

gather information on the soldier returning from overseas. He lived at bomber bases, convalescent hospitals, points of debarkation, and "shot the breeze" with men fresh from combat experiences. The result is a background of unusually thorough knowledge of veterans as individuals, each facing his own problem, as well as an insight into the over-all picture of the factors involved in the adjustment of returnees, both casualties and non-casualties, to civilian status.

"The Boy From Nebraska" is a punch-packed script about Sgt. Ben Kuroki, an American of Japanese ancestry, holder of two Distinguished Flying Crosses. Kuroki returned from combat against the Nazis after completing his tour of missions only to find the enemy at home in the form of race discrimination. Kuroki was offered an assignment at home, but volunteered and actually shipped out again to bomb Tokyo. Lampell's treatment of the theme is a moving indictment of "white supremacy."

"Welcome the Traveller Home" describes the return of two healthy veterans of combat. They find that newspaper publicity has typed them as freaks, men with "killer instinct" born of the "sudden death and violence of the battlefield." But the GIs see through this "bushwah" as so much camouflage to conceal the real problem, "a good job, and five hundred years of peace." The soldiers reject the idea that "all our boys want is to return to the simple things they left behind. A piece of Mom's blueberry pie and a coke at the corner drugstore; a seat in the bleachers and the old jalopy parked in the garage. These are the things we've been fighting for." Here again, Lampell has incisively hit the nail on the head.

"What Do We Do With Cisco Houston" deals with the destructive effects of combat fatigue. There are long months of rehabilitation, and then the reality: or, as Lampell puts it, "take him out of the darkness of fatigue into the bright sunlight of a world of people and a job to do."

Throughout the scripts there is warm sympathy for human dignity, live humor, and an alert understanding that precludes the necessity of inventing phony characters forced to speak as "humorous" illiterates. There is a persistent lyric quality in much of Lampell's work that makes it read as well as it sounds. It is fair to assume that this was in some degree made possible by the author's freedom from a commercial sponsor and standards established in terms of soap flakes, hand lotions, hair oils, laxatives,

tobacco and sundry cure-alls. For plays in this collection, Lampell has already received citations and an award. These distinctions were certainly well merited.

All the author's royalties on *The Long Way Home* will go to the Committee for Air Forces Convalescent Welfare.

MACK ENNIUS.

Liberal Anthropologist

THE DYNAMICS OF CULTURE CHANGE, by Bronislaw Malinowski. Yale University Press. \$2.50.

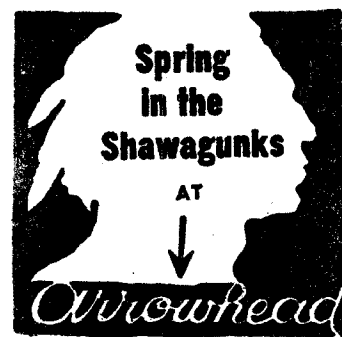
THIS ably edited collection of essays by the late Malinowski presents the essence of his life's work—the anthropological study of Africa. He had little but contempt for those dabblers in anthropology who use it as an escape into the exotic, and rationalize their flight by rejecting purposeful function as destructive of the "pure" character of the science. For Malinowski, "science begins with applications," and he denied any dichotomy between functional and theoretical anthropology.

He went further and accepted a "moral obligation" as a scientist, which for him meant to be "a fair and true interpreter of the Native." He dismissed, somewhat summarily, Herskovits' warnings against ethnocentrism. Still, it must be stated that he came much closer to fulfilling his moral obligation than did, or do, many of his colleagues.

Malinowski stressed the Africans' "love of independence, and their desire for self-expression." He saw that these things were denied them by the imperialists who, by force and deceit, stripped the African of his land and wealth, attempted to limit or crush his political and economic organization and resistance, and transformed him into an outcast and pariah within his own homeland.

He saw and stressed these things because they were the dominant factors determining the phenomenon of culture change in which he was particularly interested. He knew that the difficulties involved in the attempts to give stability to the new culture derived from the meeting of the African and the European (and, to a lesser extent, the Asiatic) were not due to "mulish obstinacy" or "racial deficiencies" of the Africans, but rather to the unjust and exploitive character of the European power.

For an academician teaching in English schools this was a great advance. But Malinowski remained a liberal and a reformist. He fought for moderation, not liberation. He condemned the so-called excesses of imperialism, but not,



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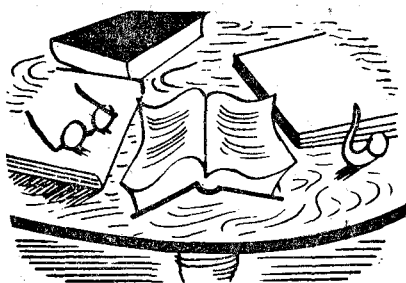
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basically, the system itself. Thus he pleaded for at least a minimum subsistence for the African—assuring and reassuring everyone that he was not indulging in “pro-Native ranting.” He begged the White Master to, “albeit with a heavy heart, give up some of his material advantages.” And he warned that without such reforms and others (like vocational education) catastrophe—i.e., revolution—would follow.

Malinowski consciously attempted to remain, despite his humanitarianism, apolitical; but, as this itself is a political act, he of course failed. He remained a lamenter, and a respectful one at that, for among his last penned lines was a defense of “the British colonial system” as “second to none . . . in its genuine interest in the welfare of the Natives.” Or was this a bit of ill-concealed humor? “Second to none”—the French in Algeria and Syria, the Italians in Libya and Ethiopia, the Americans in Puerto Rico, the Spaniards in Morocco, the Belgians in the Congo, and the Dutch in Java—high praise, indeed!

HERBERT APTHEKER.

How Unions Work

THE TRUTH ABOUT UNIONS, by Leo Huberman. Pamphlet Press. Reynal & Hitchcock. \$1.00.

THERE has long been a need of such a popularly written exposition as this of Leo Huberman's of the basic facts about America's trade unions: how and why they were formed, how collective bargaining takes place, and how and why it is an established legal right; what is the sphere of the local industrial union council, the individual national union, or the national CIO and AFL; where do union members' dues go, and how high are union officials' salaries.

Each of the above and many more details important to an understanding of the average union's functioning is treated by Huberman not as abstraction, but as it appears in the actual process of union organization, bargaining and other activities.

Inasmuch as the body of the book takes up only eighty-three pages in a good, large type, it is a genuine achievement that Huberman avoided giving the impression of straining to hurl every significant fact at the reader, as is often the case in similar feats of compression.

The author's success is no doubt attributable not only to his experience as a progressive writer on economic and labor topics, but to his more recent and intimate contact with trade unionists and their problems as Education and Public

Relations Director of the National Maritime Union-CIO. Too often in the past, books on the trade union movement have been the work either of “students” who confined their study to constitutions, convention proceedings or other documents, and stayed strictly away from the working men and women who breathe life and meaning into them, or of “experts” who gained their knowledge of trade union practice primarily through their own efforts to do a hatchet job on one labor organization or another.

Huberman writes not only from the point of view of the trade unionist, but of the progressive trade unionist, presenting cogently the reasons why and the manner in which the CIO unions—primarily—extend their beneficial influence beyond the limits of their membership to the nation as a whole. One of the best chapters, “Unions Are an Absolute Necessity,” tells effectively how America is beholden to the trade union movement for such rights as free public education, elimination of imprisonment for debt, and for leadership in the fight for social security and an end to discrimination.

The Truth About Unions should prove an invaluable aid to the unions themselves, which in the hurly-burly of daily struggle often fail to educate their members even on such primary matters as union structure, the collective bargaining process and the provisions of the National Labor Relations Act. Its reasoned, yet lively, style should appeal also to non-union members, while at the same time serving as effective antidote to the anti-labor venom spewed forth daily by the press.

The book is not without shortcomings. It seems to me that it speaks a little too matter-of-factly of the years of class struggle between American industry and labor, so that it scarcely makes one realize that the workers have had to—and must still today—battle militantly against the monopolies which would crush them, and with them, democracy.

It seemed to me also that in dealing with such union malpractices as featherbedding, Huberman might properly have emphasized the fundamental reasons under our present economic system that unions are forced to seek out ways to protect the workers' jobs. Instead, he devotes major space and attention to criticism of the practice itself.

A more serious defect in Huberman's book is the lack of any mention of the vanguard role of the Communist Party in the fight for industrial unionization, social security, and other matters related