

just what that involves and not see it through rose-colored spectacles. Otherwise there will happen what happened before the Second World War: we acquiesce in the advance of a hostile system because we insist it is not so bad. Then when it is on top of us, we conclude that it is very bad indeed and decide to resist. But by that time the policy of aggression has attained a momentum too great to stop. The aggressor might have been deterred if he had realized earlier that he would be certain to meet the resistance he did finally meet.

This would follow the lines of policy which produced World War II; and it would be certain to bring the world once more into military conflict. The failure of peace would come less from a refusal to face the realities of international politics, or even the dangers of communism, than from a reluctance to admit that our chief desire is not world peace, but national security and economic prosperity. Here is a fact of "disturbing significance," for it may mean that the fissures of nationalism, dividing the Western nations, constitute a standing invitation to Moscow to continue her plans for domination beyond her borders.

Russia could be induced, so Mr. Angell believes, more quickly to adopt an attitude of reasonable negotiation if she knew that the Western point of view was not broken into fragments by international rivalries and intra-national dissension. The divisions exist; it would be folly to ignore them. But they can be overcome by an increasing cooperation on the part of the Western nations.

A greater unity of the non-Russian world is not the alternative of an effective UN and the inclusion of Russia therein. It is the indispensable condition of UN success and the inclusion of Russia.

It may in time lead to a world authority that can give us the peace which only a sense of security in our own way of life can bring.

"The Steep Places" was obviously written primarily for English readers; and in some portions it falls too easily into the British idiom. Some readers will find an unnecessary defense of the policies of British imperial administrators; others may challenge the author's interpretation of Britain's role in world affairs. But no one will find naïveté or impractical suggestions in these pages. Grave though the crisis be, it is inspiring to follow an analytical appraisal of the difficulties and opportunities we now face.

John Allen Krout, professor of history at Columbia University, is the author of "An Outline History of the United States" and other books.

Ancient Culture—Modern Problem

INTRODUCTION TO IRAN. By Elgin Groseclose. New York: Oxford University Press. 1947. 257 pp. \$3.50.

Reviewed by T. CUYLER YOUNG

IN THIS little book Elgin Groseclose, who has thus far been known for technical treatises on monetary problems and charming novels in Near Eastern settings, enters a new field of literary endeavor and tries to interpret for the general reader a people that boasts an ancient culture and poses a modern problem. Unfortunately it would appear that the author in this adventure has not been so successful, except where he can speak authoritatively about Iranian economics and finance and can deal with subjects which naturally lend themselves to romanticizing. Although there are some excellent sections where sympathetic insight and literary craftsmanship combine to stir a glowing appreciation of many aspects of the arts and graces of Persian life and culture, and equally competent appraisals of economic situations and problems faced by the Iranian people, this introduction falls short of becoming standard or indispensable; there are too many inaccuracies and inadequacies for such attainment.

It is well that the book is concerned primarily with recent and contemporary Iranian history and affairs, since the author reveals his limitations in the treatment of the ancient material. It is annoying to hear about the Persian "race" and to observe the loose and unscientific way in which this term is used; in the same category is the glamorous treatment of the Aryans, too reminiscent of Hitlerian racial romanticism. To be told that the "horse and the wheel first appear in history as major instruments of warfare" at the Medo-Babylonian siege of Nineveh (wrongly dated in 606 B.C.) pains the ancient historian. Why should Ahura Mazda (Wise Lord), the God of Zoroaster, be interpreted as "The Lord of Great Knowledge" on one page while on that following the name is explained as "The Lord of Righteousness"?

Although there are occasional factual inaccuracies in the chapters dealing with very recent history in Iran, these are minor and need not prevent appreciation of valuable information about and keen interpretation of the contemporary scene in Iran. Yet the major shortcoming of the work arises from the author's absorption in this very "scene" — that which meets the eye, but without deeper appreciation of what lies behind and beyond the scene, which will almost invariably

escape the visitor who does not command the vernacular of the people, however friendly his approach or extended his visit.

The author describes in considerable detail the social, economic, and political aspects of contemporary Iran and the attendant problems; more than once he struggles to set forth the moral and spiritual achievements, failures, and problems of the Persian people. But one comes to the end unsatisfied: there seems lacking any truly vicarious entering into Iranian life and thought with consequent understanding of the essential Persian problem — the intellectual and spiritual appraisal of Western culture and the proper and possible Iranian reaction and adjustment to it, with full appreciation of the realities of the modern world, and adequate loyalty to the essentials of inherited indigenous culture. But perhaps this is too much to expect of an "introduction."

These strictures and limitations aside, it remains true that in this very readable book we have some unique and valuable contributions to an understanding of the modern exponents of an ancient and glorious history, who are bound to play an increasing part in the history which is now in the making.

Lo, the Indian!

MEN OUT OF ASIA. By Harold Sterling Gladwin. New York: Whitteley House. 1947. 390 pp. \$4.

Reviewed by HARRY L. SHAPIRO

EVER since the commentators discovered Columbus's mistake and finally recognized that the American Indians were not the inhabitants of India, Cathay, or Zipangu, they have been busy trying to explain how whatever civilization they (the Indians) could boast of must have been acquired from Old World sources. One of the first suggestions along this line (refurbished repeatedly in the course of over four centuries) also solved the mystery of the Ten Lost Tribes of Israel. They had migrated to America! The Mormons later found this a useful idea, too. Unfortunately, the Ten Lost Tribes have had other claimants as well, among them a solid little group of Britons. Another explanation involved Atlantis, long since disappeared below the waves of the Atlantic but formerly a way station for the culture bearers from Europe, who eventually reached the shores of America and established the civiliza-

tions that impressed both Pizarro and Cortez.

What lay behind this kind of thinking was the inability of Europeans to imagine that a fragment of mankind isolated from the benefit of Old World inspiration could possibly achieve anything worthy of the name of civilization. Only by dint of the accumulation of archeological data and much patient effort was it finally possible in the last few decades to roll back these fancies and permit the achievements of the aboriginal inhabitants of America to stand forth in their own light, unobscured by the cultural veils of Europe, Asia, or Africa.

If, however, American archeologists had blandly assumed that they at last were on the right track, they had reckoned without Harold Sterling Gladwin. In "Men Out of Asia," a Whittlesey House prize book, Mr. Gladwin has taken up the problem of who the American Indians are anyway and how they came by the culture they possessed. Although he admits to a few qualms now and then, these do not appear to have inhibited him in the slightest degree. Mr. Gladwin's thesis boils down to this. There were six migrations that populated the New World. (There may also have been one or two others. Mr. Gladwin is a bit reluctant here, straining a little at a Negrito gnat.) The first (or second, if the Negrito can be swallowed) were the Australoids, brothers or first cousins at least, to the Australian aborigines. They arrived between 25,000 and 15,000 B. C. The Negroids followed them in the span from 15,000 to 2500 B. C. Then came in rapid succession the Algonkins, 2500 to 500 B. C.; the Eskimo, 500 B. C.; the Mongoloids, 300 B. C. All these immigrants, lacking the naviga-

tional skill of a highly developed maritime people, entered America via Bering Strait, making their way on foot from north to south. These were the ingredients of the population of the New World until the sixth migration, coming across the open Pacific, brought to this unleavened lump of Indian dough a yeast compounded from the scrapings of the Eastern Mediterranean, Armenia, the Near East, India, Southeast Asia, Polynesia, and Melanesia—a veritable delegation from the United Nations. They arrived—this polyglot crew of culture heroes—between 300 B. C. and 500 A. D., and immediately the adventurous sculptors, architects, potters, weavers, jewelers, astronomers, mathematicians, and scribes burst forth with a vigor replenished by the long desuetude of their skills, forced upon them by their Ulyssean navigations, and before you could say "Harold Sterling Gladwin" or even "Mu," there arose the templed cities of the Maya, the civilizations of the Andes, and other evidences of an unprecedented activity.

The reason for this complicated *dramatis personae* is the conviction of Mr. Gladwin that nothing—well practically nothing—can be invented twice independently. If you have such a belief, then of course all the elements of the New World civilizations that have counterparts in the Old must have been brought here. But since the evidence that man has lived in America for at least 25,000 years seems impressive and the origins of Old World civilizations are far younger than this, a series of migrations must be envisaged, each bearing its appropriate gifts from the Old World to the New.

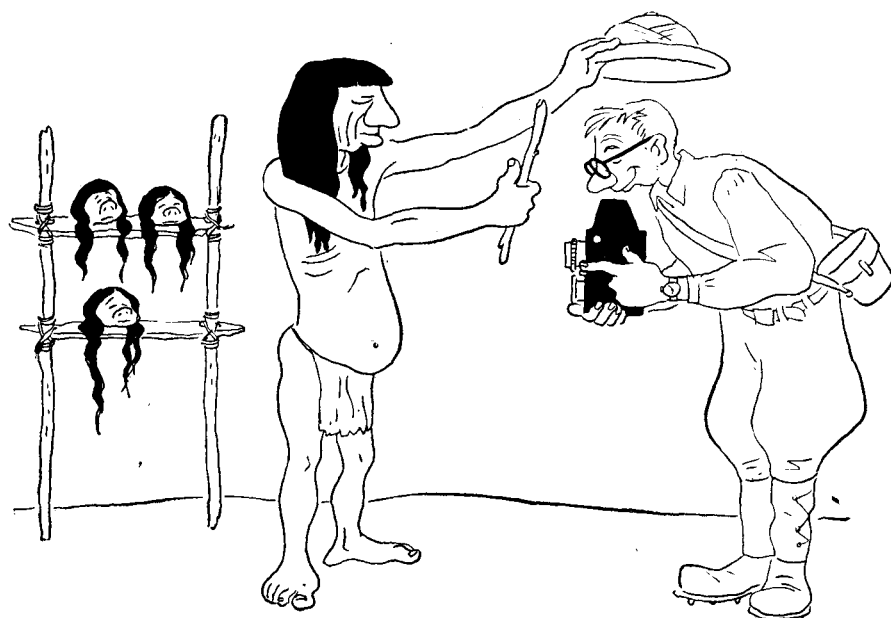
It would, I am afraid, take more space than I have available to discuss



in detail this reconstruction of the American past, but there are several points that may be mentioned. The evidence for Mr. Gladwin's racial identifications is adequate to convince only those with the will to believe anything reiterated frequently enough. The fact that populations of Australoids and Negroids have simply been rubbed out by miscegenation, leaving no trace whatever among historic Indians, is genetically incredible. Moreover, the recent Tepexpan man found in Mexico dating back to 10-15,000 B. C., to mention only one example, is neither Australoid nor Negroid, although Mr. Gladwin has allowed only these two racial migrations to enter America by this date.

Mr. Gladwin makes considerable out of the failure of the archeologists to discover locally the beginnings of the civilizations of America, and various jibes are directed at his academic whipping boy, Dr. Phuddy Duddy, who is now seeking to find these initial stages in Peru. Well, Dr. Duddy seems to have the last word, which, unfortunately, Mr. Gladwin could not have heard before his work was published. The Duddies have found in the Viru Valley of Peru plenty of evidence that the beginnings of civilization existed there about 2,000 years before the heterogeneous crew of "Nearchus" could have brought them here, according to Mr. Gladwin.

I am sure Mr. Gladwin derived a maximum of pleasure in writing this book; certainly he must have found a release for any psychological frustration, forced upon him by his archeological colleagues, in the creation of Dr. Phuddy Duddy, who has the low-comedy status of a Hollywood stooge. This reveals a remarkable lack of appreciation on the part of the author, who has, in fact, borrowed most of his telling ideas from Dr. Duddy and his disciples. The Duddies are expected to resent this book. If they don't, their



- Drawings from the book.

heads should be examined. As if the loss of time in endlessly refuting Atlantis, Mu, and other immortal myths were not enough, a new series has been added to plague them.

I liked the pictures.

Black Legend

THE RISE OF THE SPANISH AMERICAN EMPIRE. By Salvador de Madariaga. New York: The Macmillan Co. 1947. 408 pp. \$5.

Reviewed by HERSCHEL BRICKELL

FOR YEARS, North American authorities on Spanish American history have been busily hacking away at the Black Legend. There should be little or nothing left of the whacking lies about the inhuman cruelty of the Spaniard to the Indian and the Negro. But lies of this variety, especially when backed by religious hatred, die hard, and besides don't Spaniards like bullfights?

Of course, gringo tourists now buy up all the choice seats for the Sunday afternoon ritual ballet in Mexico City, whose roots go at least as far back as Mithras worship in Persia, which ought to prove something but which probably doesn't, people being what they are, very loath indeed to surrender a prejudice they love—because it makes them feel superior.

Dr. Madariaga thinks it is high time all intelligent men realized what Spain accomplished in the 300 years her empire in the New World endured. To this end, quoting heavily from contemporary observers, and doing his best to preserve a judicial tone of voice, he reviews in his best English prose, which is very good indeed, the truly miraculous achievements of his fellow countrymen in transplanting European civilization to these shores. Everybody knows that the conquistadores were supermen, whose exploits have never been equaled before or since, but not everybody realizes that their followers "studded the continent with beautiful cities, making of Chile, Peru, New Granada, and, above all, Mexico, nations as precious to the artist as the European ones born of Rome and steeped in her civilization."

It is his stout contention that Catholicism colored the Spanish attitude toward the aborigines, freeing it from race prejudice because it saw all men as children of one Father. And while Brazil offers the outstanding example in world history of a deliberate attempt to solve the race problem by interbreeding, it is also true that wherever the Spaniard has settled, he has shown himself remarkably broadminded in matters of race. In

the Spanish colonies, the *mestizos* began almost at once to play an important part, and to make invaluable contributions to the cultural as well as the political life of our sister nations.

As for the Inquisition, which never fails to get into any discussion of Spanish history, Dr. Madariaga shows that, statistically at least, this agency for saving men's souls by combatting their heresies, was infinitely less dangerous to life and liberty than the witchcraft craze that swept Europe and left its brutal mark forever on Salem, Massachusetts. He does not, however, as he might very well have done, line up his Inquisition figures against our own record for lynchings in the twentieth century.

Why did Spain, having erected its empire in no time at all, and having built universities, libraries, and churches in profusion, as well as successfully exploiting mines and other natural resources, lose it all so quickly when it began to slip away? Dr. Madariaga explains the disaster by saying that Spain, and in this case he is plainly thinking of Castille and Andalusia, has never had much taste for industry. Hence, raw materials, including gold and silver, were channeled in vast quantities through the mother country, but they kept on going until they landed in the pockets of working and trading nations.

The wealth of the Indies did the common man in Spain very little good unless he could get closer to it than his native land, and even the monarchs were usually hard put to it for money. That Charles V, world-emperor, should have spent most of his reign chronically broke and at the mercy of Central European bankers is one of the ironies of history.

It is also a fact, not discussed by Dr. Madariaga, who is a Centrist in the national politics of Spain, that the part of his country which has always been industrious, and which did no mean job of empire building itself in the Middle Ages, was excluded from commerce with the New World. Enterprising Catalonians and equally enterprising Basques played a large part in the rise of the empire, both as seamen and settlers, but it was Castille that deserved both the credit and the blame, Castille that set the tone of the empire and made Lima and Mexico City little Madrids.

Dr. Madariaga explains that the present book is the result of his research into the life of that purely Latin genius, Simon Bolivar, the liberator whose biography he proposes to do, adding it to his studies of Columbus and Cortes. He expects to follow it with a companion volume, "The Fall of the Spanish-American Empire." He has never written a dull book, this Spanish internationalist with the unfailingly interesting mind, and this one is no exception. It is written with both restraint and vigor, and it ought to help remove its subject from the controversial class, where it has much too long remained.

One of the old Spanish proverbs has it that if one is heard speaking ill of Spain he is certain to prove a Spaniard. Dr. Madariaga speaks, on the other hand, both intelligently and well of his country, and raises the hope that at least a few more people will revise their opinions.

Herschel Brickell, literary columnist and authority on Latin America, compiled "What the South Americans Think of Us" and edited "Prize Stories of 1947: The O. Henry Awards."

Your Literary I.Q.

By Howard Collins

CAN YOU FINISH THESE TITLES?

Helen Nitzsche, of Maquoketa, Ia., asks you to complete the book titles listed below and then name the authors. Allowing four points for each complete answer, a score of sixty is par, seventy-two is very good, and eighty-four or better is excellent. Answers are on page 38.

1. Then and
2. Fathers and
3. Friends and
4. Crime and
5. Cakes and
6. Prue and
7. Pride and
8. War and
9. Gargantua and
10. Paul and
11. Sons and
12. Sense and
13. All This, and
14. The Red and
15. The Cloister and
16. Sacred and
17. Mrs. Candy and
18. Beyond Good and
19. Anna and
20. The Decline and
21. Far Away and
22. Addams and
23. The Egg and
24. Acres and
25. How to Win Friends and