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they found the camp deserted. Brahe had not waited for them; in fact, he had left the morning of their arrival. A note told them that he and his party were in good health and had "six camels and twelve horses in good working condition." There was no hope that the exhausted men could overtake those who had abandoned them.

Burke buried a nobly understated note in a bottle: "Greatly disappointed at finding the party here gone. . . . The camels cannot travel and we cannot walk, or we should follow the other party. We shall move very slowly down the creek." He thought he might reach some settlement in the direction of Adelaide. Perhaps he thought nothing of the kind. Perhaps he simply refused to lie down under the trees and die. But they could not even follow the creek, which was not to be distinguished from countless branches that led nowhere. The men wandered about. Burke died. The faithful Wills died after writing a letter to his father in impeccable English and with impeccable punctuation. The third companion, John King, serving his superiors to the end—there was caste even in the desert—survived, assisted by natives. A rescue party found him.

Melbourne conducted a lengthy investigation in an attempt to fix responsibility for the abandoning of the Cooper's Creek depot, failed to do that since everyone was to blame one way or another, then erected a monument.

Estrangement Is Bad For You

JOHN WILLIAM WARD

SELF-RENEWAL: THE INDIVIDUAL AND THE INNOVATIVE SOCIETY, by John W. Gardner. Harper & Row. \$3.50.

Anyone who reads John W. Gardner will know at once that he must be kind, intelligent, thoughtful, and good man. He is also a hopeful man. He knows we live in "a day of inner estrangement and outer conformity, but believes we can renew ourselves and rededicate our lives to the central moral conception of our society."

ciety, "the idea of the dignity and worth of the individual."

Mr. Gardner is right, of course. And yet how is it possible for a man to be so humanely and sensibly right on page after page and yet leave one totally apathetic? It's partly the style: "The tides of change that move society on to new solutions or catastrophes run deeper than the swirling events of the day"; "One of the most difficult problems we face is to make it possible for young people to participate in the great tasks of their time"; "This will strike some as a burdensome responsibility, but it will summon others to greatness." Partly the tendency of sweeping problems under the rug: "We cannot explore here the full implications of. . . ." Partly the assured tone: ". . . we are talking about processes of great complexity—but not so complex as to defy understanding." Partly the sheer reasonableness of the argument: like the rational ass of Buridan, one is always equidistant from equal piles of hay, unable to decide which way to go while perishing with hunger.

Mr. Gardner sees all the problems we all know about, and he wants what any right-thinking man wants. He wants a society where people are open to change yet respectful of tradition; optimistic yet not naïve; materially well off yet devoted to spiritual values; autonomous individuals yet committed to the larger social enterprise.

Who could ask for anything more? A lot of people, including those for whom Mr. Gardner wrote this book. At one point, discussing the "catastrophic mistake" of mindless conformity, he hopes that the individual "may be wise enough to relate himself—as a free and morally responsible individual—to the larger social enterprise and to values that transcend the self. This will be difficult, of course, if the larger social enterprise is so fragmented or decayed that he cannot in fact relate himself to it." One word gives the whole book away. "Difficult"? It will be impossible. Mr. Gardner, with all his virtues on him, can never allow the possibility of that impossible. God knows, we desperately need men who care, but they will have to sting us with their rage before many of us start to care with them.

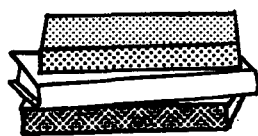
A piece of the action from Newsweek:

"Mop Tops"

"Beatlemania has been pegged, by the sociologically inclined, as a protest against the adult world, but the grown-ups have it backward: the Beatles' appeal is positive, not negative. They give kids a chance to let off steam and adults a chance to let off disapproval. They have even evolved a peculiar sort of sexless appeal: cute and safe. The most they ask is 'I Want to Hold Your Hand.' Their mop tops, if not actually blurring the dividing line of sex, certainly soften it for many of their fans in their early teens, or younger. 'The Beatles are just so funny and nice and, well, cool,' said one New York 13-year-old."

From a recent Newsweek Music column.
A glimpse of how we read these days.
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And All That

HERBERT ROBINSON

THE GREAT TREASURY RAID, by Philip M. Stern. Random House. \$5.95.

If you have any income at all, you are probably benefiting from some preference, exemption, exclusion, or loophole in our tax laws. We all have special interests. And Philip M. Stern's excellent study of the unequal impact and the irrational assumptions of our Federal tax laws cites chapter and verse. One fortunate multimillionaire had income of over \$26 million in 1960 but paid no Federal income tax at all for that year (he reported a loss of almost a million dollars); an oil firm that had profits of \$65 million during a six-year period not only paid no tax but received a \$425,000 refund; a wise widow invested a \$56-million inheritance in tax-exempt bonds, thereby receiving more than \$1.5 million of tax-free income annually. Others, including most notably the movie mogul Louis B. Mayer, have had specially tailored private tax-relief laws enacted through the aid of complaisant congressmen.

Mr. Stern's major contribution is his emphatic demonstration that our unfair tax system has developed and is maintained because we all have special, partisan, or vested interests, whether our tax savings are huge or paltry. Those with large incomes, earned or unearned, get the major benefits, but even those of us who condemn most vehemently the special tax provisions for oil interests and the like tend to lick our chops with glee when we receive a tax sop. I am surely not the only parent who would relish inclusion in the 1964 tax law of partial deductibility of college expenses for children.

THERE ARE special tax benefits afforded to what Mr. Stern calls "The Favored Many" who comprise such enormous groups as Social Security recipients, veterans, relief beneficiaries, unemployed workers, homeowners, factory workers with

various fringe benefits, contributors to charity—in short, just about the entire income-receiving population. Itemized deductions alone total \$11.5 billion annually and if eliminated would make possible a twenty per cent reduction in tax rates without any loss of revenue to the Federal Treasury, while elimination of all special tax preferences could reduce tax rates by about fifty per cent. We might then enjoy a genuinely progressive tax system instead of the present mess, which theoretically accepts the concept and proceeds to undermine it.

Mr. Stern demonstrates that the vaunted benefits to the country from one or another type of tax concession—supposedly encouraging charitable giving, stimulating industry, or encouraging homeownership—are ancient shibboleths that often do not materialize in real life. And though a huge complex of special credits for income derived from property ownership is worked into our unduly complicated tax laws, no recognition is given to the human factor through similar credit for earned income. In a pungent chapter dealing with charitable contributions, the author shows how readily the well-to-do can make money by giving it away—by using inflated values, avoiding capital-gains taxes, temporary gifts to charity, and so on. The most striking example is that of the citizen who avoided paying any tax whatsoever on almost \$20 million of income in one year by giving securities that originally cost him \$460,000 to his own privately controlled foundation. By so doing he completely avoided all capital gains taxes, secured a charitable contribution deduction, and saved \$6 million in taxes.

Once enacted, even the most improbable form of preferential treatment becomes a way of life, a sacred right whose repeal is prohibited by the American ethos, duly supported by efficient lobbyists. The built-in barriers to change established over the years are illustrated by the rough going suffered by the administration's tax bill during the past year. Tax reform has yielded to tax cutting, but the chaotic and cumbersome tax system itself has not been changed—and is not apt to be in the near future.