which the nature of man should find its proper exercise and delight and so fulfill itself to the glory of God" . . . "and that man should make things as God makes them, for the sake of doing well a thing that is well worth doing" . . . (page 46). . . . "the church has allowed work and religion to

become separate departments, and is astonished to find that as a result, the secular work of the world is turned to purely selfish and destructive ends" . . . (page 56). "The Dogma is Drama" chapter clears up many popular misconceptions concerning Christian orthodoxy. "Strong Meat" (chapter III), which reflects the thoughts of T. S. Eliot's *The Family Reunion*, is a defense of age and maturity and reminds the reader that the Christian view of Time is,

above all, realistic. "The story of Passion-Tide and Easter is the story of the winning of that freedom and of that victory over the evils of Time" (man's sin), page 18.

Creed or Chaos gives the reader the impression of the author as a modern apologist for the Christian faith. Dorothy Sayers takes theology seriously and leaves no doubt in the reader's mind that she is a woman of profound Christian conviction and sound scholarship. H. H. KUMNICK



Discipline, self or other, has almost completely vanished from our life. . . . Nothing is imposed any longer, from learning one's ABC's to honoring one's parents. Everything is elective, from college courses to marital fidelity. The man or woman who casts all discipline to the winds for the gratification of selfish desires, who denies obligations and duties, is no longer considered a libertine or a cad but merely a modernist pursuing the legitimate end of self-expression.

JAMES TRUSLOW ADAMS

The
READING ROOM



By
**THOMAS
COATES**

The Issue Is the Soul

A LETTER from a CRESSET reader takes issue with our comments in the July number concerning the case of Lajos Ordass, the Lutheran bishop of Hungary. Our correspondent, himself a Lutheran, contends that the bishop invited the punishment which has befallen him because of his meddling into political affairs. The Church, he maintains, should remain aloof from the activity or the ideology of the state under whose aegis it lives and carries on its work.

What this correspondent overlooks—and the oversight is a common one—is that Communism is not merely a set of political beliefs but that it strikes at the very root of the Christian religion, and that there can be no more concord between Christianity and Communism than between light and darkness. For the Church to remain quiescent in the face of the Communist tyranny is to betray its birthright. This is not a political issue. This not an unwarranted mixing of Church and

State. On the contrary, for the Church in a Communist-ridden land to escape persecution is a sure sign that the Church is defaulting on its sacred obligation to give clear and courageous witness to its faith.

Those German churches that adhered to a policy of passivity under the Nazi tyranny brought no honor to themselves and won no spiritual conquests. Similarly, it is a badge of cowardice for churchmen to make peace with this latter-day tyranny—no less sinister when garbed in red rather than brown—which says to its hapless subjects: “It’s your souls we want!”

This is the ultimate heresy, and it calls for resistance unto blood.

Speaking of Communism, we were pleasantly surprised to read an exhaustive and revealing discussion of the subject in the *Saturday Review of Literature* for July 16, by Arthur M. Schlesinger, Jr., entitled “The Life of the Party.” In this article, Prof. Schlesinger, whose record hardly

labels him as a "reactionary" or "red-baiter," describes the operations of the Communist party in the United States, its slavish subservience to every twist and turn of the party line as issued from Moscow, and its absolute and total claim upon the life, thought, and personality of those who choose to become its faceless puppets.

The Communist Party in the United States of America has two main commitments: to support and advance the USSR, and to promote the establishment of Communism in the U. S. A. The second, of course, has much lower priority, since the preservation of the workers' homeland in Russia is indispensable to the triumph of Communism anywhere else in the world.

The following observation of Prof. Schlesinger is by this time obvious to just about everyone in the United States except President Truman. It may be a red herring, but we'll quote it anyway:

There can be no serious question that an underground Communist apparatus attempted during the late thirties and during the war to penetrate the United States Government, to influence the formation of policy and even to collect intelligence for the Soviet Union. . . .

What kind of challenge does all this present to the United States? The espionage dangers, of course, are

obvious and acute. No loyal citizen can underestimate these dangers, although there is probably little that he can do individually to grapple with them. All Americans must bear in mind J. Edgar Hoover's warning that counter-espionage is no field for amateurs. We need the best professional counter-espionage agency we can get to protect our national security.

Unesco: Gaining or Losing?

WHY, it's gaining, of course! At least, so says Charles S. Ascher in the June issue of *Survey*, in an article entitled, "UNESCO Gathers Momentum." While admitting the existence of numerous difficulties for the world organization to overcome, Mr. Ascher maintains that

as it entered its third year, UNESCO—the United Nations Organization for Education, Science, and Culture—found mounting good will in the United States. Witness 3,100 representatives of American voluntary associations thronging (its) second national conference. . . . Witness, too, nearly \$4,000,000 appropriated by Congress for the annual contribution to UNESCO. . . . This popular interest . . . has deep emotional roots.

But it all depends upon your point of view. Thus, Stephen Spender in the June 18 issue of *The Nation*, asks, "What's Wrong with UNESCO?" A good many things, according to this writer,

chiefly due to the fact that it is abstract and remote from realities.

People who are occupied with concrete tasks have little confidence in that living abstraction which is UNESCO. . . . If UNESCO fails, we shall be told that a great blow has been struck against cooperation in the intellectual life of the world. But is it not possible that the mistake is to assume that an international bureaucracy is the best means of obtaining intellectual cooperation?

Well, you may pay your money and take your choice.

Released Time Again

THE CHRISTIAN CENTURY is still exercised about the released time issue. Hence, it devoted three consecutive issues (June 8, 15, and 22) to a searching analysis of the recent Supreme Court decision in the Champaign case. The three articles, the product of the facile pen and penetrating logic of Charles Clayton Morrison, discuss in turn the ruling opinion, in which eight justices concurred; the supplemental concurring opinion written by Justice Frankfurter and concurred in by Justices Burton, Rutledge, and Jackson; and the dissenting opinion of Justice Reed.

Dr. Morrison lays his finger upon the crux of the entire issue, and makes it clear beyond peradventure of doubt, when he writes:

The inclusive and controlling concept which contains all the pertinent details of the released time practice is that the pupils were "in school," that is, in the public school system, under its authority and subject to its discipline, while the teachers appointed by the churches instructed them in religion. In Champaign, the classes were held in school buildings. The court makes only incidental use of this fact. It is not the public school building that is decisive, but the *public school system*. The school building, of course, is a part of the public school system. The churches in the person of their appointed teachers were allowed to enter the public school jurisdiction and utilize the facilities, the authority, and the tax money that maintains the system to give religious instruction. This, said the court, is forbidden by the Constitution.

Regardless of the merits of the case—and we cannot escape the conclusion that Dr. Morrison's position is essentially sound—there can be no question that these three articles form an important contribution to the already voluminous literature on the released time issue.

Luther vs. Zwingli Today

OVER four hundred years have elapsed since the historic debate at Marburg between Martin Luther and Ulrich Zwingli on the doctrine of the Real Presence in the Lord's Supper—a debate

which threw into sharp focus the fundamental cleavage between the Lutherans and the Reformed—not only in doctrine, but in spirit. That cleavage was so fundamental, indeed, that it has continued until this day.

A writer in the *Christian Century*, however, was interested to learn whether this difference of spirit still prevailed between these two great Protestant groups. If Luther and Zwingli were to meet in debate today, would they shake hands and agree to compromise?

Dr. Sherwood Eliot Wirt, accordingly, wrote to fifteen of the leading Lutheran and Reformed theologians in the United States to ascertain whether the spirit of Marburg still prevailed and whether the Lord's Supper was still a divisive issue among Protestants. He received replies from five Lutherans and five Reformed, and these replies form the basis of his article, "Would They Shake Hands Today?" in the April 27 issue of the *Century*.

The results of the questionnaire showed that the Reformed churchmen were willing to compromise and that their overriding concern was the promotion of the ecumenical movement. The Lutherans, on the other hand, expressed themselves as "opposed to compromise in any form." There was also complete agreement

among them on the question of the Lord's Supper. Dr. Wirt concludes: "The feeling was pronounced among Lutheran leaders that church union is not nearly as important as the proclamation of the Gospel."

The Star Moves Westward

IF THESE scribblings show a partiality for the rich and romantic land "where rolls the Oregon," we can only plead that we have watched the flaming sun sink beneath the blue Pacific horizon, and that we have stood at the timberline of Mount Hood and looked out upon the spreading panorama of mountain majesty, and that we have breathed the aroma of an evergreen empire.

And if we allude, ever and anon, to the writings of Richard L. Neuberger, it is because he is the most articulate exponent of the grandeur and the power of the great Northwest—and of the tremendous economic and social changes that this region is undergoing today. Did you know that since 1940, while the population of the country as a whole has increased 10.6 per cent, the state of Washington has increased 41.6 per cent; California 44.3; and Oregon a colossal 40.3 per cent?

Did you know that, whereas at the outbreak of the late war 9,732,000 people lived in the

three Pacific Coast states, today that number has increased to 14,144,000?

These and a host of other revealing facts are brought out in Mr. Neuberger's article in the *June Survey*. And the reason, of course, is very simple:

Once the Coast expected to lose its horde of newcomers. This was shortly after V-J Day. A flurry of de-

partures coincided with the diminution of activity in the shipyards and airplane factories. But for each welder or mechanic who moved out, a former soldier or sailor moved in. Then the migrants who had left the Coast immediately at the end of the war started coming back. Women confessed to Employment Service interviewers that the Dakotas and the Great Lakes states had not seemed so congenial after California sunshine and Oregon scenery.



When I was a liberal, 20 years ago, and William Randolph Hearst was hollering for a loyalty oath, and Mussolini was enforcing one, I felt guilty by association with Hearst and Mussolini and decided that loyalty oaths did not make disloyal men loyal and only insulted loyal men. I thought, moreover, that a government which utilized the obviously futile technique of the loyalty oath was going to hell in a hand-basket. I think the same things now, but I'm not a liberal any more. I'm a reactionary, just because I believe that not all they that say, "Lord, Lord," shall enter the Kingdom.

MILTON MAYER, in *The Progressive*



A SURVEY OF BOOKS

FROM THE CITY, FROM THE PLOUGH

By Alexander Baron. Ives Washburn, Inc., New York. 224 pages. Price, \$2.75.

IN HIS war novel, *From the City, From the Plough*, Mr. Baron presents a British battalion in all the stages and all the situations that men find themselves in when they are in the army during a war. He brings the reader into the barracks with men "from the city" and men "from the plough," and shows their life together—their quarrels, their jealousies, their likes and dislikes and their loves and hates.

Mr. Baron attempts to show clearly and honestly the actual living conditions of an army man and of a group of army men. He tries to show simply how they are affected by war, by living with each other, and by traveling with each other. He brings to the reader a picture of the man, the individual, and the group, and gives the reader the army man's reasons for his actions and his thoughts.

The story moves rapidly, and the reader travels with the men through training camps, parades, sham battles, and then to the Normandy invasion. Emotion ranges from hopeful expectation to sad depression as the disheartened men become weary and discouraged after days and nights of fighting, killing, and being wounded. By using the simple dialogue of the common man, Mr. Baron tells the story more forcefully than he would if he had used descriptive phrases and interpretive paragraphs. He lets the reader feel and interpret the emotion and meaning for himself. Mr. Baron's book is short, easy reading and gives a better than average picture of the men who fought World War II.

PRAIRIE AVENUE

By Arthur Meecker. Alfred A. Knopf, New York. 1949. 325 pages. \$3.00.

WHEN a turn in the stock market impoverishes his parents, Ned Ramsay is hustled into his uncle's substantial home on Chicago's fash-

ionable Prairie Avenue during its 1880 heyday. The sensitive lad detects undertones of intrigue in the household of which his practical young cousins are unaware. Most revolve about the affairs of his Aunt Lydia, who presides, goddess-like, over the fortunes of the street.

Although the story is carried along at an easy pace that few authors achieve, the florid style rather reminds one of the houses on Prairie Avenue. "A balconied Venetian *palazzo* stood next to a German gingerbread house with gargoyles on the roof, while a red brick Queen Anne mansion, a Byzantine fortress, and a Renaissance castle (all fancy grey stone embroidery) made an oddly assorted trio. . . . (If five chimneys were good, ten were better.) Ned did not know what was wrong, but felt it without knowing and liked his uncle's tall yellow house, which was unpretentiously of no style at all, best of the lot."

ROBERTA IHDE

POEMS: 1928-1948

By Edouard Roditi. *New Directions*, Norfolk, Connecticut. 1949. 147 pages. \$2.00.

IN HIS foreword Roditi disclaims any attempts to be "vatic"—to serve as the voice of a nation. He writes of his own experiences; but as he feels that "in an age of crowds and of concocted propaganda" individual testimony is of little efficacy, his "sense of doom" as an individual poet is sometimes "quite overpowering." His style is simple; many of the innovations in modern poetry

seem to him petty trickery. In spite of the thought that Roditi has given to poetry, both as a poet and as a critic, these poems are, as a whole, disappointing. There are some passages that achieve great beauty through simplicity and harmony; for example,

You are my birth and my death where
I find cause and effect, source and sea
or

Sifted again through autumn leaves,
This golden light, my oldest friend,
Revisits me here as everywhere.

There are others that achieve delicate irony; the poem "Aubade" is successful in this way, and also "May, 1939,"

Each martial Spring must raise again
Its rash Green Knights who pledge
their heads.

But too often the thought is expressed too obviously, or is even lacking in interest. Roditi's command of diction is inadequate; his use of words lacks subtlety. For some reason the *New Directions* press has allowed numerous typographical errors to remain in this publication.

MUST WE HIDE

By R. E. Lapp. Addison-Wesley, Cambridge, Mass. 182 pages. \$3.00.

IN A VERY important sense, Dr. Lapp, a former student under A. H. Compton at Chicago, has not written just another book on atomic energy and the atom bomb.

The advent of the A-bomb introduced the world to a type of broad hysteria with which there came a

literature more often poetic than realistic. There has followed a complacency and a subtle decline in constructive interest exhibited by the public in the problems facing the world in this infant Atomic Age. The author's thesis is this: this age has given us a great responsibility—to ourselves and to our fellow men—but this responsibility is not an overwhelming one, not one to which there is no response, not one from which we must hide. Coupled with this is the author's conviction that an informed public is a healthy public, one that will respond correctly to needs it perceives clearly and realistically.

The author writes in a finely organized manner, pointing to problems and pointing to reasonable answers, all the while refraining from dull technicalities. He calls for an awakened civic consciousness on an individual level, believing that in this way we will not waste our years of grace—years he reasons are given us. This book contains a good deal of information not formerly integrated; it has some fine illustrative material; it contains a great amount of food for thought and action.

LES LANGE

EVANGELISM ACCORDING TO CHRIST

By Gaines S. Dobbins. Harper Brothers, New York. 1949. 215 pages. \$2.50.

DR. GAINES is professor of Church Administration and Religious Education at Southern Baptist Theological Seminary in Louisville, Ken-

tucky. His book is written against the background of his denomination.

Evangelism According to Christ proposes a recovery of evangelism according to the methods that Christ used. The author makes extensive use of the Gospel according to St. John in order to discover the method of Christ's evangelism. From the methods which are seen to have been used by Christ the writer speaks of the simplicity of method used by the Savior.

The outstanding chapter in the book deals with the topic of Christ's basic method of evangelism, that of winning the individual. In dealing with the individual Christ showed that He believed that the individual was worth saving. He won the confidence of the individual, He aroused his interest and curiosity, He deepened his concern into spiritual desire, He made him face the problem of sin squarely, He led him to trust in Himself, and He influenced him to share his salvation with others. This approach, the author feels, should be used more frequently today also.

In summing up his conclusions for an age such as ours, the author states, "The 'bad news' of sin and death must be met with the 'good news' of God's redemptive love in Christ if disaster is to be turned into blessedness. Only an evangelism possessed of the spirit of Christ and practiced in accordance with His example will suffice for this age of crisis." We would certainly agree with that.

LUTHER P. KOEPKE

MUSIC TO MY EARS

By Deems Taylor. Simon and Schuster, Inc., New York. 1949. 288 pages. \$3.00.

IF YOU have read Deems Taylor's *Of Men and Music* and *The Well-Tempered Listener*, you will undoubtedly be eager to listen to the witty commentator as he chats with you in *Music to My Ears*. Deems is neither stuffy nor hidebound. He has an immense amount of learning in his cranium and on his lips. No one can read *Music to My Ears* without garnering a great deal of benefit. Deems traverses a wide territory. He does so with wit and authoritative-ness. His latest book, like the two predecessors mentioned, is based on intermission talks given in connection with broadcasts of concerts presented by the New York Philharmonic-Symphony Orchestra.

POETS AND STORY-TELLERS

By David Cecil. The Macmillan Company, New York. 1949. 201 pages. \$4.00.

THIS book of nine critical essays is a good sampling of modern British thinking and writing. Rarely does one find a literary critic who is something of an historian, a man of the world, and a creative artist in his own right. Here, however, is that combination. Lord David Cecil (now in his late forties) is known for several distinguished critical and biographical works on early Victorian novelists, on Jane Austen, Melbourne, Hardy, Cowper, and others.

It is a readable volume, giving

fresh analysis of Shakespeare's *Anthony and Cleopatra* as a panoramic treatment of Roman politics; John Webster's use of violence in terms of moral symbolism; Thomas Gray whose commonplaceness of vision was his genius; Fanny Burney's mixture of realism and fancy; Jane Austen's delicate and ruthless irony; Turgenev's Christian feelings without Christian faith; Benjamin Constant's *Adolphe* and its concentrated moral truths; Virginia Woolf's triumph of abstract subtlety and sensitivity; and E. M. Forster's detachment combined with tenderness.

A wide range of literary subjects, indeed! Some were originally prepared as Memorial Lectures; others were organized for periodical publication. Naturally, they vary in length, but not in objectivity and informal manner of expression. Our sole complaint is that so small a book (interchapter leaves blank, moreover) should be priced so high.

TEARS AND LAUGHTER

By Kahlil Gibran. Published by Philosophical Library, Inc., New York, New York. 1949. 127 pages. \$2.75.

THIS is a volume of poems and short essays by the Arab philosopher, Kahlil Gibran. The translation into English is by Anthony R. Ferris. The volume is edited by Martin L. Wolf.

This volume is the first by this famous Arab philosopher which has come to the hand of the reviewer. He is strongly impressed by the beauty of language and imagery that runs

through both the poetical and the prose selections, all of them being strongly allegorical. It is not difficult to understand that the "Immortal Prophet of Lebanon" has been acclaimed by many as one of the important philosophers of his age and people. He lived between the years 1883 and 1931. Besides being an artist in words, he was also noted for his drawings and paintings exhibited periodically in the large capitals of the world. We are told that when the great Rodin desired his own portrait painted, Gibran was commissioned as the artist. One of the things that runs through all his writings besides a deep mysticism is his cry against man's inhumanity to man and as a result his protests on behalf of the unfortunate and oppressed which ultimately brought him exile from his country and excommunication from his church. It is claimed by his admirers that his knife-edged attacks on the social inequalities were largely responsible for many of the social, political, and religious reforms more recently undertaken by the rulers of the East. It may be added that with all the beauty of his poetry and the depth of his philosophical thought, religiously he is syncretistic.

JOURNEY TO THE END OF NIGHT

By Louis-Ferdinand Celine. New Directions. \$3.50.

A NEW edition of what is considered by many critics one of the great fictional classics of the thirties. This is the odyssey of a man's soul

through the filth and confusion of the 20th century. The story is set in the period during World War I through the twenties and early thirties. The hero's wanderings take him from France to North Africa, to the United States and back again. Celine's comments on Manhattan and Detroit seem fairly valid even today. Future social historians will undoubtedly regard this novel as an important document.

THESE ARE YOUR CHILDREN

By Gladys Gardner Jenkins, M.A., Helen Shacter, Ph.D., and William W. Bauer, M.D. Scott, Foresman and Company, Chicago. 1949. 192 pages, 200 photographs. \$3.50.

THIS readable and sensible approach to child care, training, and development is addressed principally to parents, but any concerned with our future generation will find it a valuable guide in enabling them to anticipate the changes they may normally expect in children at any given age.

A chapter is devoted to each age group from the five-year-old to adolescence. The basic concept that a child is not an adult in miniature and that growth is a continuous, inevitable process which can be encouraged or retarded is emphasized in each chapter. Furthermore, attention is directed to the characteristics of childhood which normally appear at certain age levels and those characteristics of the individual growth pattern.

The three authors, all parents as well as authorities on child develop-

ment, have included a comprehensive bibliography of the best available articles, pamphlets, and books written by other authorities on this subject. Very likely most discussion groups on child development will find sufficient subject matter and reference material in this book for many excellent programs.

DANA B. SCHWANHOLT

TRISTRAM OF LYONESSE

By Ruth Collier Sharpe. Illustrated by Richard Sharpe. Greenberg, New York. 1949. 785 pages. \$5.00.

THE age-old legend of the gallant knight Tristram and the Irish Princess Isolt has been told and retold in song, prose, and poetry. *Tristram of Lyonesse* presents a detailed, richly embroidered version of the manner in which the celebrated lovers overcame the difficulties which threatened to keep them apart. Ruth Collier Sharpe successfully creates a colorful background of medieval pomp and pageantry. Her characters are sharply drawn, but the happy ending which she has contrived is weak and unconvincing.

WHY I LOVE YOU AND OTHER POEMS

By Franklyn MacCormack. The John C. Winston Co., Philadelphia. 1949. 245 pages. \$3.00.

THE compiler of this volume has been reading poetry over the radio for almost twenty years. Among his poetry programs are: Miniatures by MacCormack, Poetic Melodies, and his Old Book of Mem-

ories. In this volume we have selections from the last named program. The selections are grouped under the following heads: Poems of Love, Poems of Home, Poems of Faith, Poems of Memory, Poems of Reflection. There are very few new poems among them. We meet such old favorite writers as Edgar A. Guest, Samuel Walter Foss, Ella Wheeler Wilcox, Grace Noll Crowell, and Phoebe Cary, Nixon Waterman. The volume is recommended to all who are interested in simple heart-touching poetry.

NEW PSALMS FOR OLD WOUNDS AND SELECTED POEMS

By Joseph Hoffman. Bruce Humphries, Inc., Boston. 1949. 64 pages. \$2.50.

IN THE foreword to *New Psalms for Old Wounds* the well-known poet, E. Merrill Root, declares, "Joseph Hoffman's poetry is keen and bold, like woodcuts etched on steel. There is nothing here of the cliché, the vacuously sentimental, the anciently saccharine. It is hard and clear."

This appraisal of Mr. Hoffman's verses seems to be both accurate and just. The quality of the poems is excellent. Nevertheless, the thought content is sometimes decidedly inferior and disappointing. "The Very Earth Speaks," a glowing tribute to the U.S.S.R., and "The Dreamer," dedicated to Henry A. Wallace, are outstanding examples of shallow thinking clothed in attractive verbal attire.

MARTIN LUTHER

By Theo. Huggenvik. Augsburg Publishing House, Minneapolis. 1949. 16 pages. 15c.

THERE is little outstanding religious poetry around these days, and Huggenvik's narrative poem on Luther's life is no exception. Salted with platitudes ("The peace and joy that from the Lord proceed"), clichés ("The Book again is used to shed its

light"), inversions ("Who challenged Luther in debate to meet"), verbiage ("He loved the Lord, that certain is and true"), these verses describe a formidably prosaic Luther—a robot of doctrine.

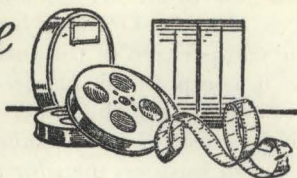
Surely Brother Martin was more than God's transcriber of dogma. When our poets begin to understand the mystic beauty of Luther's *personal* relationship to God, we'll have real poetry.



We admit that we are hard, keen, practical—the adjectives that every casual European applies to us—and yet any bookstore window or railway newsstand will show that we prefer sentimental magazines and books.

HENRY SEIDEL CANBY

The



Motion Picture

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

IT WAS actually an oversized square table around which twenty well-known men and women gathered to conduct *Life* magazine's round table forum on the popular and universal "art," the movies. But the discussion itself went round and round and round, and only occasionally did a new and constructive idea come out here or there or anywhere. The output of plain and fancy doodling seems to have been larger and more varied than the thought output.

The agenda drawn up for the round table was based on the four panel discussions on *What's with the Movies* instituted by *Life* a few months ago and reported in the July CRESSET. Eric Hodges, author, lecturer, and former managing editor of *Fortune*, served as moderator. Dean John Ely Burchard, of the Massachusetts Institute of Technology; Prof. Charles A. Siepmann, head of the Film Library of New York University; Alistair Cooke,

of the *Manchester Guardian*; Directors (who in some instances are producers as well as directors) Dore Schary, Robert Rossen, Joseph L. Mankiewicz, Fred Zinnemann, John Huston, and Jerry Wald; Independent Producer Hal Wallis; Publicist Paul MacNamara; Designer William Cameron Menzies; Financier N. Peter Rathvon; Screen Players Claire Trevor, Martha Scott, Agnes Moorehead, and Robert Young, and a consumer representative—Mrs. Meredith Nicholson, Jr.—made up the panel of participants.

Everyone readily admitted the justice and the validity of much of the criticism which has been leveled at the motion-picture industry. Many practices, old and new, were examined, and many pet theories were given an airing; but by and large the issues remained unresolved. It was apparent that movie-makers, patrons, and critics are disturbed and that all are honestly trying to find the reason for their troubles and a

solution for their problems. Some of the comments are worth noting since they seem to indicate trends for the future.

Mr. Schary believes that many faults attributed to the movies actually stem from our American culture and our American "personality." He declares that everything mass-produced—including movies, books, radio programs, magazines, etc.—is a reflection of America, its people, and the times.

Dean Burchard agreed that what is good or bad with the motion picture is good or bad with our whole culture. He pointed out that too little honest reporting has come out of Hollywood, and he charged that in its failure to be a consistently honest reporter Hollywood has shirked its social responsibility.

Britisher Mr. Cooke thinks that it is silly to say movies are art. Movies, he declared, are *an art and a business*. To him the demand for perfection in American pictures represents a curiously neurotic view of integrity. Movies are for entertainment, not for perfection.

Mr. Mankiewicz admitted that this is true, but he deplored the overemphasis on business as it exists in picture-making. Today the exhibitor is the real boss in the industry. Today the theaters owned by the men who also control the major studios are the big

money-makers. The dollar is king, and too often art goes begging. It is Mr. Mankiewicz's hope that the competition of the future will be a competition *between* creative people for the American audience instead of a competition between business men *for* creative talent.

Mr. Rossen advanced the theory that today the motion-picture industry must reckon with a new type of audience—a more mature and demanding audience grown up out of the war, a more experienced audience which has been thrown into contact with greater realities.

Prof. Siepmann enthusiastically supported Mr. Rossen's contentions. He made a strong plea for reality in pictures—as distinguished from realism. He declared that in his opinion the films of today underestimate the potential response of many adults to broad-gauge interpretations of life and reality. Prof. Siepmann has sensed a reservoir of seriousness in his students and in his friends and a hungry appetite that is not being fed by many current film releases.

The subject of censorship is always highly controversial. The industry supports and abides by the Motion Picture Production Code because the Code serves to protect films from mutilation by various censorship boards. One

of the panel members—he is not identified—bitterly denounced the powerful Catholic Legion of Decency. Mr.— upholds the right of any group to protest against a film or a book or an idea, but he repudiates the right of any group to put into effect a secret, forceful boycott of a film or a book or an idea. When this happens, censorship becomes a dangerous form of control.

The star system was discussed at some length. It was condemned, and it was defended. Prof. Siepmann's charge that the star system has become an incubus rather than an incentive was applauded by some, refuted by others. It seems obvious that the star system is not yet on its way out.

I sincerely hope that everyone who is interested in getting better pictures will take to heart Mr. Schary's admission that just as soon as the public stops going to see bad pictures there will be better pictures. This admission—freely and openly made by directors and producers—says in effect, "Well, you big dope, if you don't like the pictures we make, why not do something about it?" Well, why not?

Stanley Kramer's *Home of the Brave* (United Artists, Mark Robson) was discussed by the round table. This is what is known in the industry as an "off-beat" picture—a picture made by an inde-

pendent producer on a small budget (\$500,000) without high-priced stars and lavish trimmings, and marketed without expensive advertising. Such films are hard to sell to exhibitors, who have a fixed idea about what they call "the product." This is especially true when, as in this instance, the play deals with a controversial subject and is designed to convey a message.

Home of the Brave, adapted from a Broadway play by Arthur Laurents, deals frankly and forcefully with the age-old, tragic subject of racial intolerance and discrimination. In the screen version it is discrimination against the Negro; in the stage play it is anti-Semitism. Whatever the form it takes, intolerance is always cruel, vicious, ugly, and stupid. Mr. Schary, a believer in the star system, admitted that *Home of the Brave* is a "wonderful" picture. He added that had it been made with a star-studded cast it would make six times as much money. Excellent acting by an all-male cast of minor players invests this fine film with directness, simplicity, irony, and poignancy.

Batter up! Two baseball pictures in a row! *The Stratton Story* (M-G-M, Sam Wood) is a simple, honestly told tale drawn from the real life experiences of Monty Stratton, the young Chicago White Sox pitcher whose brilliant

career was cut short when he lost a leg in a hunting accident. The story of his courage, determination, and, above all, of his successful come-back should give hope and comfort to the crippled heroes of World War II.

It Happens Every Spring (20th Century-Fox, Lloyd Bacon) portrays the brief career of a young scientist who discovered the "dipsy-doodle" ball. Light, frothy fantasy.

Spencer Tracy has a difficult assignment in *Edward, My Son* (M-G-M, George Zukor). He is cast in the role of the ruthless tycoon who is driven and consumed by a neurotic love for his only son. Mr. Tracy's performance is smooth and convincing, but it lacks the hard brilliance and the polished persuasiveness of Robert Morley's acting in the London and Broadway stage play which he wrote in collaboration with Noel Langley.

The Beautiful Blonde from Bashful Bend (20th Century-Fox, Preston Sturges) may be hastily written off as just another vulgar, brightly colored, slapstick vehicle for Betty Grable. Preston Sturges

seems to have lost his touch for deft comedy.

Sorrowful Jones (Paramount, Sidney Lanfield) is a remake of *Little Miss Marker*, Damon Runyon's wistful fable of a shady Broadway bookmaker. The action has been revamped to permit Comedian Bob Hope to display his special bag of tricks. Mary Jane Saunders is appealing in the part which catapulted Shirley Temple to fame in 1934. Lucille Ball and William Demarest are outstanding in supporting roles.

Gamblers, gangsters, accomplished athletes, and stalwart heroes of the great open spaces have their innings in the following list. Any or all can be missed without any real loss to you. Here they are: *Neptune's Daughter* (RKO), *The Lady Gambles* (Paramount), *The Younger Brothers* (Warners), *All Over Town* (Universal-International), *Red Canyon* (Universal-International), *Manhandled* (Paramount), *Night Unto Night* (Warners), *Canadian Pacific* (20th Century-Fox), *The Forbidden Street* (20th Century-Fox), *Streets of Laredo* (20th Century-Fox), and *Johnny Allegro* (Columbia).



LETTERS

to the

EDITOR

Dear Sir:

I am very sorry that a statement in *THE CRESSET* of May, 1949, under the caption "*The Astrolabe*" by Theodore Graebner, gives me occasion to ask for space for a statement on the Christian Science viewpoint.

Mr. Graebner finds many pages in "Science and Health with Key to the Scriptures" by Mary Baker Eddy devoid of meaning, although he confesses that hundreds of thousands attend Christian Science services at which the Bible and Science and Health are read.

Christian Science has meaning for people at all stages of thought. Its simple, yet profound religious teaching is easily grasped and demonstrated by the Sunday school children, as well as by eminent scholars. Its divine theology is based altogether on the Scriptures and offers the same evidence of scientific and authoritative basis that Jesus offered—the

healing of sin and sickness. Christian Science appeals to the practical, the intellectual, the spiritually minded. Its conclusions are based on divine revelation, reason and demonstration.

The ideas expressed in any new presentation will be more easily grasped when its terms are understood. The terms of Christian Science are clearly defined in Science and Health by Mrs. Eddy. An honest investigator should approach Christian Science with the unbiased, open attitude of a true student. Through study of the textbooks and endeavor to apply the rules set forth, its significance will be understood and experienced. Mrs. Eddy explains (Science and Health 349:13 to 21, 24):

The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas. The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science. . . .

Speaking of the things of Spirit while dwelling on a material plane, material terms must be generally employed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated

up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material.

However, in the study of religion there are obstacles to understanding not so apparent in the study of other subjects. The carnal mind referred to by Paul as "enmity against God" (Romans 8:7) does not yield easily to the Christian's faith in the goodness and allness of God; it has more faith in the power and allness of evil. It is the false gods of this world, materiality, intellectuality, etc., that have "blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). Paul clearly saw the inade-

quacy of material sense to discern spiritual meaning. He says:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:14).

Sincerely yours,
OLIVER W. WOODARD
Committee on Publication

(THE CRESSET is happy to allow Mr. Woodard the space he asks. We regret the fact that we must still dissent from his views and must reaffirm our belief that Christian Science, although it numbers among its adherents some of the finest people we know, strikes us as highly unscientific and, we fear, hardly Christian.—THE EDITORS.)



Verse

Visit to a Deaf Uncle

By HELEN BAKER ADAMS

"There is no need to shout. I cannot hear.
I live in total silence, anymore."
The listening child looked up in wild concern;
Her boisterous spirit cluttered to the floor.
Next morning when the orchard rang with song
And sympathetic grasses bowed in tears,
She waded out to understand his world—
Great curls of alien cotton in her ears.

The Everlasting Hills

By HELEN BAKER ADAMS

The hills are near today—and softly, newly green;
A teasing trail wends up, a silent stream slips down
And dusty blue of wildflowers lies between.
The whole creates a picture for the town.
The town is unconcerned today—its markets ring
With clink of silver, clang of buy and borrow;
It wonders who has time to gape at Spring?
Besides, those hills will be right there tomorrow!

OUR Pilgrim has, for the past six weeks, been a pilgrim in a very literal sense. At the invitation of the National Defense Establishment, he has been on a tour of bases in the Pacific area, meeting and talking with groups of chaplains assembled from the widely-scattered outposts in the Pacific.

His departure put the final touch on the summer disintegration of our staff. This issue contains copy mailed in from Germany, France, the west coast, various resorts from the Gulf to the North Woods, and even a line or two from darkest Boston.



Over the period of the past few months we have added several members to our line-up of regular book reviewers. Among them are Dr. Leonard Ritzmann, of the department of internal medicine of Salt Lake General Hospital, Salt Lake City; Dr. John W. Reith, chairman of the department of geography at the University of Southern California at Los Angeles; Walter Riess, a student at Concordia Theological

Seminary, St. Louis, whose poems and articles are familiar to our readers; and Lester Lange, graduate student at the Leland Stanford University, Palo Alto.

It has always been our feeling that the significant cross-currents of any age show up most clearly in its literature. Our book reviewers are chosen not so much for their ability to understand and communicate the author's message as for their ability to evaluate what the author has to say in the light of the spiritual and ethical content of the Christian religion.



It is hard for most of us to imagine that the same sun that smiles down on us here

in the United States these autumn days looks down also on the sort of thing Dr. Graebner describes in his dispatch from Stuttgart. Surely now, if ever, indignant hearts the world over must be raising the *Exsurgat Deus*: "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him."

