

Just Looking

MARYA MANNES

HAVE several games I play with myself about this year's crop of musicals. First I try to remember their stories, or "books," as they are euphemistically called. Camelot, of course, is easy, although the fateful affair between Guinevere and Lancelot is hardly the way I imagined it and I could not make even elfin sense out of the Morgan le Fay bit. The Unsinkable Molly Brown is about an Irish girl who was rebuffed by Denver society and hit 'em back, but that's about all. Wildcat was another excursion into our rugged earlier days, but I don't remember • what went on. Do Re Mi is about a jukebox racket that doesn't work, but don't ask me why. In short, just as musicals were beginning to tell things coherently to music, they are now-with the faulty exception of Camelot—content to convey almost

My next game is imagining these new musicals without their stars. Camelot without Richard Burton would lose what heart and distinction it has, for the only moving moments—the glimmers of kinghood and chivalry and compassion—are in his Arthur. Without Burton the show would be merely the opulent, handsome, wavering charade that it mostly is.

Molly Brown is unthinkable without Tammy Grimes, who is a boundless delight on the stage not because of what she has to do and sing but because of what she is—a small, hoarse, winsome, fiery child-woman who holds the show in her combative fist.

I shudder to imagine Wildcat without Lucille Ball. As anyone who has seen "Lucy" on television knows, this is a wonderful dame, one of the few women alive who can play the dumb comic and remain desirable. She does her mightiest to make her oil-crazy tomboy look like a good idea, but the book fights her every inch of the way.

As for Do Re Mi, minus Phil Silvers and Nancy Walker it would be the

loud, derivative junk it clearly is, unretrieved even by the brilliant pacing and inventive visual devices that give the illusion of vitality. But in several passages, notably the hilarious "Adventure," these two give the show the humor and humanity that the script lacks.

Now let's try the music. Camelot wins hands down on this, to no surprise: Lerner and Loewe are masters of their lyric art; and if the score is reminiscent in several places of My Fair Lady, it is merely a confirmation of its essential charm and distinction. The only songs of this year's musicals that I can remember are, in fact, "What Do the Simple Folk Do?," "Camelot," and "I Wonder What the King Is Doing Tonight." In Richard Burton's light but intensely masculine voice, in his clipped diction, the songs are a solid joy.

As a great admirer of Meredith Willson's melodic line in *The Music Man*, I recognized his idiom in the score of *Molly Brown*, but the only song that stays with me is "Belly Up to the Bar, Boys," a fine rousing chantey in a sea of mild carolings.

The same goes for Wildcat's "What Takes My Fancy," in which Lucy and a marvelously scruffy little man with wicked eyes, Don Tomkins, stop the show.

Paradoxically, for it prides itself on hard-bitten and highly professional nonsense, Do Re Mi has the only love songs of the season that might make a boy and girl move closer together: "I Know About Love" and "Make Someone Happy." In "Cry Like the Wind," too, composer Jule Styne soars lyrically beyond the tinny clatter of the rest of the score. After Gypsy and Do Re Mi, I would like to hear Mr. Styne in a frankly emotional show where meaning took precedence over noise.

My last game has to do merely with visual memory. And it may serve as one more indication of the intrinsic poverty of the current musical theater that I remember scenic effects more than any other. The goldthrone scene in *Camelot*, the mounted knights, the glorious ladies—these are stamped on my retina. So is the splendid exuberance of the Browns' Denver mansion in *Molly Brown*, the highly ingenious derrick-building and oil-gushing scene in *Wildcat*, and the brilliant jukebox-illuminated symbols in *Do Re Mi*.

In their respective shows, designers Oliver Smith (Molly Brown and Camelot), Boris Aronson (Do Re Mi), and Peter Larkin (Wildcat) deserve star billing.

BUT WHAT does this all add up to? That we have a genius for mounting and staging musicals, for finding stars, and for making smash hits out of material so skimpy that it could never exist on its own merits. It means that we will squander any amount of talent and money on safe ideas and old times, on new gimmicks and stale situations. It means that for the moment at least, we are content to slip back into the old days of musical theater before Richard Rodgers and Oscar Hammerstein and Lorenz Hart and Cole Porter and Jerome Kern and George Gershwin and Alan Lerner and Frederick Loewe felt bound to give their audiences more than disjointed frivolity and no less than an exciting union of music, story, dance, and meaning that would send them, released, elated, and happy, into the night.

Why, after Guys and Dolls, The King and I, Oklahoma!, My Fair Lady, and West Side Story, must producers dredge up and reconcoct horseless Westerns or gangster-gag Easterns? Why, when they do borrow from a first-class storyteller like T. H. White (The Once and Future King) and a great legend like the Round Table, must they emasculate and confuse their tale with meaningless tangents and opposing moods? Is it because they know that those ubiquitous benefit parties will sign up a year in advance for costumes, names, and noise?

The fact that all the New York critics but one hailed *Do Re Mi* with delight is a reflection less on their judgment than on the level of the preceding musical fare. For me, I'll take *Camelot*: it aimed high, and for a wide miss it's still full sightly and sometimes more.

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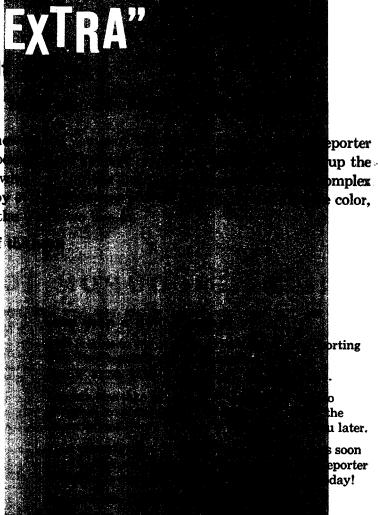
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The Man They Sing To

NAT HENTOFF

LAN LOMAX, a man of overpower-A ing energy and geyserlike enthusiasms, has been collecting folk music for twenty-eight of his fortysix years. His father, John Avery Lomax, was one of the first popularizers of American folk song, beginning with the publication in 1910 of his Cowboy Songs and Other Frontier Ballads. In 1933, father and son became the first collectors to undertake an extensive recording project among Southern Negroes in prisons and work camps. The Lomaxes went on to administer and provide an enormous amount of material for the Archive of American Folk Song of the Library of Congress. They also collaborated in several large anthologies of folk songs that exasperated scholars in the field because the Lomaxes, primarily concerned with printing the most singable version of a song, often made up a composite text based on variants collected from different sources. The Lomaxes, however, were trying to communicate their fervor for folk music to the general reader, not the specialist, and they succeeded in that more than any other collectors.

Through most of the 1950's Alan Lomax was in Europe, amassing huge amounts of material in Spain, Italy, and the British Isles. In England, through a series of brilliantly edited and dramatically paced broadcasts for the BBC, he stimulated a reawakening of interest in British folk music among collectors as well as lay listeners, who thought all the folk music on the island had long since been tidily collected and categorized. While in Europe, Lomax was also general editor of a remarkable Columbia Records series, A World Library of Folk and Primitive Music, seventeen volumes of which have been released.

In the summer of 1959, back in America, Lomax decided to return to the South on a collecting trip for the first time in fifteen years. He took a stereo recording machine, thereby becoming the first collector to record a large project in the field

in stereo. In the early 1930's, Lomax and his father had been the first to surprise rural musicmakers with an electric recording machine, and shortly after the war, Alan Lomax was the first to roam the South with a tape recorder.

Atlantic Records has now issued seven records of the 1959 journey, which included Virginia, the Middle South, the Ozarks, and the Georgia Sea Islands. The set is available boxed (Southern Folk Heritage Se-Atlantic monaural (HS1), \$29.95; stereo SD-HS1, \$34.95); but the records can also be purchased individually (\$4.95 monaural, \$5.95 stereo). It is true, as Lomax maintains, that stereo "gives you the music with the bark on," in that it brings into much more vivid and detailed relief the subtleties of tone color and other vocal mannerisms peculiar to the various traditional styles. The monaural versions, however, are thoroughly acceptable, and the lack of stereo equipment should not be an obstacle to the enjoyment of Lomax's lively discoveries.

Lomax found—as Dr. Harry Oster of Louisiana State University has been demonstrating for several years in his Folk-Lyric Records-that although several traditions are dying, a sizable amount of raw, unself-conscious folk music still exists in the South. "Folk music," Lomax reports, "was flourishing wherever there was an institution to support it . . . wherever, that is, a local folk festival, religious group, dance style or broadcasting station gave it an outlet. . . . The South was still a rich area, rich in antiquities and still producing new sounds."

The seven records are among Lomax's most important work, particularly in the clues he provides concerning pre-jazz elements in early Negro church music and dance tunes. All the music, however, comes through with vibrant spontaneity. Lomax's major skill is his capacity to get the musicians to perform for him rather than for the tape recorder. He is so visibly impressed and curious about the music that he re-

news the singer's pride in his heritage and stimulates him to give all of himself to the performance.

THE FIRST RECORD, Sounds of the South, is a broad survey of what Lomax found and is probably the first a nonspecialist ought to sample. It includes Ozark dance music of a genre that was popular on the old Southwestern frontier, a sizzling Blue Grass band from Virginia, a swelling hymn by a group of Sacred Harp singers, Blue Ridge ballads, and some particularly absorbing Negro material. In northern Mississippi, Lomax came upon survivals of some unusually early Afro-American music. One man plays the quills (the Panpipe), on which he can sound only four notes, filling in the rest with whoops. There is also a Negro fifeand-drum band in a tradition that goes back to the Revolutionary War. Sounds of the South also contains a fiercely exultant baptizing scene, spirituals that antedate the urbanized gospel music now pervasively popular in Negro churches, a prison work song, a descendant of the field hollers of slavery time, and the sweet but powerfully poignant unaccompanied singing of Vera Hall, an Alabama woman whom John Lomax first recorded for the Library of Congress in the 1930's.

Lomax adds in a wry footnote that some of this Southern folk music remains flexibly functional. A Blue Ridge Mountain trio of banjo, fiddle, and guitar (including a brisk octogenarian) "is employed by a local auction company to cheer up the proceedings when a family farm is being sold off, for it is their sound that means gaiety to the older generation."

Blue Ridge Mountain Music, the second record, reinforces Lomax's contention that these breezily confident string bands "can now match in virtuosity the stringed orchestras of Spain and Russia." Each of these records, incidentally, comes with detailed notes by Lomax on the individual performances as well as histories of the various vocal and instrumental traditions. Roots of the Blues, the third in the series, includes more of the volatile fife-anddrum band, in which one man thumps an old bass drum with "an accompanying African rhythm as