7-1953

The Cresset (Vol. XVI, No. 9)

Valparaiso University

JULY 1953

THE CRESSET

A REVIEW OF LITERATURE, THE ARTS AND CURRENT AFFAIRS

- The Marxian Man
- Lobbyists and the Law
- The U. S. Constitution
- What Is Man?

VOL. XVI NO. 9

THIRTY-FIVE CENTS

THE CRESSET

IN THE JULY CRESSET:

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

THE CRESSET

VOLUME 16 JULY 1953 NUMBER 9

Notes and Comment

BY THE EDITORS

Patriotism

IT HAS been our privilege, during this past year, to travel rather widely through the more than three million square miles that are the United States of America. We have been jostled by the hurrying crowds of her big cities, we have swapped lies with many a small-town taxpayer, we have strolled leisurely through her countryside. We have seen mountain country which looks not very much different from the way it must have looked when the red man hunted and fished across the whole continent. We have seen great urban centers where the natural setting has literally been buried under concrete and asphalt. We have seen new towns where a decade ago there was only farmland. We have seen towns that were already old and prosperous when George Washington was born. We have sat discussing music and the arts with Negroes whose families have been much longer in the country than has ours. We have bought furniture from a clerk whose parents once lived in a mansion on the main drag (the site is now occupied by a supermarket). From each of these experiences of the manysidedness of our country, we have drawn some new understanding of her nature and some new measure of hope for her future.

And from each of these experiences, we have drawn a firmer resolve to resist every attempt to limit her roisterous variety and to suffocate her energies. We challenge the right of any one man or any one group to define America. We challenge the right of any man or any group to strip off her

coat of many colors and dress her in a grey mantle of conformity. These little, fearful men who have lost touch with our country's historic past and are therefore timidly concerned for her future need to go up and down in the land and renew their acquaintance with the real America.

Our country has many weaknesses that need to be overcome, many faults that need to be corrected, many sins that need to be forgiven and foresworn. But for 180 years she has also held onto a faith which few nations have been able to hold for so long a period of time: the faith that freedom, with all of its risks, is to be preferred above security and that the ultimate custodian of freedom is the free citizen. The down payment on that faith was the pledge of lives and fortunes and sacred honor which the fathers of our country made in the Declaration of Independence. The price of freedom, for every individual and every generation, remains the same. And it is a price which no man who would be free is unwilling to pay.

A Modest Crusade

JULY is simply too hot a month for large-scale crusading. Nevertheless, one likes to keep his lance arm in shape and there are, fortunately, little dragons as well as big ones to deal with. We enter the lists this month against a small but deucedly annoying dragon, the between-programs commercial.

Without going into the relative merits of commercial and non-commercial radio, we will concede that when a man or a corporation antes up the funds for a good program, there ought not to be any great objection to commercial announcements of reasonable length and quality. We have a disc-jockey named Norman Ross in our part of the country who starts our day off with well-chosen music interspersed with kind words about the Northwestern Railway and so pleasurable is the music that we find ourselves thinking kindly of Mr. North and Mr. West.

What we object to is the advertiser who spots a couple of good consecutive programs on the schedule and sneaks in his jingle or his tirade between the two. Assuming that the two programs between which he sandwiches his announcement are commercially sponsored, it seems to us that this spot advertiser is a thief. He has stolen the audience which the previous sponsor had attracted or he has stolen the audience which the succeeding sponsor is in the process of gathering. In other words, if our radio is on at 7:30 p.m., it is because we have been listening to the Symphony Hour sponsored by

Mairzy Oats or because we intend to listen in on the San Quentin Round Table, sponsored by Bubbly Cola. We most certainly did not turn it on to catch the Seventh Mortgage Loan Company's singing commercial which occupies the thirty-second spot between the two programs.

This spot advertiser is, therefore, a parasite. He makes no attempt to win our attention. He simply intrudes himself upon us. Usually, he gets in his licks so fast that there is not even time to dash to the radio and tune him out. So there we are with his beastly little jingle stuck in our mind and the more outraged because we realize that he has got away with a sneak attack which, on any possible moral grounds, ought to have failed.

This may sound picayune but any morality worthy of the name is highly sensitive to little evils. It is not the earthquake or the catastrophic flood that destroys mountains. It is the day to day dripping of an infinite number of tiny raindrops, each washing away its little piece of earth, each dislodging its tiny pebble.

Eggheads

WORDS, as someone must have observed, are the currency of thought. They have no intrinsic meaning, just as the dollar bill in your billfold has no intrinsic value. Meaning in a word, like value in money, is something infused into it. Without meaning, a word is just a noise.

If a man puts a valueless piece of paper into circulation, giving the impression that it is currency, he is a counterfeiter and he goes to jail. But recent years have seen a score or more of meaningless words put into circulation, words which have helped to create a ruinous inflation in the economy of communications, and we have done nothing to control this inflation.

All of this is by way of leading up to an attempt to define the word "egghead," the latest of these patter-words to appear in the marketplace. As near as we can make out, the word is supposed to carry an opprobrious connotation while stopping just this side of slander. It appears to be synonymous, more or less, with "intelleckshal" with perhaps just a dash of "pinko" thrown in. But whether the term is supposed to apply to any person who works with his mind or just to certain persons whose ideas are not readily transferable to the sports columns we have not been able to determine. In other words, we don't know what the bloomin' word means.

Etymologically, it might be supposed that the word defines a per-

son whose head possesses the characteristic properties of an egg. The egg is, of course, a symbol of life and fertility. It is, moreover, the symbol of integrity, for an egg may be broken or it may be sterilized, but it cannot be made to produce that which is not true to its nature. If an egghead, then, is a person whose head is pregnant with possibility for new life and creativity, one would wish to be an egghead and the word should not be spoken with a sneer. If the egghead is understood to be a man of integrity who can be broken or sterilized but who cannot be made to produce that which is inconsistent with his nature, then certainly we need more eggheads. If, on the other hand, the egghead is understood to be merely a person who has a fragile shell, one would have to suppose that the admirable alternative to the egghead would be the billiard ball.

The point is, you see, that the word is just a noise. It may mean this, that, or nothing at all. Most of the people we have heard using it obviously meant nothing at all. If their money had as little value as their words have meaning, they would be in jail. But we are not yet civilized enough to penalize men for drawing verbal checks against a bankrupt account of thought.

Herewith, then, a modest suggestion: that any person who proposes to introduce a new word into the currency of thought be required to register his word, along with a precise definition thereof, with some central authority and that the laws which presently apply to rubber checks be broadened to include the passing of meaningless words. This policy will result a) in a dramatic reduction in the sheer volume of noise in our country thus giving us b) an atmosphere of calm and silence in which to do a little thinking.

Religious Books

WE SHOULDN'T be boosting a competitor, but the May issue of *Harper's Magazine* ran an article by Eugene Exman, religious book editor of Harper and Brothers, which we found both interesting and heartening. Mr. Exman noted the growing popularity of books with a religious theme and undertook to explain the phenomenon. We were pleased to see that he went beyond the usual suggestion that in a time of crisis and fear people go stumbling back to religion. Undoubtedly there has been some of that. But we agree with Mr. Exman that there is more to it than just that. There has been, as Mr. Exman points out, a change in the

intellectual climate of our times involving both a more realistic view of the nature and limitations of science and a new willingness to re-examine religion.

It is true that some of the motives for this new interest in religion, and some of the directions which it has taken, are not altogether to the good. There is still that basic human egoism which drives men to take a crack at anything, even religion, if it will pay off in better sleep at night or more pleasant relations with the wife or the boss or the calming down of a jittery stomach. There is evident in some aspects of this so-called return to religion a willingness to escape into anything, even unreality, if by escaping one can make life a little more pleasant. But one has only to read some of the books that have sold well to recognize that the trend is not altogether one of escapism. Some of the most popular writers of our day offer no escape except by way of the acknowledging of sin to the love and mercy of God.

Assuming that this new interest in religion portends a continuing trend and is not merely the fad of a generation, the natural question is: to what sort of religion will men return? Chad Walsh, in his critique of the works of C. S. Lewis, suggests that the choice will lie between some sort of universal mysticism compounded of the mystical elements of the world's great religions—or classical Christianity. He rules out any considerable likelihood of a return to fundamentalism on the one hand or the social gospel on the other. We have no right to an opinion on the matter but Walsh's argumentation sounds convincing. And our guess is that men will veer off in both directions, most of them toward the comfort of a fairly nebulous mysticism but a considerable number, we hope, toward the realities of classical Christianity.

It would obviously be all to the good if the Church would anticipate the trend and be prepared to receive those who would join her communion. This does *not* mean that churches ought to establish new social organizations.

The Tidelands

When Senator Wayne Morse labelled the administration's proposal to vest title to offshore lands in the several states, rather than in the federal government, a "steal," he fell into what is, in our judgment, the great pitfall of the politician who is also a moral person. That is, he attempted to make a moral issue of what seems to be, more properly, a question of mere expediency or desirability. We grant, of course, that a point

of view in any controversy must ultimately be morally justifiable. But not every controversy presents us with clear-cut moral alternatives, the one right and the other wrong.

Taking the tidelands issue as a simple question of whether the interests of all the American people would be served better by vesting title in the states or the federal government, our own judgment agrees with that of Senator Morse. But our judgment is not based upon any overriding moral considerations. It is arrived at by the application of reason to a problem which admits of two justifiable answers and it reflects a particular view of the nature of the American federal union. Our view happens to be that one of the things settled in the War Between the States was the question of whether the United States are a national state or a federation of sovereign states. Those who hold to some sort of federalistic view would probably lean toward a policy of state ownership. Those who hold to the national-state view would probably favor vesting title to the submerged lands in the federal government. Either point of view can be honestly held.

One of the demands that are made upon a moral person is that he be willing to concede the morality of an opponent in a controversy until he has unmistakable evidence that his opponent actually is proceeding from immoral motives. And a second demand that is made upon a moral person is that he not use the vocabulary of moral philosophy unless the point at issue is, in reality, a moral question. We do not doubt that Senator Morse actually considered the tidelands controversy a moral issue, so much so apparently that he was ready to break the filibustering record in defense of his principles. But we do not doubt either that unwittingly he gave considerable comfort to those "realistic" politicians who see in the vocabulary of morality merely a device for winning emotional support for an otherwise weak argument.

Citizens Second Class

WE HAVE been as indignant as anybody about the Malan *apartheid* policies in the Union of South Africa but before we give too much voice to our indignation we recognize the need to police up a similar problem of our own. For we also are practising a refined form of *apartheid* in denying full equality of citizenship to our fellow-countrymen in three areas which, if we were to be honest about it, we would have to call "colonies." These are, in order of population, the District

of Columbia, the Territory of Hawaii, and Alaska.

A lot of persiflage has appeared in print and in the reports of congressional debates about the reasons for denying these areas the same measure of self-government which we accord to the 48 states. The simple fact is that in the case of the two most populous of these three, self-government has been withheld for reasons which are basically racial. Washington has a very large Negro population and might be expected, if it were permitted to elect its officials freely, to elect a fairly considerable number of Negroes to office. If the District of Columbia were granted statehood, it might even happen that a gentleman of color might desecrate the sanctity of that most exclusive of Whites-Only clubs, the United States Senate. And if Hawaii were granted statehood, who knows? An (ugh) Oriental might be elected to the Senate.

Americans have hollered loud and long (and rightly so) about pogroms in Eastern Europe, about Spanish mistreatment of the Cubans, about Hitler's silly notions of Nordic supremacy, about British and French and Dutch colonialism, and about any and every other attempt to divide mankind up into classes of superior and inferior people. So long as the greater part of the world is in hock to us either financially or militarily, few among those whom we have criticized will come out frankly in so many words and call us hypocrites. But we have consciences of our own and we do not need anyone outside our country to point to the hypocrisy which we know and feel in our own hearts.

In the three areas that we have mentioned, there are more than a million and a half Americans. Of these, more than half live in the District of Columbia. Half a million and more live in Hawaii. They are not exempt from military service, they are not exempt from taxation, they are not exempt from any federal law. And yet they have no voice in the making of the laws which govern them.

In analogous situations in other parts of the world, we have advocated the administration of such areas as trust territories under the United Nations. Our argument has always been that peoples who were not yet ready for self-government ought to be trained toward self-government and ultimately given the choice of how they wanted to be governed. There would admittedly be some awkwardness in having our national capital in a trust territory but perhaps it would be no more awkward than it is to have it, as we do now, in a colonial possession.

The Marxian Man

By Victor F. Hoffmann

The Fourth of July

This is obviously the time of the year to ring the changes on the Declaration of Independence and the great American tradition of liberty. Some people will hardly pause on the year's treadmill except to take a day off from work, bring back a pay envelope with time and a half, and to watch "Dem Brooklyn TV Bums." If the opportunity presents itself amidst the time and a half, the noise of fire-works, the clink of beer bottles, and the strainings of an over-filled stomach, it is worth the time to listen to some of the speeches and comments.

Many of the speakers and writers will compare the long tradition of freedom and human dignity in the American heritage with the diabolical degradation of humanity in godless, totalitarian Communism of the Moscow variety. Though with occasional and excusable lushness, the speakers will bombard the Kremlin with "government of the people, by the people, and for the people." We will be reminded again and again, and with some merit, that "the only thing we have to fear is fear itself." To the average American, it will simply mean that our enemies in Korea, China, and Russia are getting a well-deserved "going over."

Apart from that, it will become apparent to discerning Americans that all the comparisons between the two versions of democracy are skirting the edge of the doctrine of man. In the present discussion, the emphasis will be on what the enemy has to offer in this area. Like sermons that must go back to God and Fourth of July speeches based on the Declaration of Independence, we begin at the beginning, 1848 and Karl Marx. Stated differently, this is to be a *superficial* consideration of the doctrine of man according to the Gospel of Marx.

The Law of Progress

Such a consideration must begin with the law of progress which is at the center of Marxist think-

ing. According to this law of progress, history has marched through successive stages of economic evolution. For example, the new middle class of Marx's day had succeeded the nobility, the aristocracy of the few, and the serfdom prevalent in the Middle Ages. This middle class built new economic, political, and social structures based somewhat on the natural law of supply and demand and on the dignity of the individual person independent of too many mandates from the social group. Within the Marxian frame of reference, this new economic force, capitalism—which had destroyed the gods of feudalism—was to be challenged by the new proletariat gods of the lower laboring classes. In broad sweeps, then, this is the succession of Marxian history: 1) Feudalism, 2) Capitalism, and 3) Proletariat Socialism.

Each of these steps in the progressively broad sweeps of history was predetermined by the property relations and the forces of production characteristic of each step. "The legal and institutional relations that make up the state," it was said with dogmatic fervor, "and all the moral and religious ideas that accompany them, are only a superstructure built upon the underlying economic foundations of civil society." The entire life of a man and the history of humanity, therefore, are to be explained by what man eats, produces, and by what he exchanges for economic profit and value.

Moreover, history is moved from one economic stage to the next by the internal economic tensions and conflicts within each era. These internal struggles are either-or arguments gathered up in the well-known class struggles of Karl Marx. These class struggles are initiated by the predominance of an economic ruling class within each era. This elite rules society in all of its economic, cultural, social, and political aspects. For a time, the ruling class—such as the capitalist minority of modern society—has been in close tune with history. It is the fullest development of history to its generation. But the elite falls in love with the situation which it rules. Thinking the system which it predominates to be the most efficient and the best for mankind, the members of the elite stagnate and refuse to ride along with historical progress. In fact, "the owners of the means of production," says a modern student of political theory, "will utilize all the instruments of the legal, political, and ideological superstructure to block the growth of the forces that represent the potentially more progressive economic system."

Inevitably, however, a new economic class will rise up from within the prevailing system and will

gather up the forces of the future in mounting anger and rebellion against the predominant and static ruling classes who have been, so to speak, "riding the gravy train." Briefly, the economic system of each stage of civilization with the singular exception of the far-off event of a utopian classless society contains within itself the seeds of its own destruction.

The Destruction of Capitalism

IN AN attempt at analysis and prophecy which did not always correspond to the facts of historical reality, Karl Marx applied this thinking to the capitalistic system which was just moving into high gear though with some baffling detours ahead. The middle class capitalists, as suggested above, had gathered up all the forces of historical development up to that time as a counter-thrust to the thrust of the feudal system. This was the best that history had to offer but more was to come. The capitalist minority refused to bow to the future. The efficiency of this stubborn ruling class, according to Marx, worked to the advantage of a narrowing group of wealth-mongerers who wished to wring the most out of the present and refused to ride the crest of history into an unprecedented equitable distribution of wealth.

By this very action, the capitalists had really produced nothing but their "own gravediggers." Capitalists had forced the proletariat into the uncompromising position of demanding some of the "gravy." The proletariat would not take kindly to the fact that more and more money was being drained away from an expanding and deserving proletariat who had aided the elite in their acquisitive drives. The peasant or serf, separated from the feudal land units, was no better prepared to live the good life in the modern situation. This crisis in the evolution of capitalism was magnified by periodic depressions, unemployment in good seasons as well as in the bad, the loss of dignifying craftsmanship, and sweat-shop and slum conditions.

After a given succession of reverses, the laboring classes would begin to think that they have only been the "working" margins that give a produced commodity its exchange value. But the surplus value which labor produced is the profit that goes to the capitalistic minority. The proletariat will rightly argue, said Marx, that any product can only be the result of cooperative production. With minds set in such attitudes, the breaking point would soon come in the psychological disposition of the laboring classes to endure. A change would have to come, perhaps a catastrophe like revolution,

that the floodgates might be opened to the inevitable and necessary historical evolution of humanity to a proletariat society. The capitalists had forged their own weapons of destruction, a dissatisfied and rebellious lower class. The gravediggers would dig, Marx implies, if necessary with bloody spades.

The Reconstitution of Society

THE laboring classes, true to the Muse of History, will demand the reconstitution of society upon this principle of socialization: "From each according to his ability and to each according to his needs." In order to arrive at the ideal society that would operate according to this principle, the sin of the profit motive would have to be crucified along with deceitful lusts and the greedy desires of capitalists. Without the coercion of a state and without the sociological and economic persuasion of a minority class, the Marxian man will then live in a self-operating brotherhood. The universal will of man in all men will carry on without any pressure except the good intentions of men unpolluted by class, state, profit, and a greedy economic system. Under the inevitability of history, the Marxian man will be constrained to reach for this proletarian paradise, this heaven upon earth.

The Predetermined Man

THE concept of pre-established historical necessity, fundamental to Marxian thinking, permitted little room to chance events and the uniqueness of individual personalities. Man as an individual person certainly cannot be important where he cannot be made "responsible for situations whose [creature] he remains." George H. Sabine, the profound and dependable author of *A History of Political Theory,* says it very nicely: "The . . . necessity that makes communism the end of social evolution is much like that which the Calvinists attribute to divine predestination. The compulsion is not a matter of desirability, nor of cause and effect, nor of moral obligation but of all three at once – a kind of cosmic imperative. Human calculations and human interests are factors in achieving the result, yet the process determines the calculation for its own ends and sets the direction that the interests must take." The Marxian man, therefore, is "the catspaw of Fate." (Friedrich Engel-Janosi, *The Growth of German Historicism.)*

Economic Oversimplification

THE original sin that drives man to capitalistic vices of wealth-seeking and economic greed is the profit motive, entrenched in the

capitalistic system. It is almost like saying that man commits adultery because of the profit motive. If a wife shoots her husband because of his dictatorial attitude, her profit motive simply got the best of her. If a professor gives a student an F, he gave that F according to the dictates of the profit motive. Is the capitalistic economic system responsible basically for the evils of society?

Marx attempts a similar explanation in his treatment of ideas and the consciousness of men. Ideas and concepts which we have assumed to come from man's intellect, his brain, or streams of consciousness are mere phantoms. The world of ideas, morality, concepts, religion, and philosophy have no separate history but are dependent upon the processes of material production and the exchange of material goods. Man simply is as he eats. Man thinks according to what he puts into his stomach. Or in other words: "It is the economic order that 'produces' while the mind merely 'reflects.'" Now there is certainly much validity in an economic interpretation of life, living, and society. But it becomes "a most wild and improbable tale" if it is to serve as "a scientific description of human behavior . . . [and] an adequate account of political ethics." (Elliot and McDonald, *Western Political Heritage.*)

An Optimistic View of Man

IN SPITE of his heavy language about the evil capitalistic man and in spite of processes of unusual logic about the personal capitalistic devils that attempt detours away from the proletariat paradise, Marx actually has quite a simple and optimistic view of "what makes man tick." Before man fell into the exploitation "with which history began, man lived in a perfect state of harmony with himself and with his fellowmen." (Jaroslav Pelikan, "The Marxist Heresy—A Theological Evaluation," *Religion in Life,* Summer Number, 1950.) After the personal capitalistic devils have been driven away and after the old capitalistic man has been drowned with all his profits and bank accounts, the new Marxian man will arise in the image of the original primitive perfection. This man will no longer need the direction of the state, the class of the elite, or the ecclesiastical priesthood.

The proletariat man is strong enough and wise enough to set society and man aright simply by grabbing the tail of history and unsaddling the capitalistic system. The working man can conquer the world, to paraphrase Dr. Pelikan, by learning the direction in which history is going and by taking the proper proletariat role in history. In the first place, this will

take some doing after some years of development within the fabric of history. In the second place—I believe—after the capitalistic system has been removed, mankind would discover that evil and the devils are still with us. The will of man to power, to sin, to lust, and to go awhoring after false gods is far deeper than economic greed. The sin in man is deeper than the profit motive of the economic system and the cure is above and beyond man. Though I favor the improvement of systems to alleviate man's problems, I do not consider the mere change of a system to be power enough to change the heart and soul of man.

As Pelikan points out, there are no vertical God-man relationships here such as we find in Christianity. There really isn't much need for God in Christ in a horizontal relationship where evil can be removed from the world by a simple economic historical evolution or by a catastrophic bloody revolution. In such a view, man, and man alone, is the central figure bringing down the devils, and pushing all men to the stateless and classless society. "Ultimately, then, the redemption of history and the restoration of the true order of things is man's doings and man's glory." But the imponderable remains. Who or what life principle guides this law of progress and historical revolution?

Yet

BEFORE stones are hurled, it might be well to remember that many democrats operate with an optimistic view of man. The words "free enterprise" and "rugged individualism"—used as loosely as they are—often connotate ideas akin to the Marxian concept of man. These words are often equated with weak government. This is to say, that government is best which governs least. Implicit in this is often the notion that man and society, operating independently and without too much governmental intervention except in the regulation of the coarse outbursts of sin and evil, are able to operate under the natural laws of supply and demand and the self-operating brotherhood of dignified democratic men. As bed-fellows, communists and free enterprisers would no doubt be wearing differently colored pajamas but there would be some bars of snore-music on which they could harmonize. My version of man would be suspicious of both. I say this because the things that I should do, I do not do. And the things that I should not do, I do. This state of affairs in my books and Pelikan's as well, cannot be changed "except by the grace of God." Much as I love and work for the common man, the answer lies far above and beyond him.

Lobbyists and the Law

By Richard W. Duesenberg

Among the great political rights guaranteed by the First Amendment to the Constitution of the United States are those of freedom of religion, of speech and of the press. But an older right, granted as early as the Magna Carta, is equally proclaimed and protected by the same amendment. "Congress shall make no law prohibiting . . . the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

The scope of these guaranties has been frequently considered in American political and legal history, but decisions thereon are conspicuous by their scarcity. Judicial interpretation has not confined the right to petitioning for a redress of grievances, but has construed it to include the right to assemble generally for the discussion of political and other matters of national interest or lawful purpose.

American business early came to realize the utility of this constitutional guaranty, sending their emissaries to the nation's capital to influence the lawmakers. Quick to protect both their legitimate and illegitimate interests, they sought to pass or defeat legislation respecting tariffs and many other matters down through the years. Karl Schriftgiesser, who has gathered much data on organized pressure groups, estimated that in 1950 the "art and business of influencing lawmakers" had a nation-wide turnover of a billion dollars. Since there are an estimated 500,000 business and financial corporations in the United States, this seems credible. The practitioners of the "art and business of influencing lawmakers" are called lobbyists.

Before going further, it is appropriate to define the term "lobbyist" more specifically, for it has a well determined meaning in this country. The precise definition of lobbying is somewhat a matter of opinion, and some have extended it to include indirect influence by stirring members of a group to write or visit congressmen, or at-

tempting to create a climate of opinion favorable to a desired legislative action. The definition given most frequently by the courts identifies a "lobbyist" as "one who frequents the lobby or the precincts of a legislature or other deliberative assembly for the purpose of influencing the views of its members." The origin of the term is apparent from the definition.

One court has excluded lawyers from the scope of the definition, reasoning that a lawyer is acting in a professional capacity, appearing as the representative of the interested party, and unlikely to deceive another as to his motives or representative character. Acting in a professional capacity, the lawyer may contract for compensation irrespective of his success. Historically, this is distinguished from the general rule that a "lobbying contract" is not enforceable, the reasons for which have been best expressed by Mr. Justice Field:

> The principle which determines the invalidity of the agreement has been asserted in a great variety of cases, which have been uniformly declared invalid. The decisions have not turned upon the question, Whether improper influences were contemplated or used, but upon the corrupting tendency of the agreements. Legislation should be prompted solely from considerations of the public good, and the best means of advancing it. Whatever tends to divert the attention of legislators from their high duties, to mislead their judgments, or to substitute other motives for their conduct than the advancement of the public interests, must necessarily and directly tend to impair the integrity of our political institutions. Agreements for compensation contingent upon success, suggest the use of sinister and corrupt means for the accomplishment of the end desired. The law meets the suggestion of evil, and strikes down the contract from its inception.

The exclusion of lawyers from the category of lobbyists seems not to be applicable under the Federal Lobbying Act of 1946, for they are not excepted.

Lobbying Is Big Business

LOBBYING has received many defenses and criticisms. An investigation of some revealing statistics will give some conception of the "big business" nature of lobbying in Washington.

In the first year after the Federal Regulation of Lobbying Act, the year's total expenditures by lobbies were $5,190,856. The latest available figures are those for 1951, which show total expenditures of $8,771,097.

Included in this total are 23 groups reported spending above $100,000, headed by the American Farm Bureau Federation, which

reported expenditures of $878,314. This is an organization representing 1,400,000 farm family members in 46 states and Puerto Rico, with a program involving educational, social, and economic interests of farmers.

The American Medical Association spent nearly one million less in 1951 than in 1950, and still it had a reported total of $450,312.57. The sharp drop was explained by the reduced expenditures of AMA's publicity arm—the National Education Campaign—which had been carrying the fight against what the AMA calls "socialized medicine."

It is quite difficult to get access to even nearly accurate figures of lobbying expenditures. The above figures represent reported expenditures only of groups and organizations registered under the law. The Congressional Quarterly Almanac frankly admits the possibility that not all money spent is reported, and suggests that accounting methods may not reflect the true picture. Also, the lobby law says that both organizations and agents are to file reports; but many agents file reports included in the above figures, while their organizations do not. For instance, in the fourth quarter of 1951, the filings for the quarter, which presumably included group-spending totals for the year, showed that more than 200 agents filed as employees of organizations which did not submit fourth quarter reports. Thus, the apparent discrepancy between the billion dollar national estimate of Mr. Schriftgiesser and these relatively low figures seems to be explained.

The Lobbying Act of 1946

NOT until 1946 did Congress succeed, after several dozen previous attempts from 1907 to 1936, in pushing through a federal act regulating lobbying. The Act is aimed, not at the private individual who merely expresses his opinion, but at the paid lobbyists and the organized pressure groups.

The Act is a criminal statute, and its provisions force lobbying organizations and groups to expose themselves to the scrutiny of the public eye. This has merit. Undesirable and sinister aspects of lobbying are often effectively eliminated if laid before the public for judgment.

The regulatory measures of the Act, which is Title III of the Legislative Reorganization Act of 1946, are extensive. They apply to all individuals, partnerships, committees, associations, corporations, and any other organization or group of persons, other than political committees organized to elect presidential electors, who by themselves, or through agents, directly or indirectly, receive a con-

tribution to influence, directly or indirectly, the passage or defeat of any legislation by Congress. A "contribution" is "anything of value." All persons coming within the scope of the Act are required to preserve detailed accounts of them for at least two years.

The Act requires that a receipt for all contributions over $500 be given to the organization for whose purpose the contribution is given. In addition, those receiving contributions must file a list of them, including names and addresses of $500-or-more contributors, with the Clerk of the House of Representatives, and this list becomes then a matter of public record.

Those sections of the Act relative to preserving accounts of finances are the very essence of the Act. The statements to be filed with the Clerk of the House of Representatives specify four principal accounts to be kept: first, the name and address of each person who has made a contribution of $500 or more for the year; second, the total sum of the contributions made to or for such person during the calendar year; third, the name and address of each person to whom an expenditure of $10 or more has been made, stating the amount and the purpose of the expenditure; fourth, each registrant must file detailed reports under oath of all money received and expended by him during the preceding calendar quarter in carrying on his work. He must state to whom the money was paid, for what purposes it was used, and the names of any papers, periodicals, magazines, or other publications in which he has caused to be published any articles or editorials respecting the proposed legislation which he is employed to support or oppose.

In addition to these financial accounts which must be filed with the Clerk of the House of Representatives, the Act further provides that the lobbyist keep an account of (a) all contributions of any amount or of any value; (b) the name and address of each person making any contribution of $500 or more, together with the date of the contribution; (c) all expenditures, regardless of amount, made by or on behalf of such an organization; and (d) the name and address of every person to whom any expenditure is made and the date thereof.

Those persons who are required to register under the Act must give their names and business, the name and address of the person by whom they are employed and in whose interest they are working, the duration of their employment, how much they are paid, by whom they are paid, how much they are paid for expenses, and what expenses are to be included.

All reports and statements are to be made under oath.

A major section of the Act provides for punishment of any person convicted of violating any provisions of the Act. Such person is guilty of a misdemeanor, and subject to punishment by a fine of not more than $5,000, or imprisonment for not more than twelve months, or both. Penalties of a lesser nature are also provided. Any person convicted of the misdemeanor is prohibited, for a period of three years from the date of conviction, from attempting to influence, directly or indirectly, the passage or defeat of any proposed legislation, or from appearing before a committee of Congress in support of or in opposition to any proposed legislation. A violation of these penalties is a felony, and, upon conviction, the violator is subject to a fine of not more than $10,000, or imprisonment for not more than five years, or both.

Newspapers as well as persons merely testifying before congressional committees are exempt from the provisions of the law.

The Law Is Challenged

THE Act became law August 2, 1946. Its first years of life were not to pass without serious threats to its vitality. The Act became an immediate subject of controversy. Designed to bring lobbying into the open, the bill was not intended to interfere with the right of everyone to "petition," as provided in the First Amendment to the Constitution of the United States. Whether it transgressed this right was a matter to be settled later.

The National Association of Manufacturers filed suit against Attorney General J. Howard McGrath January 28, 1948. It asked a special three-judge Federal District Court sitting in Washington, D. C., to declare unconstitutional certain sections of the Lobby Act, and also for an injunction against the government in its suit to compel NAM compliance until the constitutionality of the Act was determined. The injunction was granted.

In its attack, the NAM hit hard the penalty provision of the law. It asserted that the Act did not sufficiently define what was to be considered a crime. It is a fundamental principle of American Constitutional law, it contended, that a criminal statute must define the crime with sufficient precision and formulate an ascertainable standard of guilt, in order that any person may be able to determine whether any action, or failure to act, is prohibited. A criminal statute which does not comply with this principle is repugnant to the due process clause—which protects against the depri-

vation of life, liberty, or property without due process of law—and is, therefore, invalid. Without this protection, it would be possible to punish a person for some action or failure to act not defined in the criminal law and which that person had no way of knowing was forbidden. Thus the NAM had brought to court one of the strongest arguments against the validity of the Act.

A great deal of testimony was taken on the issues of the case. At last, on March 17, 1952, the court handed down its opinion. Recognizing the undoubted validity of the principles of Constitutional law relied upon so heavily by the NAM in its brief, the court held the Act unconstitutional. It cited the clause of the Act, "to influence, directly or indirectly, the passage or defeat of any legislation by the Congress," and inquired rhetorically: "What is meant by influencing the passage or defeat of legislation directly? Is it communication with committees or members of the Congress, or may it be to cause other persons to communicate with committees or members of the Congress?" It may be, the court suggested, "to influence public opinion by literature, speeches, advertisements, or other means in respect to matters that might eventually be affected by legislation. Or it may be to influence others to help formulate public opinion. It may cover any one of a multitude of undefined activities. No one can determine in advance what activities are comprehended within its scope."

The court found further invalidity in the provision that if convicted of violating the Act, the convicted person would be deprived of his constitutional right to appear before a committee of Congress in support of or in opposition to proposed legislation. The court reasoned that "in principle, this provision is no different than would be an enactment depriving a person of the right of counsel, or the right of trial by jury, for a period of three years after conviction. . . . A person convicted of a crime may not for that reason be stripped of his constitutional privileges."

Accordingly, these various key sections of the Act, insofar as their violation would constitute a criminal offense, were held unconstitutional. Of course, the teeth of the law were very much gone.

The Justice Department then asked the high tribunal for a reversal of the lower court's decision. But the appeal was based not on the merits of the case, but on the technical grounds that the special court's order was entered against J. Howard McGrath, who had resigned as Attorney General on April 7, twenty-five days before the order. The Department made

the point that it was no longer a live issue from the legal standpoint.

On October 13, 1952, the Supreme Court reversed the special court, adopting the argument of the Justice Department. It was only a memorandum decision. The court did not rule on the Lobby Act itself, but on the technicality. It dismissed the case as moot.

As a result of this decision, the NAM prepared to petition the Supreme Court to reconsider its decision. On October 28, 1952, the NAM filed its petition for a rehearing before the high tribunal. It asked that the name of Attorney General McGranery be substituted for Attorney General J. Howard McGrath, and that the Supreme Court then proceed to hear the case on its merits.

On November 17, 1952, the petition for rehearing was denied.

The Supreme Court's ruling kept the Lobby Law in effect, at least nominally. To date there has been no further decision respecting the constitutionality of the Act. The United States Court of Appeals for the District of Columbia handed down a decision April 29, 1952, citing with approval the special court's ruling in the McGrath case that the Act was unconstitutional. But the statement was without legal effect, both because it was *obiter dictum* (opinion not essential to the decision, and therefore not law) and because of the later Supreme Court reversal.

It would seem at first blush that the heart of the law has been extracted.

The precise effect of the special court and the Supreme Court rulings may not be known for some time. They leave the state of the law hanging, its arms paralyzed somewhat by the sting of an unfavorable decision which may be an accurate forecast of a final judgment later to come.

One perhaps not too speculative answer for an otherwise unexplainable change in statistics for last year may be found in the holding of the special court that the law was unconstitutional. In 1951, 345 registrations were filed by lobbyists and organizations. Only 150, not even one-half the 1951 figure, were filed in 1952. When it is noted that more than two-thirds of all the 1952 registrations were filed in the first quarter, most of which period expired before the ruling was handed down, the suggested answer sounds even more plausible.

No lack of major lobby targets can be blamed for the decline. The American Medical Association was concerning itself with the section of the Social Security bill authorizing Federal Security Agency examinations of disabled per-

sons. The AMA charged that it was tinged with "socialized medicine," and scored a much publicized victory when it was thrown out.

The "fair trade law" was the object of the National Association of Retail Druggists, represented by former Senator Scott W. Lucas of Illinois, and an organization called Housewives United, representing only 483 women opposed to the bill, which would validate state laws forbidding price-lowering on "brand name" products.

The St. Lawrence Seaway project and Universal Military Training were also targets of lobbyists.

We may conclude then that the present law will not be sufficient for its intended purposes. The problem is to create a statute which will not deprive persons of their constitutional guaranties, and which, at the same time, will moderate the practices of well-financed lobby groups. The problem is relatively simple; its solution is extremely delicate and complex.

I have generally found, as I have gone through the world, that people are tolerant and ready to forgive, and in our little community it was never held against Rodney Spelvin that he had once been a poet and a very virulent one, too; the sort of man who would produce a slim volume of verse bound in squashy mauve leather at the drop of the hat, mostly on the subject of sunsets and pixies. He said good-bye to all that directly he took up golf and announced his betrothal to William's sister Anastasia.

P. G. WODEHOUSE
Nothing Serious (Doubleday, 1951)

Observations on the Constitution of the United States

By L. Albert Wehling

The Constitution of the United States (and to a lesser extent, the Supreme Court of the United States) occupies a position in American political psychology roughly akin to that occupied by the Royal Family in the United Kingdom. Both are steeped in their respective political traditions, and yet considered to be "above politics"; both possess immense prestige which has grown with the passing years; both receive a unique kind of affection bordering on quasi sanctity. There are other similarities too, and, obviously, even more differences. But the most important difference is one that may come as a surprise to many Americans and Britishers alike.

The Royal Family is people, the number one person being a gracious and intelligent young lady who takes her duties as queen, wife, and mother seriously. She personally earns the affection and respect the vast majority of her subjects have for her. Other members of the Royal Family also work earnestly at their peculiar jobs. This is by no means the only example in history where a reigning queen and her relatives form a sort of capstone of a nation's government, but it is unique to have them regarded as symbols of continuity and unity among disparate sovereign states. Elizabeth II is the Queen of Canada, the Queen of Australia, and of New Zealand, Ceylon, the Union of South Africa, Pakistan, the United Kingdom of Great Britain and Northern Ireland, and she is the "first citizen" of India. But she is a person, and her family are people; there is nothing very special about a political structure, however complicated, revolving around people, however royal and hard-working and beloved.

Our country's Constitution, however, is only an idea. The su-

preme object of our political affection is not a lady, or a family, nor even a statue, but only a concept. The British have their Constitution too, and so do the Canadians and the other members of the Commonwealth of Nations, but all of these pale before the prestige and position of their Royal Family. The fact that the detailed ideas making up our Constitution were put in written form for the sake of convenience and record hardly affects the phenomenon. The Constitution is only sentimentally related to the piece of yellowed paper now sealed in helium in a case attached to an ingenious elevator contraption in the Library of Congress. This is merely evidence—the best evidence as the lawyers say—of what was done in Philadelphia in 1787, but it is not the Constitution. And for two reasons: the Constitution is an idea made up of many sub-ideas, and many of its sub-ideas came into being long after the original concept was "reduced" to writing and signed by General Washington *et alia*.

It is a phenomenal difference—the reserved, unsentimental, politically sophisticated British have a charming lady for their first love, and the ebullient, materialistic, politically naive Americans are in love with a concept. While political scientists think this is wonderful—and it is—even though most Americans would undoubtedly be chagrined to learn about their unusual political behavior, there are certain theoretical and practical problems created by this singular attachment.

To say that the Constitution is the aggregation of ideas concerning the formation and operation of a new nation-state as agreed upon by persons all of whom are long dead is to say both a great deal and not very much at the same time. There must be something extraordinary about this compact, this "bundle of compromises." And, indeed, there is.

The Constitution is both comprehensive and incomplete, detailed and sketchy; how much often depends on who wants to do what when. Since the United States of America went into business in 1789 (and even the year before that) an intensive search has been going on for the "true meaning" of constitutional provisions, prohibitions, and imperatives; and for the "correct" construction of the words used, and the "right" interpretation of phrases. From the essays in *The Federalist* to the most recent "Decision Monday" of the Supreme Court, the search has gone on endlessly; it has been halting, revolutionary, quiet, spectacular—and always fascinating and heart-warming. It has really been, all in all, the search for the ideal republic,

part of the long, hard pull up the road in the West leading from tyranny to democracy.

It would be reasonable to begin the search for the "truth" of the Constitution at its beginning. But if the application and the extent of the ideas expressed therein in 1787 are all there is, then the Constitution of those "horse and buggy days" would be a sorry anachronism today. The blunt fact is that we do not know a great deal about what the "signers" meant, but even if we did, that would be a matter of history, and not of constitutional law. No matter what James Madison recorded in his famous (and sparse) *Notes,* "the Constitution is what the judges say it is." And by that, the late Chief Justice Hughes meant the collective opinion of any five of the nine justices now sitting on the highest court.

Mr. Clement Attlee, speaking recently in the House of Commons, showed his unfamiliarity with American constitutional law by complaining that the Constitution had been framed for an "isolationist" state. That may or may not have been the case, but it has not been used down the years to require an "isolationist" implementation of our country's foreign policy. Incidentally, another former British prime minister, Mr. William Ewart Gladstone, thought the same constitution was the "most wonderful" work of its kind.

This body of law, "the supreme law of the land," can be given a primarily "economic interpretation" as Charles Beard did early in his career, but this need not be the *only* interpretation as the late Mr. Beard subsequently discovered —somewhat to his horror.

There can be a general interpretation of the various articles, which interpretation will result in an emphasis on property rights, or on human rights, on national power, or on states' rights. What is important is not what was planned, but what was done to the plan, because it is a "living" basic pattern of government, an elastic blue-print for an ever-changing free society.

For example, Amendment I provides in part that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The traditions, customs, experiences, and state statutes which are a part of the American body politic and social are all used by the Supreme Court to interpret the excerpt as establishing "a wall of separation" between church and state. Similarly, W. W. Crosskey's new work on the Constitution, which attempts to describe the kind of government the "constitutional Fathers" intended for the United States, must be understood

in proper perspective.* If we shall eventually have a "truly national government" with de-emphasis on the sovereignty of the states within the federal structure, it will not be because the Fathers planned it that way, but because their good plan has been so used that it *could* come out that way through its sensitive interpretation based on the temper and needs of the time. It is "the Constitution and what it means today" that is controlling.

The burden and responsibility of the Supreme Court of the United States is tremendous because, ultimately, the Constitution *is* the Supreme Court. This situation resulted in national tragedy at least once (the Dred Scott decision in 1857) and in near-tragedy when the Court held unconstitutional (null and void) Congressional statutes which were the keys to the success of the New Deal. It was in March, 1937, that President Franklin Roosevelt, armed with the landslide mandate of November, 1936 (46 states to 2), recommended to the Congress that the Court be "reorganized." It was a bold, and unpopular, recommendation because it came close to tampering with our "Royal Family." And while it failed in part technically, it succeeded psychologically because the Court "reorganized" itself, returning the Constitution to its proper function as a vehicle to further national welfare, and not as a barrier to progress on the national highway. The Constitution was not dead, as Justice McReynolds lamented, but, on the contrary, was found to be more alive than ever.

How does the Supreme Court know what to do? How does it know the "true" meaning of "due process of law"; of "commerce . . . among the several states"; of "freedom of speech," or "of the press"? How does it know if a statute of a state legislature or of the Congress is in fatal conflict with the national Constitution? Well, the justices do know, sometimes belatedly, but they know—even if first they have to find out. The doctrine of judicial supremacy based on the practice of judicial review of legislative and executive acts in the light of the Constitution may well be our most important contribution to the theory and practice of political democracy. But provided, however, that the corollary to it is observed: the absolute necessity that the ultimate judges do not substitute their personal predilections for the desires and the discretion of the people's representatives in the legislative chambers. Chief Justice

---

*William W. Crosskey: *Politics and the Constitution in the History of the United States.* University of Chicago Press. 1953.

Hughes said it better when he observed that the only restraint on the nine justices is their own sense of self-restraint.

The Constitution of the United States is the heart of a magnificent and continuing experiment in government of, by, and for the people. If, when the final story is written, the experiment is considered a success, it will be because of an enlightened and reverential attitude toward that noble contract, not only on the part of a sensitive and courageous Court, but even more so, on the part of an interested and informed citizenry. When the Court is *correct*, the Constitution turns out, practically, to be the people—and then, wonder of wonders, they become their own "Royal Family."

I had a drink with an English friend of mine in a pub. We were sitting on the high chairs in front of the counter when a flying bomb exploded about a hundred yards away. I was truly and honestly frightened, and when a few seconds later I looked around, I could not see my friend anywhere. At last I noticed that he was lying on the floor, flat as a pancake. When he realized that nothing particular had happened in the pub, he got up a little embarrassed, flicked the dust off his suit, and turned to me with a superior and sarcastic smile.

"Good Heavens! Were you so frightened that you couldn't move?"

GEORGE MIKES
How to Be an Alien (Wingate, 1952)

What Is Man?

By Walter E. Bauer

As every informed person knows, our generation has been passing through perilous times. We Americans are not as fully aware of this fact as are some other, less favored peoples, but recent announcements concerning the hydrogen bomb have kept us once again from slipping back into complacency. In the doleful words of current writers, we are living in the "shadow of catastrophe"; we are walking on "the rim of the abyss;" we are hastening toward "the doom of civilization."

It is not my purpose to minimize our perilous condition. None but the wilfully blind or the naively optimistic would belittle the fears that beset mankind. These fears are real, founded on fact and experience. We can be quite sure that another all-out war will result in destruction so vast, so frightful, and so complete that civilization, to say nothing of human life itself, may not survive.

While no sane person can be blindly optimistic, no sane person need be abjectly pessimistic. Hope springs eternal, and no situation is ever completely hopeless. There are always those, who, hoping against hope, hope to find the way out. Among these, Christians ought to be in the forefront; for Christians know what is at the bottom of the world's difficulties, and they are in a position to do something about it.

Complex as the present problem is in the infinite variety of its manifestations, in its essence it is a simple problem. It is basically a problem of man-to-man relationships. And these relationships are determined fundamentally and ultimately by what and how we think about human life. In the final analysis most of our troubles are traceable to the answer we give, consciously or unconsciously, to the basic question raised long ago in the well-known words of the eighth psalm: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" This is the question which is at the bottom of all social structures, social

functions, and social values. It is a fundamental question for the home, the church, the school, the state, and the United Nations. It is no less basic for the sciences, the arts, and the professions.

Well, what is man? At the risk of oversimplifying, I think it can be said that there are only two answers to this questions, answers that with some modifications run through all the answers which have been given to this question. The first answer is suggested by a quotation from Bertrand Russell: "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms . . . all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand." Commenting on this statement, Professor Edmund W. Sinnott of Yale observes, "This gives a sweeping concept of man as a creature of the dust, bound by his environment, doomed to ultimate extinction, but struggling upward to the highest goals which he can know in a universe that is godless, purposeless and ultimately lifeless. This is the answer given by scientific humanism, by the tough-minded in all fields, by those who strive to reconcile the quantitative, materialistic philosophy of the sciences with man's sense of imponderable values."*

With such an answer it is no wonder that the world finds itself in a frightful mess. Logically and practically, this answer must lead to the denial and destruction of all those human values upon which civilization as we have known it is based. This answer leaves no room for the unique dignity of man as we have understood it, for human rights as we have known them, for all those values of personality which we have associated with Christian culture. And recent history has shown all too tragically the destructive influence of such an answer. For this is the answer given formally and officially by the leaders of the Russian Revolution and of Russian communism. As a consequence, we have witnessed in our generation the most appalling inhumanity of man to man, an inhumanity which has been exploiting human life as though it were utterly worthless. In an answer like this there is no hope whatsoever for the future; there is only increasing degradation, despair, and destruction.

But there is another answer. It

---

*For this quotation (from Russell's *Mysticism and Logic)* and for Professor Sinnott's comments I am indebted to *The Nature of Man* (p. 10), a symposium edited by G. William Loos, New York, 1950.

is the answer of the psalmist, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." According to this answer, human life has values that transcend the environment. Life comes from God and moves toward God. In the words of St. Paul, "In Him we live and move and have our being." It is from God that life derives meaning, value, purpose, direction, and goal. Whatever, therefore, may be the dependence of human life upon environment—and this dependence is admittedly great, intimate, and largely determinative—man is more, infinitely more, than the product of environment. Man may be a part of his environment but he also stands apart from it, he lives above it and beyond it. This is God's answer. It is the answer of the Bible. It is the answer of all true religion. It is preeminently the answer of the Gospel and of Christianity.

Consider now for a moment the logical and practical expression of the answer. St. Paul puts it graphically: "We are laborers together with God." As Christians we live and work in the consciousness that God lives and works in us and through us. Our evaluation of human life is derived from the revelation of God in Jesus Christ. And just as God loved all sinners with an infinite love, regardless of race or color or other circumstances, so we too should make all men the object of a genuine, unselfish concern. There is no room here for exploitation, for brute force, for discrimination. This is not to say that Christians must yield supinely to every threat of irresponsible power, but it is to say that Christians ought to exhaust every possibility of living peaceably and constructively with all men. God has a will and a purpose and a plan for mankind, namely, salvation through the power of His love. And it is our primary mission to be laborers together with Him in the carrying out of His will and purpose and plan. What the world needs is not more power and wealth, not even more knowledge. What it needs is more men and women who labor with God in the creation and promotion of human relationships that express the divine origin and the lofty character of man. Unless, therefore, we labor with God no matter how successful we may consider ourselves, we labor in vain. But working with God, no matter how great our failure in the eyes of men, our labor is never in vain.

Letter from Xanadu, Nebraska

Dear Editor:

WELL, I'm back from attending Synod down in Houston and I can tell you in two words what's wrong with the church. It's *poor organization.*

I don't think I've ever been so shocked in my life. Here we have a president and three or four vice-presidents and a board of directors and a couple of hundred committees and still there is nobody in the whole organization that can finally say, "We'll do this or we'll do that." In other words, nobody is boss, nobody can lower the boom. If I tried to run my little implement store like that, I'd go broke in six months.

Take all this wrangling about doctrine. You could settle the whole business by electing a committee on doctrine and having them come in with a little book no bigger than a pocket Bible. Let everybody have his say, but finally leave it up to this committee to make the decisions. After that, anybody that gets out of line can just go looking for another church. You don't suppose that General Motors lets everybody in its office argue policies, do you? They may let all kinds of people present their points of view but somewhere along the line somebody says, "This is it, boys," and you either take it or find yourself another job.

Of course, to do this sort of thing you'd have to tighten up control all the way down the line. I came away from Houston with a real admiration for the president of Synod. He's a real kind gentleman and I'm sure that he is a genuine Christian. But I couldn't imagine him getting really tough. Now I know that you don't want a church operating in all respects like the business world but we might as well be realistic about this. Somewhere at the top of any organization composed of human beings you have to have a guy who can be real mean and tough when the occasion demands. If some preacher out in the sticks starts giving you trouble, you need a guy who will call him up and tell him to behave himself or find himself another job. What I'm getting at is, you gotta have control of the organization if you expect the organization to function at maximum efficiency. I wish the world were different than it is, but as long as it's the way it is, a good

executive is a man who keeps the bull whip in one drawer of his desk, just in case he has to use it.

It's really a shame that we bumble along with such an inefficient organization. When I think back on what a fine bunch of men those preachers and teachers and laymen were down there in Houston, I can't help wondering what they might not be able to accomplish if Synod were run more like a business and less like a discussion group. I was really thrilled by the tremendous energy-potential in that crowd. All they needed was some strong man to whip them into line and get them all marching in the same direction. But the thing isn't set up for a strong man. The boys on top have to waste all of their time and energy explaining and persuading and answering objections and trying to reconcile individual differences and you end up with the masses telling the bosses what to do, instead of the other way around as it ought to be. No wonder we've got troubles in the church.

I've been talking this all over with some of the laymen I met down in Houston. We got together at the Shamrock bar one night after sessions and we decided to keep in touch with each other, maybe even setting up an organization to promote the idea of a stronger and more efficient Synodical set-up. One of the boys is production manager for a big firm that publishes comic books. He was in on the whole development of the company and he has volunteered to draw us up a table of organization for Synod. Another fellow has a little printing plant and he has volunteered to get out a quarterly four-page paper that we can send around to all of the preachers and the big-shot laymen to build up enthusiasm for our ideas. Too bad some of us never had a chance to find out before what the trouble is with Synod. We could have gotten to work and probably had the situation all corrected by now. But better late than never.

By the way, I'm sorry if I talked out of turn that night in your room. You'll have to take my word for it that I really wasn't intending to give Zeitgeist the shaft, as you called it. I just thought that maybe you could get him lined up with some kind of a job more suited to his abilities. After all, I do respect my pastor. I'm just not sure that Xanadu is the place where he really belongs.

Sincerely,

G. G.

(Our colleague's weak point is obviously not lack of self-assurance.—THE EDITOR.)

Music AND MUSIC MAKERS

Red Seal's Fiftieth Anniversary

By WALTER A. HANSEN

An unusual disc lies before me as I write. It is a custom-made disc. You cannot buy it in stores.

The sounds that emanate from this disc when I play it on my high-fidelity phonograph are, by the standards of today, exceedingly feeble. In retrospect, however, they are wonderfully prophetic. They give but a weak reproduction of the voice and the piano. Yet they enable one to realize with special keenness that the art of recording has made miraculous progress during the past fifty years.

On April 30, 1903, a twenty-nine-year-old contralto—some preferred to call her a mezzo-soprano—named Ada Crossley made the first Red Seal recordings for the Victor Talking Machine Company. This memorable event took place in Room 826 of Carnegie Hall in New York City.

Miss Crossley, who had made her debut with the Melbourne Philharmonic Society in 1892 and, by royal command, had appeared in five recitals before Queen Victoria, recorded four songs on that occasion. Christopher Henry Hudson Booth, known primarily as an organist, was at the piano.

One of these four songs is engraved on the custom-made disc I have mentioned. It is Umberto Giordani's *Caro mio ben.*

I have before me another custom-made disc. But it is not a member of the great Red Seal family. On it Vess L. Ossman, known as the Banjo King, regales me with *Tell Me, Pretty Maiden,* from *Floradora.* It has been pressed from one of the oldest masters in existence. The recording was made on October 2, 1902. I turn this record around and hear the incomparable John Philip Sousa, the March King, conducting his world-famous band in a rousing performance of his own *Stars and*

Stripes Forever. This recording was made on May 28, 1926.

What a world of difference! Astounding progress was made during the twenty-four years that intervened between the Banjo King's recording of *Tell Me, Pretty Maiden* and the March King's recording of *Stars and Stripes Forever.*

And what a world of difference there is between the high-fidelity recordings made today and recordings made in 1926! Again one must say that the progress has been astounding.

I do not remember exactly when I heard a recording for the first time. But it must have been shortly after the turn of the century. Those were the days of the cylinders—and the phonographs with the big horns. We used to listen in open-mouthed amazement. "What," we asked, "will the miracle-workers think of next?"

Do you know that the recordings manufactured and sold by the Victor Talking Machine Company in those days contained common store cheese?

"Today," I learn from the J. M. Huber Corporation, "a typical recipe includes resins, limestone, slate, and Huber carbon black."

The J. M. Huber Corporation, by the way, has presented me with the disc which enables me to hear *Tell Me, Pretty Maiden* and *Stars and Stripes Forever.*

Let me tell you what Huber has to say about the development of recording the past fifty years:

The name Ada Crossley is now clothed in obscurity. This is most unfortunate, for an event in Miss Crossley's life on an April day 50 years ago should long ago have secured her place in the history of entertainment —not to mention the history of business.

It was April 30, 1903, that the first Red Seal phonograph record produced in America was released by the Victor Talking Machine Company of Camden, N. J. And Ada Crossley was "Number One" in a 50-year parade of artists whose names have graced the famous label. To date, more than a billion Victor records have been pressed since the soprano chirped *Caro mio ben* into a horn before sinking into obscurity.

The fiftieth milestone for Victor's Red Seal is not the sole cause for celebration this year in record circles. The phonograph industry itself is in its Diamond Jubilee year. In 1877 Thomas Edison gathered a small group of men around him and demonstrated his newest invention—a machine *(Cost:* $18.00) which spoke out from a metal foil-wrapped cylinder the barely understandable words: "Mary . . . had . . . a . . . little . . . lamb."

Edison's machine was a scientific novelty for a decade. Later it became a clever exhibition-hall gadget when Chichester Bell and Charles Tainter conceived the idea of cutting grooves on a wax cylinder to give more realistic sound reproduction.

In the 200-million-dollar-a-year industry which has evolved from this sideshow toy, RCA Victor (successor to the Victor Talking Machine Company) is universally recognized as world leader. Nipper, the fox terrier with ear cocked to "His Master's Voice" on a turn-of-the-century phonograph, is certainly the most famous dog in the world and probably the most widely recognized and beloved of all company trademarks.

The word "Victor" first appeared on the phonograph scene in 1900, when Eldridge Johnson, founder of the company, felt he had conquered his technical problems and was "proud of victory." Many men contributed to the development of the industry; but Edison and Johnson are considered the two giants. The former conceived it, but only, he thought, in stenographic work. (Said Edison: "I don't want the phonograph sold for amusement purposes. It is not a toy.") The latter gave it the position of a musical instrument and stressed the home entertainment feature which spelled its success.

The addition of a motor was one of Johnson's most important adaptations of Edison's basic idea. Another was his recording process, which permitted greater fidelity than was previously achieved. For Victor, Johnson also acquired the patents developed by Emile Berliner—another pioneer—for the use of *flat* records with spiralling grooves and a needle which vibrated from *side to side* rather than up and down, as was the case previously.

But it was after 1906, when Johnson fully enclosed an upside-down horn in "furniture"—the acoustical Victrola, popular for two decades—that the phonograph became a fixture of American parlors. Then, in the 1920's, when radio swept the nation, many thought the industry was doomed. Ironically, radio *saved* the industry. As General David Sarnoff, Chairman of the Board of Radio Corporation of America (which bought out Victor), has pointed out: "The little terrier . . . changed its master, and a greater industry was born. Radio electronized the phonograph and greatly revived its popularity."

A key to RCA's continuing leadership is the policy of stabling "the World's Greatest Artists on Victor Records." In the early 1900's, after the process of stamping duplicate records from master discs was developed, the great stars of what is now known as "the Golden Age of Opera" flocked to Victor's studios. The hundreds of famous artists on the Red Seal roster made it a veritable Blue Book of Music.

Of these names, Victor is proudest of two: Enrico Caruso and Arturo Toscanini. It was Caruso who led the procession to Camden and first gave "His Master's Voice" the prestige it has never surrendered. Today, 32 years after his death, the great Italian tenor is still one of Victor's best-selling artists. Within a year after the introduction of "The Treasury of Immortal Performances" series of reissues in 1951, one million Caruso records were sold. (Caruso received the all-time-high fee of 50c per record. Royalties to the tenor and his heirs total three-and-a-half million dollars.) It was 1921, the year of Caruso's death,

that Toscanini made his first Victor record. Today, at 86, still one of the greatest interpreters of symphonic and operatic music, he records regularly for Victor with the NBC Symphony Orchestra.

Radio disc jockeys, plugging popular bands and singers, have helped greatly to build up the industry to its present position. More than 186 million records were bought in the United States in 1951. There were 22,000,000 phonographs in use in the same year as contrasted with 8,000,000 in 1946. Of the industry's total dollar volume in 1952, half is estimated to have been in juke-box-type ballads.

No matter how your taste in music runs, Victor is always prepared to supply "the music you *want* when you *want* it." Its all-time best-seller list includes Leopold Stokowski's record of Liszt's *Hungarian Rhapsody No. 2,* along with Perry Como's *Prisoner of Love,* while country-western Eddy Arnold's *Bouquet of Roses* takes its place in record history beside Marian Anderson singing Schubert's *Ave Maria.* Other top sellers include Haydn's *Toy Symphony,* by the Boston Orchestra; Paderewski playing his famous *Minuet;* Glenn Miller's *In the Mood* and *Sunrise Serenade;* Dinah Shore's *Sweet Violets,* and Pee Wee King's *Slowpoke.*

In Victor's vaults at Camden masters of these and 70,000 other priceless records are carefully guarded from the destructive elements of time. Master recordings are the backbone of Victor's entire operation. During the past half-century, as the library was growing, the Victor Talking Machine Company, and later RCA Victor, spent many millions of dollars on the development of scientific record manufacture. Every year brings new improvements to make home listening more enjoyable. One of the most important strides in recent years was the emergence of the new 33⅓ rpm. long-play record. In 1931 Victor introduced the first version of this speed; but, because of insufficient demand, dropped it from its line at that time. Victor also pioneered the 45 rpm. record and player in 1939-40; but, because of World War II, its debut was postponed until 1949.

Another great advance is the recording in the studio on magnetic tape. This method permits an immediate playback so that the artist can check and improve a performance; and also enables the sound engineers to piece together the best parts of several performances into the finest master record possible.

Today Victor records are produced in two distinct steps: (1) sound recording of artists on master discs and (2) the complex process of converting the original recording into large quantities of finished records. Original masters are too valuable for use in most cases, so actual pressing of "platters" is done from duplicates.

Only the finest raw materials go into the manufacture of Victor records. Huber carbon black is a basic ingredient. For instance, in 78 rpm. records (called "shellacs," since this was once an ingredient) our black is used in addition to synthetic resins, limestone, slate, and other materials.

As the phonograph industry enters its 76th year, and "Nipper's" Red Seal

its second half-century, we are proud that one of our products is circulated throughout the world by the most famous name in records. Small wonder that a quiz contestant—when asked, "Who invented the phonograph?"—answered, "Why, someone named Victor."

When I began to write a newspaper column about records, some of my friends declared that I was espousing a lost cause. The radio, they said had dealt a death blow to the recording industry. But, thank goodness, they did not convince me.

How will recording fare during the next fifty years? I am sure that there will be many developments—developments as startling as those that have taken place during the past half-century.

Forty years ago I used to listen with bated breath while the great Ignace Jan Paderewski played for me by way of a disc and a phonograph. Those tinkling tones did not sound like a piano. But to me —and to thousands of others—they were miraculous in the true sense of the word. I still think of them as miraculous even though the high-fidelity recordings and phonographs of our time give us amazingly lifelike reproductions of the playing and the singing of musicians who are great, near-great, and, at times, decidedly *un*great.

RECENT RECORDINGS

ITALIAN BAROQUE MUSIC. *Concerto in A Minor,* by Antonio Vivaldi; *Cessate Omai,* a cantata by Vivaldi; *Sinfonia No. 2, in G. Major,* by Vivaldi; *Concerto Grosso in F Major, Op. 1, No. 4,* by Benedetto Marcello; *Suonerà l'ultima tromba (The Last Trumpet Shall Sound),* from the oratorio *Giudizio Universale,* by Giacomo Carissimi; *Concerto Grosso in E. Minor, Op. 3, No. 3,* by Francesco Geminiani. The Società Corelli, a group of seventeen young chamber musicians, with Luisa Ribacchi, mezzo-soprano, as soloist in the vocal compositions by Vivaldi and Carissimi. —It is richly rewarding to listen to these ideal readings of great music out of the long ago. The recordings were made in Italy. 45 rpm. RCA Victor WDM-1767.

LUDWIG VAN BEETHOVEN. Sonata No. *29, in B Flat Major, Op. 106 ("Hammerklavier")* and *Sonata No. 26, in E Flat Major, Op. 81a ("Les Adieux").* Solomon, pianist.—Masterful Beethoven playing. 45 rpm. RCA Victor WDM-1733.

LUDWIG VAN BEETHOVEN. *Quartet No. 14, in C Sharp Minor, Op. 131.* The Paganini Quartet.—An inspiring reading of a toweringly great masterpiece. 45 rpm. RCA Victor WDM-1736.

MARIA LUIGI CHERUBINI. *Symphony in D.* LUDWIG VAN BEETHOVEN. *Septet in E Flat Major, Op. 20.* The NBC Symphony Orchestra under Arturo Toscanini.—To me Cherubini's symphony, apart from the fine writing it exemplifies, is as dry as dust. But Beethoven's *Septet* is a joy. Toscanini conducts with wonderful skill. 45 rpm. RCA Victor WDM-1745.

GEORGES ENESCO. *Dixtuor, Op. 14,* for wind instruments. Soloists of the Orchestre National de France under Enesco. ZOLTAN KODALY. *Sonata for 'Cello and Piano, Op. 4.* Richard Matuschka, 'cellist, and Otto Schulhof, pianist.—The distinctive flavor of Roumanian folk music permeates Enesco's composition; Kodaly's work is unmistakably Hungarian in spirit. The performances are excellent. 33⅓ rpm. Remington R-199-107.

NICOLAS RIMSKY-KORSAKOFF. *Capriccio Espagnole, Op. 34.* MICHAEL IPPOLITOFF-IVANOFF. *Caucasian Sketches, Op. 10.* PETER ILYICH TCHAIKOVSKY. *Marche Slave, Op. 31.* The Philharmonia Orchestra of London under Wilhelm Schuechter. —Superb readings by a superb orchestra under an able conductor. 33⅓ rpm. M-G-M E3022.

ROBERT SCHUMANN. *Andante and Variations in B Flat Major, Op. 46.* JOHANNES BRAHMS. *Variations of a Theme by Haydn, Op. 56b* and five waltzes. Ethel Bartlett and Rae Robertson, duo-pianists. — Artistry of a high quality. 33⅓ rpm. M-G-M E3027.

GIUSEPPE VERDI. Highlights from *Aida.* CHARLES GOUNOD. Highlights from *Faust.* Singers and orchestra of the New York City Opera Company under Laszlo Halasz.—I recommend this disc wholeheartedly. 33⅓ rpm. M-G-M E3023.

GIOACCHINO ROSSINI. *Overture* and *Ballet Music* from *William Tell.* ROSSINI-BENJAMIN BRITTEN. *Matinées Musicales* and *Soirées Musicales.* The Royal Opera House Orchestra of Covent Garden, London, under Warwick Braithwaite.—Brilliant playing. Britten's deftly orchestrated pieces are based on melodies by Rossini. 33⅓ rpm. M-G-M E3028.

DOMENICO SCARLATTI-VINCENZO TOMMASINI. *The Good-Humoured Ladies.* WOLFGANG AMADEUS MOZART. *Ballet Music: Les Petits Riens.* The Royal Opera House Orchestra of Covent Garden, London, under Warwick Braithwaite.—Tommasini arranged and orchestrated five of Scarlatti's sonatas for a ballet. Mozart was twenty-two when he wrote the ever delightful *Les Petits Riens.* This is a recording to be treasured. 33⅓ rpm. M-G-M E3034.

GEORGE GERSHWIN. *Porgy and Bess: A Symphonic Picture,* arranged by Robert Russell Bennett. MORTON GOULD. *Spirituals for String, Choir and Orchestra.* The Minneapolis Symphony Orchestra under Antal Dorati.—Brilliant playing. Wonder-

ful writing for the orchestra. A remarkably fine recording. 33⅓ rpm. Mercury MG-50016.

ANTONIN DVORAK. *Slavonic Dances.* The Austrian Symphony Orchestra under George Singer.—Graphic performances of these color-laden dances. 33⅓ rpm. Remington R-199-106.

TCHAIKOVSKY-TANEIEFF. *Love Duets from Romeo and Juliet.* CHARLES GOUNOD. *Love Duets from Romeo and Juliet.* The Los Angeles Orchestral Society under Franz Waxman, with Jean Fenn, soprano; Raymond Manton, tenor, and Katherine Hilgenberg, mezzo-soprano.—It is fascinating to compare the music which Tchaikovsky and Gounod wrote on the basis of Shakespeare's famous play. Taneieff completed the work left unfinished by Tchaikovsky. The recording is excellent. 33⅓ rpm. Capitol P-8189.

ALEXANDER SCRIABIN. *The Poem of Ectasy, Op. 54.* CHARLES MARTIN LOEFFLER. *A Pagan Poem (After Virgil).* The Paris Philharmonic Orchestra under Manuel Rosenthal. —Exceptionally beautiful playing. 33⅓ rpm. Capitol P-8188.

ELSASSER ORGAN ENCORES. *Ah, Moon of My Delight,* by Lilli Lehmann; *Le Coucou,* by Louis Daquin; *The Lost Chord,* by Sir Arthur Sullivan; *Flight of the Bumble Bee,* by Nicolas Rimsky-Korsakoff; *Prayer* from *Hansel and Gretel,* by Engelbert Humperdinck; *Will o' the Wisp,* by Ethelbert Nevin; *Londonderry Air; Concert Study in D Minor,* by Richard Elsasser; *Humoresque: L'Organo Primitivo,* by Pietro Yon; *Recreation on Turkey in the Straw; Chorale Prelude on an English Lullaby ("Greensleeves"),* by Elsasser. Richard Elsasser, organist, playing the Hammond Electric Organ—Concert Model.—Elsasser has a huge amount of skill. This recording will, I am sure, prove to be in great demand. 33⅓ rpm. M-G-M E3031.

GEORGE COPELAND PLAYS SPANISH PIANO MUSIC. *Córdoba* and *Tango in D,* by Albéniz; *Danza de la Hoguera,* by Pittaluga; *Spanish Dance No. 5 ("Andalusa"),* by Granados; *Serenata,* by Nin; *Homenaje a la Jota,* by Nin; *Cants Magics,* by Mompou; *Tientos,* by Infante; *Sacro-Monte,* by Turina; *Danse* from *El Amor Brujo,* by Falla; *Planys,* by Mompou; *Murciana,* by Laparra. George Copeland, pianist. —Copeland plays Spanish music with the same authenticity that is always in evidence when he addresses himself to the music of Debussy. 33⅓ rpm. M-G-M E3025.

The New Books

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

Unsigned reviews are by the Editors

RELIGION

REFORMATION WRITINGS OF MARTIN LUTHER

Translated by Bertram Lee Woolf (Philosophical Library, $6.00).

BERTRAM LEE WOOLF, along with other American and British scholars like Philipp Watson, Gordon Rupp, Roland Bainton and Wilhelm Pauck, has made a magnificent contribution to Luther research in the English language. And Mr. Woolf, like Watson and Rupp and Bainton and Pauck, is not a Lutheran. By doing for us English-speaking Lutherans what we should have been doing a long time ago, he puts us, if not to shame, then at least under considerable obligation.

Mr. Woolf and his publishers are to be profoundly thanked for embarking on this translation of Luther's writings, certainly an expensive and a laborious work. The translation is based entirely on the critical Weimar edition of Luther's works. The translated selections are drawn from the four-year period between the Wittenberg disputation of 1517 and the Diet of Worms in 1521. Each selection is preceded by a critical historical and literary introduction, extremely well done. And the English of the translation is almost as fluent and living, one is tempted to think, as Luther's German itself.

The six volume edition of Luther's works in English (the so-called "Holman Edition"), published by The United Lutheran Publication House between 1910 and 1932, has long been for most of us the only way to Luther in English. We can now discharge it from its task, a task well done, with reverent gratitude, but with the assurance that it has found a worthy successor.

A successor, that is, *if* Woolf's series is allowed to go beyond volume one. The book's jacket and its title-page carry the sub-title "Volume I. The Basis of the Protestant Reformation," but nothing in the book's preface or anywhere else makes any promise about future volumes. The publishers will need encouragement.

KEYS THAT UNLOCK THE SCRIPTURES

By James E. Dean (Dutton, $3.00).

A TITLE such as this of Dr. Dean's recent volume should immediately arouse interest, particularly in the Lutheran Christian. We are becoming aware now as never before that we must understand the strange circumstances out of which the Bible arose in order to understand its meaning. These "Keys" certainly deal with some of the circumstances, but we could not agree with Dr. Dean's interpretation. One will not read his book without profit, yet if one fails to be provoked to discussion, disagreement, or further study, one has not read it well.

Samples of the keys presented are: "One Book Out of Many," "Written Sources of Bible Writers," "Queer and Forgotten Customs," "Figures of Speech," "A Few Definitions," together with eleven others and four appendices. A wealth of linguistic and historical knowledge is brought to the handling of each topic.

There are wide expanses of *human* significance in the Biblical books, and liberal theologians have very properly pointed that out. But they have not as carefully and devotedly delineated the *divine* grace that pervades the fragmentary, human documents. For example, the complete offering of the self symbolized in Old Testament sacrifice, together with the transfer of guilt and the wiping out of guilt through shedding of blood—these are not presented in all their significance for Hebrew thinking. Moreover, regarding the reliability of the New Testament witness to Jesus, something more of the dynamic behind the witnessing Word should have been brought out. On the other hand, much of the material, such as sections like "Peculiarities of Our English Bible" and "The Work of the Archeologist," is needed by a great many readers.

GOD'S ORDER: THE EPHESIAN LETTER AND THIS PRESENT TIME

By John A. Mackay (Macmillan, $3.00).

THIS book contains in substance the Croall Lectures which Dr. Mackay, the president of Princeton Theological Seminary, delivered in the University of Edinburgh in January of 1948. By "God's Order" the author means "the essential structure of spiritual reality, which has its source in God and whose development is determined by the will of God." This structure he finds most perfectly envisaged, through the illumination of the Holy Spirit, in the Epistle to the Ephesians, which he considers "the maturest of all of St. Paul's writings," "for our time the most relevant of his work," "the most contemporary book of the Bible."

Dr. Mackay does not enter upon all the minute problems of exegetical interpretation of this message from Paul's prison cell in Rome. His treatment is topical rather than a chapter-and-verse explanation. Some of the topics are: "The Great Rift," the entry of sin into the universe. "The Victory Which Christ Wrought."

"New Men in Christ." "The Fulness of Christ." "The Four Imperatives of Christian Living: Walk in the Light; Copy God; Learn Christ; Be Filled With the Spirit." "Christian Action on the Frontiers of Strife" deals with the Panoply of God described in the last chapter of Ephesians. The "Epilogue" is entitled "Courage, Therefore!" The entire letter to the Ephesians in the Revised Standard Version is appended at the end of the book.

CARL ALBERT GIESELER

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS

By Stanley I. Stuber (Association, $2.50).

DR. STUBER'S objective, authoritative appraisal of the basic differences between Roman Catholicism and Protestantism deserves wide distribution among laymen. Although theologians are well aware of how and why churches differ, far too many Protestant laymen have only vague and strange notions concerning the Roman Catholic Church.

This factual book explains, for example, when the Pope is fallible and when he is infallible; when there can be salvation "outside the Church"; why Roman Catholics have seven sacraments while Protestants, generally, have only two; how the Mass is celebrated; what Roman Catholics do, and do not, believe about the Virgin Mary, heaven, hell, purgatory, indulgences.

Only Roman Catholic source material is used in the point by point examination of the major beliefs, practices, and organization of the Roman Catholic Church. In each chapter, after presenting the Roman Catholic material, Dr. Stuber gives his interpretation of the general Protestant view in relation to each of the beliefs and practices. Both Roman Catholic and Protestant scholars checked the manuscript for accuracy and objectivity. In addition to the author's comments, which are positive and concise, there are scriptural references and suggestions for further reading.

CARLENE BARTELT

CONCISE BIBLE COMMENTARY

By W. K. Lowther Clarke (Macmillan, $7.00).

ONE cannot but be impressed with the great fund of Biblical scholarship and the extensive knowledge of theological literature from which the author of this new, one-volume commentary draws his exegesis and exposition. The space, however, available for each book and chapter is often very brief and condensed. This is at times a strength and at times a weakness of one-volume commentaries. Space is at a premium, especially in view of the fact that one-third of the book is devoted to general articles and to an introduction to each Biblical book throughout the commentary.

Dr. Clarke's treatment of the sacred text is "critical," although at times he rejects the "results" of Biblical criticism. The Pastoral Epistles are post-Pauline. The first Gospel was certainly not written by Matthew. Job 19:25 is a proof of the faith of the Man of Patience, not an assertion

of his belief in a bodily resurrection, still less a prophecy of a coming Messiah.

Included among the valuable general articles—about thirty in number—are such themes as: Old Testament History, Geography, Archaeology, and Chronology; Text, Versions, and Canon. Jewish and Gentile Backgrounds of the New Testament. The Life and Teachings of Jesus. The Apostolic Church. Sacraments of the New Testament (the author recognizes seven according to his Anglican background).

CARL ALBERT GIESELER

THE BIBLE IN PASTORAL CARE

By Wayne E. Oates (Westminster, $3.50).

COUNSELING people and using psychiatry in such counseling has become almost a rage during the days of the present generation. Much good has come from some of the new techniques advocated and used. But much harm can be done by those who have only a smattering of the methods and objectives which must be known and kept in mind. Here, too, "a little knowledge is a dangerous thing."

Now comes a new book on this subject written by the Assistant Professor of Psychology of Religion and Pastoral Care at the Southern Baptist Theological Seminary. Doctor Oates has had pastoral experience in several parishes in North Carolina and Kentucky. He has been chaplain of Kentucky Baptist Hospital and of Kentucky State Hospital. During 1952, he was Visiting Professor in Pastoral Counseling, Union Theological Seminary.

Conscientious pastors who take their Bible to the bedsides of hospitals and homes have done worlds of good for the sick and downcast. The study of books like the one before us can be exceedingly helpful to such pastors. Of particular value are the case histories which Doctor Oates briefly relates.

A bibliography for various phases of Pastoral Counseling is given at the end of the book, also the names of universities and divinity schools which include courses in Pastoral Counseling, Pastoral Psychology, and related topics in their curricula.

CARL ALBERT GIESELER

CHRISTIANITY AND THE PROBLEM OF HISTORY

By Roger L. Shinn (Scribner's, $4.50).

THIS is an exploratory work on the relationship of Christianity to "the problem of history." In probing into this relationship, the author employs a narrative-analytic approach. Beginning with a statement of the problem and ending with a tentative personal solution, he carries his account from Augustine to Toynbee. He turns his attention not only to the clearly Christian concepts of history, but also to those secular Western philosophies that have exhibited Christian influences—however perverted the results may have been. Accordingly, the author's analysis includes modern progressivism and Marxism.

The book has two outstanding merits. It is, in the first place, reliably informative. Though the author employs criticism, he invariably recognizes the positive intent of every point of view. In the second place, it adheres to a sound Christian realism. Thus, not only extreme Protestant and Catholic "other-worldliness," but also the secularized eschatology of Marxism and liberal progressivism are rejected. The author affirms an empirical, historical process that undoubtedly exhibits technological growth and increased organizational complexity, but without noticeable moral improvement. It is a process that, on the face of it, can give no inkling of inner meaning. Yet it can be illuminated with a maximum of meaning through the light of Christian faith, which, without descending into fatalism or human irresponsibility, discerns the guiding hand of Providence leading mankind to God's own ultimate goal.

The book has, however, two aspects of debatable value. First, it is never fully and explicitly Christian. One never learns how the author really conceives of Christ and the final goal of human life. Is he, as an intellectual, a person who does not have the courage to make that final sacrifice of the intellect, or does he wish merely to omit a "stone of offense" for the sake of a wider acceptance of this important preliminary approach to the Christian outlook?

Second, while not abstract the book is often too learned in vocabulary and references. Perhaps this is unavoidable. As complicated as this subject is, it is perhaps justly to be expected of the interested reader that he also make an effort to understand.

MARTIN H. SCHAEFER

BELLES-LETTRES

WILLA CATHER, A CRITICAL BIOGRAPHY

By E. K. Brown, Completed by Leon Edel (Knopf, $4.00).

WILLA CATHER LIVING

By Edith Lewis (Knopf, $3.00).

YEARS ago—more so than today—it used to be thought fun to draw up a list of books (usually ten) which one would select to be stranded with on an island. These lists, of course, were completely unrealistic because they assumed that the selector's taste of the moment would reflect a set of values not subject to further growth or change. Several years ago, I devised an adaptation of this practice which is less unrealistic in that it allows for change. My list is made up of books which I wish I could read for the first time, so that I would have before me the great pleasure to be experienced in their first reading.

The reading of a good book is to me a tremendous source of pleasure. Willa Cather—the subject of this review—has said, ". . . . every fine story must leave in the mind of the sensitive reader an intangible residuum of pleasure . . ." There can be no residuum of pleasure unless there has first been pleasure. From the residuum of pleasure can come more pleasure and a lasting enjoyment.

Miss Cather continues her remark, "A quality which one can remember without the volume at hand, can experience over and over again in the mind but can never absolutely define, as one can experience in memory a melody, or the summer perfume of a garden." Yet this is not comparable to the initial pleasure that comes from reading, for the first time, a fine story. The vividness and intensity of the pleasure to be found in fine literature —like that of the beauty in the first opening of a rose—can never be recaptured no matter how much other or additional pleasure may be gained from remembering or rereading—or from enjoying the rose in its full splendor of growth. It is on this basis that I urge my favorites on my long-suffering friends.

From the beginning of this list the leading position has always been assigned to Willa Cather *(O Pioneers! The Song of the Lark. My Antonia. Death Comes for the Archbishop. Shadows on the Rock. Lucy Gayheart. Sapphira and the Slave Girl).* She, more than anyone else, has captured in her novels what she herself calls, "A cadence, a quality of voice . . ." Mr. Edel, in closing the *Critical Biography,* says of her,

> Of American artists she was the first who wooed the muse in her particular wild land, and because it was an authentic muse, the art is authentic and pure, almost classical in form, built of the rocklike materials that endure.

Willa Cather died on the 24th of April, 1947, in her seventy-fourth year. Her literary executrix and trustee, Edith Lewis, and her publisher, for most of her writing years, Alfred A. Knopf, decided that an authorized biography of Miss Cather combined with a critique of her writing was in order. Their judgment was sound. Miss Cather has always ranked among the foremost American writers. Any undertaking that will place more light on her as a person and an author, as well as focus attention on her writing, will always be in order. To E. K. Brown, Professor of English Literature at the University of Chicago, was entrusted this double task—a task to which he seemed well-suited. Before he could complete the work, Mr. Brown died unexpectedly and Leon Edel, a friend of Brown's and a literary critic, undertook to finish the task. The result of this unusual and unforeseen collaboration is *Willa Cather, A Critical Biography.*

The biographers trace Miss Cather's life from its beginning in Virginia, through her childhood in Nebraska, her writing-and-teaching careers in Pittsburgh and New York, and her ultimate settling in the latter city to devote full time to her writing. Biographical details, in the ordinary sense of those words, are rather scarce. The principal emphasis is on interpreting Willa Cather as a maturing individual through her writings—all within a biographical framework. Mr. Brown must have selected this particular method of presentation, rather than a separate biography in the usual pattern and a separate critical study, because he understood and appreciated what it was that Miss Cather had been trying to do in her novels. In

Mr. Edel's *"Epilogue"*—which I judge he wrote on the basis of his comments in the *"Editor's Foreword"*—he points out that Miss Cather lightened the novel form. Rid it of the heavy weight that it had been carrying and which ultimately, in the case of some of her contemporaries, had caused it to sag and break. He says of her,

> Her vision is of essences. In her earlier novels the essential subject, a state of mind or of feeling, was enveloped in the massiveness of the conventional modern realist novel. It was there, but it was muffled. Then she saw that if she abandoned the devices of massive realism, if she depended on picture and symbol and style, she could disengage her essential subject and make it tell upon the reader with a greater directness and power, help it to remain uncluttered in his mind.

What Mr. Brown and Mr. Edel have accomplished with this method of weaving only significant biographical detail into and out of an interpretation of her work is a picture of Willa Cather in her essence. Just as she disengaged her essential subject and made it tell upon the reader with a greater directness and power, so also do Mr. Brown and Mr. Edel disengage their subject and make it tell upon the reader with a greater directness and power.

As a companion (or *quasi*-companion) volume to the *Critical Biography*, Mr. Knopf has published another book called *Willa Cather Living*, subtitled "A Personal Record," by Edith Lewis, the literary executrix and trustee. As originally written it was not intended for publication; it was intended for Mr. Brown's personal use in the preparation of the biography. For almost a half-century Miss Lewis and Miss Cather had been close friends. They had shared experiences, apartments, vacations, and the greater part of their lives. It was only natural that Miss Lewis would be the one person with the most intimate and personal knowledge of Miss Cather, and that as literary executrix she would want to help the biographer in every manner possible. Mr. Knopf and his wife, Blanche Knopf, were so impressed by what she had written for Mr. Brown that, at their urging, she expanded her notes and they became this personal record. Mr. and Mrs. Knopf were right in this judgment. Miss Lewis gives, as do Brown and Edel also, a picture of Miss Cather that is of the essence of that great writer. Miss Lewis has not encumbered her reminiscences with her personal life; everything is about Willa Cather, not about Edith Lewis. Yet, she has a feeling of restraint about personal matters which must be very close to that of Miss Cather. A feeling, unfortunately, rather alien to the world today—particularly the personal memoir-biographical world. Miss Lewis affords us a brief and pleasant glimpse into the life of Miss Cather and herself. It was a life of culture, sophistication, and gentility in the best sense of those words; a life that is rapidly vanishing—which she and Miss Cather realized.

The only regrettable note in these two books by three authors is that it could not have been one book by one author. That, under the circum-

stances, would apparently not have been possible. Mr. Brown has used long quotations from Miss Lewis' record without knowing at that time that it was going to be published as a separate book. This makes for some repetition and if Miss Lewis' book is read first it reveals that Mr. Brown may have relied on her notes more than he himself realized. This may not be objectionable in view of the deemphasis on biographical detail that he favored, but in writing such a work it is important that the limited biographical details used be accurate if the literary criticism is to be made relevant in the light of such details. What may have impressed Miss Lewis as important or worth noting may be something different than Mr. Brown would have concerned himself with in the light of his appointed task. These objections are not serious in themselves and not intended to detract from the *Critical Biography*. They are intended to point up something that Mr. Knopf has himself said on the dust jacket of each book. "Here is all the biographical information anyone is likely ever to gather about Willa Cather . . ." If Mr. Brown relied too heavily on Miss Lewis' record then it puts Miss Lewis in the delicate and unfortunate position of having already decided what biographical information would ever be made available since she would, normally, be the principal source of such information covering the long years they shared together.

Taken together, these two books give a fine picture of a great American novelist. She was a magnificent writer and she deserves magnificent treatment from her literary heirs. This she has received.

FICTION

THE LIGHT IN THE FOREST

By Conrad Richter (Knopf, $2.50).

A FASCINATING subject for novelists is provided by the situation where a person has been taken from one framework or context and placed in another that is alien to him. If the individual can not adjust to this change because of an inability caused by youth, ignorance, or instability, an attempt to ultimately return to the original or remain in the alien inevitably results in a pathetic situation. He finds that he is not at home in either. Recently a South African chieftain, in collaboration with an Englishman, wrote a sensitive novel about an African native who, caught between his native world and its paganism and the world of the white man and his civilization, could not move in either direction *(Blanket Boy,* by Lanham and Mopeli-Paulus, Crowell).

Mr. Richter, long a student of the American scene, has written just such a novel about a white boy of four who is taken and raised by the Indians as one of their own. At fifteen he is forcibly returned to his white family. He is unhappy at home and when, a few months later, he escapes and attempts to return to his Indian life he proves unacceptable to them because he has picked up some of

the white man's sentimentality during his sojourn. He is neither Indian nor white and his eventual fate is left in doubt by Mr. Richter.

Mr. Richter (1950 Pulitzer Prize winner in fiction) has an agreeable manner of telling his story which he develops with care. He evinces a great deal of sympathy for the plight of the American Indian in the early days of our country, and shows a rather strong aversion to the hypocritical attitudes of many of the white settlers who brought with them a Christianity which they professed but did not practice in their dealings with the red man. The plot is not new but Mr. Richter does it exceptionally well.

THE DAUGHTER OF BUGLE ANN

By MacKinlay Kantor (Random House, $2.00).

After eighteen years Mr. Kantor has produced a sequel to his canine classic with the mellifluous title *The Voice of Bugle Ann*. That earlier foxhound with the prime and clear note in her voice has sent her haunting spirit coursing into the next generation of dogdom, in a worthy descendant named Little Lady and her pup Little Bristles. Continuing in the same style, with identical homespun charm, the well-known author here offers another novelette that will please readers who remember the story. Also, newcomers can get the flavor quickly because the first chapter tersely narrates the essential events.

This time the sentimentality actually spoils the good effect. For instance, the magic that grips you as you thrill to the running of the Butternut Classic is dimmed by Kantor's obtrusive striving to carry on the details of the old story. Throughout there are echoes like: "My name is Baker Royster, and my father used to go hilltopping with Benjy and Springfield Davis. I went along . . . in that Missouri country . . . when hounds were making music across the hills." Should legend practically stifle the new, potentially independent tale?

I miss above all the quality of tragedy that elevated the original yarn: when Springfield Davis, firm-spoken feuder, killed neighbor Jake Terry in a quarrel over Bugle Ann's disappearance, it was portrayed with literary skill. But here is something different, and I am unmoved by the prosaic romance that weds Jake's daughter Camden to Spring's son Benjy. The long arm of coincidence dominates the quarrel scene in *The Daughter of Bugle Ann,* for the younger dog's disappearance similarly precipitates trouble for Camden and Benjy. They separate for several years, but then are reunited happily.

The alteration is satisfactory in the light of what appears to be this story's dominant theme, namely that "it was delight to recognize the way that hound voice bred itself into the years a-coming." MacKinlay Kantor has left the door open for a sequel to this sequel, someday!

Herbert H. Umbach

THE RIFLEMAN

By John Brick (Doubleday, $3.75).

JOHN BRICK has turned the adventures of an obscure Irish frontiersman, Tim Murphy, into this excellent novel about the American Revolution as it transpired in upper New York State. Murphy was responsible for victory at the Battle of Saratoga, and accounts of his deeds and life are a real part of early American history and legend. How Murphy forsakes his "woodsrunning" in favor of the militia, how he loses the hand of Marian and wins that of Peggy, how he fights not only the British and Indians but his father-in-law as well make *The Rifleman* a highly interesting and realistic novel.

Without being grossly vulgar, Brick depicts life among the rough riflemen of the Revolution in a wholly plausible manner. He takes care in a postscript to list the sources of material he used for his book, giving the whole a touch not often found in historical novels. For the reader that likes adventure without flairs and flourishes, *The Rifleman* will be as exciting as it is accurate.

ANNE LANGE

IN THE WET

By Nevil Shute (Morrow, $3.50).

NEVIL SHUTE has long been a familiar figure in the writing world. His popularity, based on such novels as *Ordeal, The Legacy,* and *The Far Country,* extends to critics and readers in both England and the United States. Three years ago he moved to Australia where he now resides. It is this country that he uses as the principal background for this present novel. A novel that will not, I think, advance his reputation.

He tells two stories, one within another. One is about a kindly old Church of England priest who ministers to a small and forlorn community in the wilds of Australia. In the course of his duties he finds himself at the deathbed of a local derelict who, in his last hours of consciousness or unconsciousness (I am not quite clear about this), tells about the life he is going to live in his next incarnation (and I am not quite clear about *this* either). His next life is certainly going to be more startling than his present one, and this is the story within the story.

For it is 1983 and the bum, now a young R.A.A.F. pilot, is piloting a middle-aged Queen Elizabeth and her consort from place to place in the Commonwealth. This is all being done because Elizabeth, and the people in the Commonwealth countries, are becoming increasingly dissatisfied with years of Labor Party government in Britain. The Queen is being urged to free herself of her English ties and be the true ruler of all the Commonwealth. The Queen herself is brought to an awareness of the awkwardness of her situation as Queen of the Commonwealth as well as of England, and she capitulates. She appoints a Governor-General for England proper and decides that in the future she will spend her time—divided more or less equally—in England, Australia, Canada, New Zealand, Africa, India, etc. Woven into this is a love story in-

volving the young flier and a secretary in the Queen's immediate entourage.

This appears to be a happy solution, at least to Mr. Shute whose economic and political thinking—judging from the remarks of some of his characters—apparently ran contra to what was happening in England up until 1950.

Suddenly, however, the priest is back in the cabin; the reprobate is dead and parochial duties call. Shortly thereafter the priest discovers that a child was born to a bush family—a child bearing the same name as the old character said he would use in his next incarnation—at exactly the moment when the priest had observed the life slipping away at his bedside vigil.

BRIEFLY NOTED

THE PASSION BY THE BROOK

By Truman Nelson (Doubleday, $3.95).

THIS second of three novels by Truman Nelson on mid-19th century New England is all about how Brook Farm, the model communist community established in Massachusetts by a group of American writers and scholars, ultimately failed. American history provides the main plot as well as many of the notable characters such as Ripley, Parker, Emerson, and Channing. But just as it is harder to paint from nature than it is to copy another's work, so Nelson finds more difficulty in peopling Brook Farm from his own imagination. For the student of history this novel has nothing new, and for the avid novel-reader it is too laborious to be enjoyed.

ANNE LANGE

FIRST VICE-PRESIDENT

By Joan Transue (Doubleday, $3.00).

DURING a week-long house party at his country home, a self-centered executive of an insurance company tries to swing things his own way with everybody from his boss to his grandchildren. He meets with frustrating failure at every turn. Beyond the help of even a psychiatrist, the man finds success only in committing suicide. Readable but not too novel. *First Vice-President* is nothing unusual.

ANNE LANGE

THE WHISPERING PINE

By Sara Ware Bassett (Doubleday, $2.75).

MISS SARA WARE BASSETT is the author of more than forty novels. If *The Whispering Pine* is a fair sample then I shall feel no sense of loss if I never have the opportunity of reading them all. Miss Bassett has a beautiful view of a life that just does not exist anymore except perhaps in isolated corners of New England. It would be nice if it did—we would all be better for it—but it does not. Miss Bassett must also be one of the foremost believers in happy endings in this country. There are, roughly, ten principal persons involved in this novel and everything turns out *absolutely* perfect for each and every one of them. It is un-

fortunate that Miss Bassett does not use her considerable skill on something more significant.

GENERAL

THE AMERICAN WAY

By Shepard B. Clough (Crowell, $4.00).

THOSE of us who are so intimately a part of the American scene are in constant danger of accepting the many material blessings of our land without much thought about their source or concern about the country's future.

Dr. Clough, Professor of History at Columbia University, wrote *The American Way* (subtitled "The Economic Basis of Our Civilization") as the background for a series of lectures on American economic history to be delivered to advanced students in French, Italian, and German universities. It was his purpose not only to explain how America has been able to achieve its phenomenal economic success, but also to suggest that America's remarkable well-being per capita should, in line with historical precedent, lead to the establishment of an even greater civilization. Historian Clough points out that the peaks of civilization in various cultures have been accompanied or preceded by peaks of economic well-being.

If we accept this thesis as a "cause and effect" relationship, a review of American economic history would lead to the conclusion that this country must inevitably become the center of Western culture. In very readable and interesting style the author gives the reader a panoramic view of America's economic development—her bountiful endowment of natural resources, her technology of industrial and agricultural production, the accumulation of the savings and investment necessary for economic growth, a highly productive labor force, extensive development of transportation and trade, and the ideological desire of the American people for material well-being.

Despite the lack of conclusive evidence that material well-being is leading to the creation of a higher civilization, the author optimistically points to American contributions in the natural sciences and also in the social sciences, literature, and arts. He gives little attention to religion as a cultural force.

Appended to the volume are forty pages of notes, tables, and bibliography which contain invaluable information and statistics for the reader who does not have ready access to the primary sources from which they were collected.

THE PILGRIM READER

By George F. Willison (Doubleday, $5.95).

THE FAITH OF OUR FATHERS

Edited by Irving Mark and Eugene L. Schwaab (Knopf, $5.00).

THE UNITED STATES has had a very short history as that word is popularly understood. A span of about 350 years will encompass all of our

political, cultural, and social history. It is not surprising therefore that there should exist a continuing interest in the early stages of our development. They seem very *ancien,* and therefore very significant, to us. Both *The Pilgrim Reader* and *The Faith of Our Fathers* are efforts to call to our attention significant eras in our history with the thought that we might with profit read and ponder them anew. The *Reader* covers the years from 1606 to 1692, or almost the entire seventeenth century. The *Faith* covers the years from 1790 to 1860, or the first seventy years of the existence of our government in its present form. Both are collections of writings by persons living in those times. The *Reader* is strung together with a narrative account of the pilgrims and their struggles with the principal burden of telling being placed on diaries, early histories, journals, etc., so that the genuine flavor of the colonial expression is retained. Mr. Willison ties together the various parts of the narrative and keeps it moving forward. The *Faith,* on the other hand, is simply an anthology containing writings by representative thinkers of the time in the social, economic, and political fields. Each topic or field covered being treated separately with selections of writings covering the seventy years arranged in chronological order.

The *Reader* possesses the merit of being arranged in such a manner that a person whose knowledge of early American history is vague may have a fair sampling of this first century in one handy and rather readable volume. Beyond this its merit becomes somewhat less clear. Mr. Willison's work of compilation and arrangement stands up rather poorly when compared with a similar work produced by Perry Miller and Thomas H. Johnson, *The Puritans* (American Book Company, 1938). This earlier work made a great deal of the source material of the period available in one handy volume with extremely adequate references. Mr. Willison's book, however, does not have the merit of presenting unaltered and original source material in a fairly complete form. For anyone wanting to do a little more than brush up on colonial history, the Reader will not do.

The *Faith* professes to express the democratic aspirations of the American common man in the period covered. It has the advantage of encompassing, in one volume, a large number of speeches and writings heretofore available only in many diverse sources. It can serve then both as an informal sort of reference work as well as an integrated presentation of a series of fundamental concepts through the words of significant and thoughtful Americans. Mr. Mark and Mr. Schwaab, the editors, have divided their collection into twelve parts. Each part takes up an "aspiration" of the common man and traces it through the seventy-year period. Their classifications are: Civil rights. Right to alter the existing government. Fraternal aid to the common men of other nations. All men are created equal. Toward negro equality. Community humaneness. Free

public education. Peace among nations. Religious freedom. Share the land. Right to earn a living. Equitable return for work done. They have limited themselves to selections from the period prior to 1860 because, as they say, ". . . it was then that the democratic pattern of American life took definite shape." It is to be hoped that the editors do not feel that this shape was cast so definitely that it is now unchangeable.

THE VIENNA CIRCLE

By Victor Kraft (Philosophical Library, $3.75).

AS PROFESSOR of philosophy at the University of Vienna and successor of Moritz Schlick, founder and central personality of the Vienna Circle, Victor Kraft is in an excellent position to present both an intimate and an adequate history of neo-positivism. Historically, he treats both the development of central themes and the inter-change of ideas within the group itself. Both his association with members of the group and his philosophic competence have made possible what is often penetrating criticism of the field of analytic philosophy. Professor Kraft treats two early works of Carnap, *Logical Syntax of Language* and *Der logische Aufbau der Welt* with special care and at some length. He also presents detailed discussions of articles in the periodical *Erkenntnis* which is relatively inaccessible to American readers. His combination of the historical and critical in this work recommends it as a fine introduction to neo-positivism, although it is perhaps a bit too technical for the general reader.

SUE WIENHORST

THE ART OF EFFECTIVE TEACHING

By C. B. Eavey (Zondervan, $3.75).

THE aim has been to present for use in Christian teaching what modern education acknowledges in general to be superior." In these words Dr. Eavey, formerly the Chairman of the Department of Education and Psychology at Wheaton College, gives the purpose and theme of *The Art of Effective Teaching*. Teaching is the activity of organizing and guiding. In its activity teaching becomes an art calling for balance, rhythm, and harmony. Effective learning grows out of an observance of the principles of purposing, planning, and motivating. The importance of giving respect to each learner's individuality through the techniques of guidance and through group-planning and self-evaluation emphasizes a developmental approach to the problems of teaching. By closely associating learning with activity, growth, motivation, and purposing, Dr. Eavey agrees with many of the other current writers in the same field. By defining effective teaching in terms of guidance, integration, and individualized instruction he shows that teaching requires an artist's level of skill together with the qualities of leadership and flexibility in the approach to teaching methods. The significantly unique aspect of this book is the recurring application of the principles discussed

to the Christian life. For teachers seeking to be effective in the promotion of Christian living through their teaching many suggestions are given and many responsibilities are defined. This book brings to the field of educational literature a new outlook of Christian emphasis.

CARL F. VIKNER

BEST ARTICLES 1953

Selected by Rudolf Flesch (Hermitage House, $3.50).

RUDOLF FLESCH, long concerned with plain writing and speaking, has selected twenty-five articles from magazines published, I gather, during 1952. He has put them together in a book which is called, for some unknown reason, *Best Articles 1953*. Publishers are turning out so many collections of the "best" in this field or that magazine or that type or that author that it is difficult to keep up with the flow as it comes from the presses. It seems particularly unfortunate that so many of these should confine themselves to a somewhat short period of time, and a year is short in the writing fields. It means that the articles finally selected for an anthology of the sort that this one is must be selected pretty much on a completely relativistic basis. Within that relativistic basis, itself unfortunate, the criteria must be even more nebulous. Current affairs? Arresting personalities? Good writing style? Novel subject? Provocative titles? Famous authors? All of these seem to be represented in Mr. Flesch's collection.

Over the years it would seem that the really fine articles—the good expository writing—would find their way into the better eclectic anthologies, into reprints, into book form in the original or an expanded form, or remain in their original setting to be examined later by historians who evaluate them for what most of them are worth, interesting and revealing commentaries on their time. There is little of lasting value in much of *this* collection. Mr. Flesch may be the country's leading expert on readability, but that hardly seems a permanent value. The articles are interesting in themselves but any reader of the "better" magazines will have already read most of them. It would hardly seem that they would want them in this permanent form.

O RUGGED LAND OF GOLD

By Martha Martin (Macmillan, $3.00).

IF YOU have lost faith in the ruggedness of modern American woman, you must read this amazing true story by Martha Martin. In the wake of an Alaskan winter she was separated from her husband through an accident and forced to spend the entire season alone nursing a broken arm, a useless leg, and a brand-new baby which she delivered without aid of any kind. It sounds fantastic and seemed impossible even to Mrs. Martin until she actually had to face it or die. How this woman singlehandedly kept warm and alive and survived new trials every day of that long winter is an encouraging tale for

any and all who deplore the button-pushing, chocolate-eating, ever-complaining modern female.

O Rugged Land of Gold first appeared in part in the *Ladies' Home Journal* and received wide enough acclaim to warrant publication in book form. Its style is simple and direct, since it is the actual diary kept by Mrs. Martin during her ordeal. There will be no reader, man or woman, who will not be moved by this story.

ANNE LANGE

MAPS AND MAP-MAKERS

By R. V. Tooley (Crown, $7.50).

MAPS AND MAP-MAKERS is a delight to the student of maps and mapping, be he amateur or professional. Written and published in England, this volume represents a revision of an edition that first appeared in 1949. Because of its excellence and its value in an area long cultivated in Europe and slowly developing in the United States, it is now being offered to the American public.

The author presents the development of cartography from its beginnings in the pre-Christian era until the nineteenth century. He discusses the contributions of each of the major countries, citing both the authors and their works. Each of the maps and atlases listed represents a contribution both to the cartography of the period as well as to the development of cartographic science. Sufficient information is provided to indicate the distinctive features of the works cited. Technical knowledge is, therefore, not essential for understanding. More than a hundred excellent plates, a number of them in color, illustrate the work of the several nations and the various periods.

The student or collector of maps will find the list of maps and atlases as well as the extended bibliography dealing with the cartography of the period that follows each chapter of great value. Sources of this kind are usually hard to find. This book should therefore be of value not only to the amateur collector of maps but to professional cartographers and librarians as well.

E. J. BULS

The READING ROOM

By VICTOR F. HOFFMANN

Time

WITHIN the last few months, *Time,* a popular weekly magazine, has been referring to persons with intellectual aspirations as "egg-heads." To begin with, my colleagues of the teaching profession and I don't like to be labelled with quick and unfair generalizations. But this comes with particularly bad grace from a journal which isn't true to its subtitle, "The Weekly Newsmagazine."

Time is not primarily a newsmagazine. It is a magazine of opinion. Moreover, it does a neat and subtle job of editorializing by verbs and adjectives. It also slants the news by a studied use of pictures. People favored by *Time* seem always to appear as the latest out of "the Hollywood glamour-puss factory." If the journal has a "mad-on" at some celebrity—such as General George C. Marshall or Dean Acheson—its camera men are likely "to slop a jaw over the right ear." The chief sin, however, consists in sacrificing fact for eloquence under the guise of newswriting. If it is to be a magazine of opinion and interpretation, no sensible person will mind. But then let it say so and label its capsules. Otherwise, *Time* ought to remain true to the lights it has set up for itself.

Not only all this—*Time* has also been sending out a unique "pitch" to those of us who have cancelled or dropped subscriptions. It goes something like this: "You surely aren't thinking of going without *Time,* are you? You need this magazine to deserve the title of a well educated and contemporary man!" It's getting to be highly conceited so—we thought about it and did. *Time's* chest is showing but, alas and alack, no hair.

Egg-heads? ? ?

I RESENT the term "egg-head" because I think too highly of teaching and thinking activities. In addition to the shenanigans of *Time,* two recent events have caused me to reflect a good deal about teaching in America. Two of my professors have answered the call of the months and the

years. The one, a professor of English, has gone where rust will not corrupt. The other, a professor of history, retires during the current year.

I became acquainted with the first in my prep-school days. At the tender and bewildered age of a typical freshman in high school, I was taken out of the family circle and placed into an academy far from home. Anyone who knows anything at all about prep-school days knows how I felt. There were upper-class men who sent you downtown for a bucket of steam or change for a penny. A bugle lined us up for everything from morning to night. And then there was that pad upon which the prexie marked your delinquencies which usually totaled to a catastrophic report to your parents. I was on my own in all this, at least until I could write home for advice.

The shock was cushioned in large measure by this lovable and loving professor of English. At the very outset, he pushed me out to the athletic field and harnessed me with the gear of the ignorant: mask, shin-guards, belly protector, and a catcher's mitt. He wouldn't let me move more than six inches away from the swinging bats of batters. I'll carry misshapen fingers and spike scars on my shins to my last day in tender memory of this man, my first baseball coach and my first professor of literature.

In addition, he read his literature to us with the voice of angels. At appropriate times, he was as smooth as honey in coaching reluctant and frustrated scholars into the wonderful, wonderful land of books and ideas. On the other hand, his tongue was sometimes sharp enough to drive the money-changers out of temple. I speak with the voice of experience. In addition to dropping balls on him, I muffed my lines for him. Once he made me deliver a short speech I had written some thirty times. Then, he walked out on me. If I had told my class-mates about this, they would have bedeviled me long past graduation days.

The second, a professor of history, is well acquainted with my shortcomings. For more months than I care to reveal, she's been trying to introduce me to the world of scholarly inquiry and writing. She retires after many years of writing and teaching. But her mind and her methods of verbal and written expression are as clear as the proverbial bell and as fresh as daisies in the springtime. Every time I muff a phrase, I am sure that the image of this kind, patient, and skilled historian will be standing nearby or writing in the margins of my manuscript:

"Now, V. H., you can't do this!" Or when I have covered only about one half of the required research documents, her quiet voice will ask, "Say, have you read *The Railroad Age?*" and "How many of the municipal reports have you looked at?" In highest praise to her sense of modesty—if I'd keep on like this, she'd be embarrassed to tears. *Time* will have to go some to measure up to the high and noble standards set by these two teachers.

The Great

THE UNITED NATIONS and the world assemblies of great leaders will little note terminal points in the lives of teachers and scholars. So often it is the custom of nations and communities to laud the great military men, statesmen adept in power politics, and movie stars. Arthur Godfrey will probably rate more newspaper copy because of his recent operation than most teachers for a job done well and quietly. If within the wisdom of history I could have my choice, I'd like my survivors to say that he was a good teacher!

Regardless, citizens all over the world would miss the impacts these persons make in their quiet corners of scholarship if ever they should cease the quest for ideas and new truths. "Egg-heads," indeed—men of thought and teachers have more to contribute to the common good and general health of the community than do persons who can add up their assets on the right side of the bank ledger. Teachers and scholars have gathered up all the wisdom of the ages for the benefit of the hearts, souls, and minds on the other end of Mark Hopkins' log. More than that, they are the snow-plows of the future. They create the ideas for the next time, place, and generation.

In too many cases, these teachers are too humble. They don't stand up for their rights and for their ideals. They're afraid to talk about their new ideas lest some person in the community who hasn't read much more than Little Orphan Annie tell him that he is wrong. Let the new ideas be tried in the market-place.

But if these thinkers are simply to convey the old stagnant truths by a process of simple and shallow indoctrination and if they are not to be the snow-plows of the future, well, then—goodby world. Then education has lost its power and imagination. If as an educator I move into a new area of study and arrive at some new ideas, why shouldn't I talk about them? What right has any person such as a school-board member or a township trustee to tell me that I have no right to talk about these ideas

to my students, ideas arrived at honestly and with no intent of malice?

Once Upon a Time

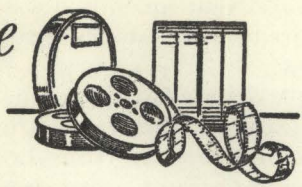
ONCE in the dear, dead days beyond recall when on the earth the mists first began to fall —oh, long before the Victorian Age—there existed the Society for the Destruction of the Saber-toothed Tiger. This society came into existence primarily to remove the saber-toothed tiger from the face of the earth. For many years, the elders of the society brought their children up with the idea that their entire lives must be devoted to the eradication of the saber-toothed tiger. Their happiness and that of their families, the stability of their society, and the freedom of the next generations depended on getting rid of that saber-toothed tiger.

After all of these long-range plans, the society succeeded in its primary objective. The saber-toothed tiger became extinct. But the Society for the Destruction of the Saber-toothed Tiger went on carrying out its major objective. After all, no society can exist unless it's well-schooled in the culture of the past. You certainly don't want society to have a case of amnesia, now do you?

What is the question now placed before society with a glib assurance the most astounding? The question is this: Is man an ape or an angel? My Lord, I am on the side of the angels . . . It is between these two contending interpretations of the nature of man, and their consequences, that society will have to decide. Their rivalry is at the bottom of all human affairs.

BENJAMIN DISRAELI
Address in the Sheldonian Theatre,
Oxford, November 25, 1864

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

The  *Motion Picture*

By ANNE HANSEN

ARTHUR MAYER is a veteran in the motion-picture industry. During his thirty-four years in the business he has been a salesman, a publicist, a distributor, an exhibitor, and an importer. In his new book, *Merely Colossal* (Simon and Schuster. New York. 1953), Mr. Mayer tells us:

I strayed into the motion-picture business through a blunder, achieved my first promotion through a blunder, and have prospered in moderation ever since through a series of immoderate blunders. Although I do not entirely string along with the industry wisecrack that "nothing succeeds like failure," it seems to me to come closer to the facts of life than the school of "success through thrift and toil" on which I was reared—at least closer to the facts of movie life as I have found them.

Mr. Mayer adduces numerous examples to support his contention that success in the movies often "was predicated more on luck than on logic."

Merely Colossal presents a fascinating account of the author's experiences in a fabulous industry. Mr. Mayer—who, incidentally, is not related to Louis B. Mayer—at all times seems to strive for a down-to-earth approach in the telling of his story. He pays warm tribute to the forward-looking pioneers whose courage and vision—yes, and blunders, too—laid the groundwork for a vast enterprise. He neither defends nor condones the unscrupulous business practices and the cut-throat competition of those early years.

Mr. Mayer was in close personal contact with many of the important figures of a hectic era. He says:

Like most pioneers, they built with whatever means came to hand—and they built according to the mores of their day, which are no longer the mores of today, much as the mores of today will not be those of tomorrow.

In association with Joseph Burstyn, Mr. Mayer has brought many imported films to American audi-

ences. He vigorously debunks the notion, held by the so-called American intelligentsia, that all foreign films are superior to domestic productions. He says:

> As a man who has become cross-eyed from looking at innumerable European pictures, I must report that the number of excellent ones is pitifully small. Occasionally, we would have the thrill of coming unexpectedly upon some cinematic masterpiece, but by and large, the pictures we looked at were inferior to American product in story, acting, and proficiency.

Mr. Mayer discusses the problems which, at the present time, bring wakeful nights to motion-picture producers, distributors, and exhibitors. He does not minimize the difficulties that confront them. But neither does he believe that these difficulties are insurmountable. "I have," he says, "been reading lugubrious pieces [about the movies] ever since I entered the business and fully expect to continue to do so for the balance of my days. They don't worry me one bit."

Mr. Mayer's statement that exhibitors "are afraid of art pictures" was fresh in my mind when I went to see *Tales of Hoffmann*, an English film released through United Artists. I had heard and read a good deal about the screen version of Jacques Offenbach's well-known light opera. Friends who had seen the picture in New York City were unstinting in their praise. Consequently, I was unprepared for the audience reaction I saw.

A superb cast—including Moira Shearer, Leonide Massine, and leading artists from London's famed Covent Garden—was assembled to portray *Tales of Hoffmann* in a lavishly mounted technicolor production. Offenbach's tuneful and appealing score was presented by the Royal Philharmonic Orchestra under the direction of Sir Thomas Beecham, Bart., one of the great conductors of our day. Artistry of a high order marked the acting, the singing, and the dancing.

In spite of all this, the audience was bored and restless. There were boos, guffaws, and wisecracks from every side. Two teen-age boys added to the disturbance when they made their way up the aisle in an outrageous—and exceedingly funny—parody of the pirouettes being executed on the screen. As they passed by, one boy loudly observed, "Jeepers, this is a heck of a show!" I regret to say that he actually used a term much stronger than "heck." One sweet young miss—on the way to the lobby for more refreshments – confided to her companion, "For cat's sake, I've had more fun at a funeral!"

Why did this happen? It is not hard to find at least one cogent reason. I can see that unless one is familiar with the libretto of *Tales of Hoffmann* the acting on the stage could seem pointless and confusing. The story of Hoffmann's wanderings is fantastic. It is to be interpreted as an allegory on life. Unfortunately, the film version does not clearly delineate the plot. The continuity is weak. These are serious shortcomings in an otherwise outstanding production.

To paraphrase a line from the Immortal Bard, the music's the thing in *Tonight We Sing* (20th Century-Fox, Mitchell Leisen). The plot—based on Sol Hurok's autobiography *Impresario*—is trite and does not present a factual account of the colorful, real-life story of this shrewd and influential showman. Some of the memorable figures of the past—who appeared under Hurok auspices—are portrayed by outstanding artists of the present. Ezio Pinza is impressive as the incomparable Feodor Chaliapin; Isaac Stern is superb as Eugéne Ysaye, the great Belgian violinist; and Tamara Toumanova brilliantly re-creates the flawless artistry of Anna Pavlova. Roberta Peters is charming and vocally satisfactory as the aspiring young opera singer. Byron Palmer is seen in the role of a Hurok protégé, but the beautiful voice on the soundtrack is that of Jan Peerce. David Wayne is convincing in the role of the impresario, and Anne Bancroft achieves a fine performance as the patient and understanding wife. Magnificent music, magnificently presented, makes this film well worth your while.

Moulin Rouge (Romulus: United Artists, John Huston) brings to the screen the tragic—often sordid—story of Henri de Toulouse-Lautrec, the gifted French painter who died in 1901 at the age of thirty-seven. This unusual film has many distinctive qualities. The bizarre, highly imaginative settings were inspired by the works of Lautrec and have been superbly photographed in glowing technicolor. From start to finish *Moulin Rouge* captures the feverish quality of Lautrec's embittered and depraved life. At no time does the gay carnival spirit of *Moulin Rouge,* with its lively music and its exciting dance sequences, entirely conceal the underlying pathos of a warped and twisted existence. José Ferrer brilliantly portrays the pitifully deformed, dwarf-like Lautrec. He is also seen in the role of Lautrec's proud and aristocratic father. Colette Marchand, Suzanne Flon, Zsa Zsa Gabor, and Katherine Kath are among the principals in a fine supporting cast.

Salome (Columbia, William Dieterle) has nothing to recommend it to the discriminating movie-goer. The acting is undistinguished, the settings are spectacular without being impressive, and the story line has been completely distorted. It seems ironic that Rita Hayworth—only recently the central figure in nauseating news releases—should have chosen to ignore the Biblical account of the infamous daughter of Herodias and to present her instead as a gentle, tender-hearted girl who was tricked into asking Herod for the head of John the Baptist.

Bwana Devil, the first 3D film to be released in our city, was such a flop that the theater management felt compelled to present the second 3D picture on a strict money-back-if-you-are-not-satisfied guarantee. Fortunately, *House of Wax* (Warners, Andre de Toth), filmed in Warner Color by Natural Vision with Warner Phonic Sound, is much better in every way than *Bwana Devil.* (It could not possibly have been worse). At best, however, this remake of a twenty-year-old horror picture is only moderately good. The plot is completely preposterous, and the acting lacks true artistry. Children should not be permitted to see this gruesome shocker.

For the greater part of her life Rachel Donelson Jackson was the victim of cruelly malicious gossip. Rachel honestly believed herself to be free when she married the backwoods lawyer who was to become the seventh President of the United States. Two years later the Jacksons learned that Rachel's first marriage had not been dissolved. Even though they were remarried as quickly as possible, Andrew Jackson's political enemies never ceased to make use of the story. Rachel lived to see her husband elected, but she died before he entered the White House. *The President's Lady* (20th Century-Fox, Henry Levin), based on Irving Stone's excellent biographical novel, does not fully capture the warmth, the color, and the authenticity of Mr. Stone's book.

Off Limits (Paramount) lacks the gayety and sparkle of Bob Hope's earlier films. Mickey Rooney is around to keep things moving.

Graft, murder, and gambling are the chief ingredients in three commonplace whodunits: *The System* (Warners), *The Blue Gardenia* (Warners) and *Remains to Be Seen* (M-G-M).

Here are run-of-the-mill musical extravaganzas: *The Girls of Pleasure Island* (Paramount), *All Ashore* (Columbia), *She's Back on Broadway* (Warners), and *By the Light of the Silvery Moon* (Warners).

Verse

Helen Speculates

They whisper much of me each day I live,
A peck of secret slander, more or less;
Some envy me, some pity, some condemn,
Each speculation nearer than they guess.

Should I speak out they would hear eagerly—
Not one of them believing what I told—
That I am only the same sum of moods
Each woman must become when she grows old.

They will retell their tales when I am dead
Until they weave a maze of false and true,
Surround my simple name with passioned words,
And every one of them concerned with you.

Oh, Paris, Paris, when you gained the grove,
Had you forgotten that we ever met—
Or do even spirits stand aside and point,
Remembering all things you would forget?

RAMONA VERNON

Moonset

There is time, now, for unremembered dreams.
It is too late for lovers; too early for gleams
Of a vulgar sun, disrobing into nakedness
Cinderella earth, stripping her of moondress
And starlit veils which hide her tragic poverty.

You are alone with them, now. You can see
Them in the horizon haze: the broken pieces
Of a cherished, faded plan which memory releases
When undisturbed by what has come to take
Its place. Dream, then. You have time to make

A new design, though patched, with what God
Left in sharp-edged bits, when His tender rod
Of love had smashed the awkward, childish thing.
How He hoped, after harsh, revealing years, to bring
You back with wiser soul and heart and mind, so

That a finer work might come from hands which know
The pieces well, the better tools, the way to go!

ROBERT CHARLES SAUER