

there is at least advice on how to pick the place that will best suit your personality and pocket.

**HOW TO KNOW AND ENJOY NEW YORK**, by Carl Maas. *New American Library*. 35¢. By June New York will be jammed with the annual summer pilgrimage of displaced Americans to their largest city. If most of them don't have a copy of this thin volume, the Bureau of Missing Persons will be working overtime. In 143 small pages Mr. Maas crams all you need to know about New York—from Sammy's Bowery Follies to the "21." The intelligence includes what to eat and where to eat it, where to find a celebrity or a jam session, how to get tickets for a radio broadcast, and where to find announcements about experimental theatres. It also tells, what New Yorkers themselves might like to know—how to determine the location of a building from an avenue address. Mr. Maas, in short, has provided the key to the city, and in turn he deserves it.

**THE VALLEY ROAD**, by Fay Ingalls. *World*. \$4. The valley road leads to the Homestead, the famed old Southern resort hotel in Virginia Hot Springs. As president of the Homestead Company and an author-columnist, Mr. Ingalls writes the history of the American spa which has relieved the aches and pains of Presidents from Thomas Jefferson to Franklin Roosevelt.

M. E. Ingalls, Fay's father, came into ownership of the Homestead in the 1800's and Fay grew up there. He remembers the time the Chinese minister in mandarin robes, high on champagne, ended a party by singing "There'll Be a Hot Time in the Old Town Tonight" in squeaky Chinese. He recalls how Ambassador Hiroshi Saito, of Japan, used to start golf on the eighth green to avoid paying the green fees. A larger Jap invasion visited the Homestead in World War II, when the enemy diplomats were interned in splendor at the resort. Finally after Ingalls pulled a few Congressional strings they were removed, and the Homestead wired its guests, "The Japs are gone and spring is here."



# The Film Forum

**THE AMERICAN WAY** *The Saturday Review's Weekly Guide to Selected 16mm. Sound Films.*

**PRODUCTIVITY—KEY TO PLENTY**  
Sponsored by the Twentieth Century Fund. Produced jointly by Encyclopedia Britannica Films and the Fund. Available from EB Films, Wilmette, Ill., or nearest local outlet. (20 mins.)

Let us say right away that as a piece of film making this is by far the best production to date of EBF. Gone are the static camera set-ups, the uninspired animation, the wooden commentaries, and faintly tinkling music which for so long have been features of EB classroom films. Someone seems to have gone through the production department with a new broom. The result is a film that moves, that holds the attention, and eloquently speaks its piece.

But what has it to say? Simply that America excels the world in industrial productivity—that the man-hour of work which produced 27¢ worth of goods in 1850 produces \$1.40 worth of goods today, when the different value of money has been allowed for. Moreover, while an English worker is earning five loaves of bread, our worker earns over seven; while a Frenchman earns one pair of shoes, an American earns almost four pairs. How has this been accomplished? By the increasing use of machinery.

This simple and obvious truth, made familiar already by a thousand reiterations until it is now our most popular myth, is practically all that the film has to say. True, it says it again and again in many different ways, sometimes factually, sometimes lyrically, sometimes statistically; but it does not advance by one iota our real understanding of the superiority of American productivity. Did it first come about because the Industrial Revolution started later in America than in Europe, enabling American manufacturers to avoid much costly experiment (e.g. the first locomotives were imported ready built from England in the 1840's, just as the first jet engines were imported from England in the 1940's)? Was it because there was a greater opportunity to start new companies in a land where corporate development was less rigid? Or because finance capital was easier to come by? Or because labor was cheaper and more adaptable, having cast itself loose from its old ties in the process of immigration? Or because, since the Civil War, wars have made America more prosperous, but have impoverished her competitors?

All these and many other reasons could be advanced, but not one is mentioned in this film. The machine is accepted as a benevolent miracle, and a miracle which is peculiarly American. If this were all, the film would simply be insignificant. But

in fact it has many elements of danger. It steadily builds up the idea that material prosperity is the only important thing in life. Starting with a panorama of the ice-box civilization, it creates the impression that here our ambitions should start and finish. "Want music?" the narrator asks, and quickly supplies the answer. "Put some records on a machine; put on several. The machine's automatic; it will do the changing." But it will also save hands from learning to play the piano, save bodies the toil of going to a concert, save minds the exhilaration and exhaustion of creative effort. And it is notable that the film consistently disparages those skills of hand and eye upon which not only the arts, but many of the sciences and technology itself, depend in the last analysis.

The same technocratic approach leads to such unqualified statements as, "If we want more income, more jobs, more leisure, we must see to it that nothing stands in the way of technological progress." And here we see a shot of the cotton-picking machine which has already raised grave problems of unemployment in the South. There is no mention of human welfare, or of broader aims than those of a machine society. In fact, there is even an implicit denial of the right to strike. Nothing must stand in the way! This is a film which lends itself to use in bad company, such as that of the Harding College films reviewed May 7.

To these criticisms, and others that space alone excludes, the sponsor makes one simple answer: the film lasts only twenty minutes, and in twenty minutes it is impossible to say everything. It seems to us, however, that length and balance have little to do with one another. A film of a minute's duration might be a thoroughly fair statement, while a film an hour long might be completely unbalanced. In fact, the producers of "Productivity" seem to have had their doubts, for they have now added a silent title at the start to the effect that the film "does not deal with the values of mind, of morals, and spirit which give depth and meaning to man's existence." We do not think, however, that a single silent title can possibly counteract the effect of a powerful film.

The Twentieth Century Fund has a great and deserved reputation for enlightened economic and social thinking; EB Films is likewise respected for its honest statements of fact. We think that they should withdraw this film, revise it, and reissue it as a much more powerful statement of the contribution of productivity to the deep moral and spiritual forces which go to make up the American way of life.

—RAYMOND SPOTTISWOODE.

For information about the purchase or rental of any films, please write to Film Department, The Saturday Review, 25 West 45th St., New York 19, N. Y.

**Economics.** Three recently published economics books deal with some of the most pressing social problems of our time. "In too many everyday matters," it seems to John Maurice Clark, one of the leading American economists, "a man is a member of some economic group first and an American afterwards." The task produced by this situation—that of creating among Americans patterns of socially responsible behavior—was the subject of Professor Clark's book "Alternative to Serfdom," published last year. His "Guideposts in Time of Change" (see below) continues and amplifies that discussion. . . . An equally important problem on another level is that of fitting the right job to the right man and keeping them congenial. The first two reports on the Yale University Labor and Management Center's continuing effort to solve that conundrum—"Workers Wanted" and "Job Horizons"—are also reviewed.

## Ideology of the Active Middle

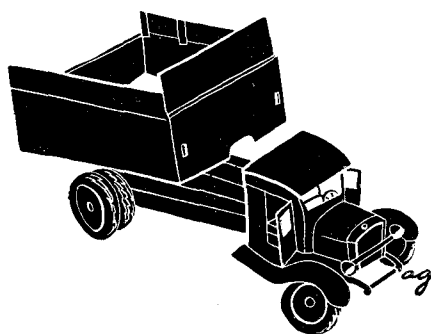
**GUIDEPOSTS IN TIME OF CHANGE.**  
By John Maurice Clark. New York:  
Harper & Bros. 210 pp. \$3.

Reviewed by ASHER BRYNES

THIS is the down-to-brass-tacks supplement to Professor Clark's "Alternative to Serfdom," which appeared last year. Both books deserve the serious consideration of everyone who wants to know what an intermediary program in politics, economics, and much else is like. If you think a mediating position between the various extremes of social and economic theorizing that bedevil us today is a quiet dodge, read Professor Clark. He balances so many anti-theoretical points of view that one must be an athletic reader to follow his progress, but he certainly is our most able exponent of what I would call "the ideology of the active middle."

What that means, as set forth here, may be briefly though it cannot in the nature of things be exactly stated. After 1776, the year of the American Revolution and the publication of Adam Smith's "The Wealth of Nations," we deluded ourselves with the notion that a free and progressive society could be organized by permitting free play to the forces of the market. In so doing we thought it possible to create a human community by relying on a mechanical device. We not only assumed that unlimited competition would lead to a harmonization of the variant interests of buyers and sellers; we also assumed that our other interests, our social and moral and religious interests, would be satisfied simultaneously in the highest attainable degree.

However, the goods we exchanged



in the market were, as they still are, purely material goods; and the quantitative maximization of such goods (we shall see in a moment that Professor Clark does not altogether concede even that much to the credit of our erstwhile market economy) is irrelevant to the satisfaction of other needs, as outlined above. Consequently the neglect of those needs has brought us to the edge of chaos. We find ourselves divided in economic groups. We are now partially collectivized, that is, we are organized as farmers, workers, or businessmen; and if the clash of such pressure groups is not somehow limited their struggles will tear the nation apart. We may have little to fear from Communism at home, but we have much to beware of it abroad. So long as we remain divided we are in extreme peril. We must proceed forthwith to constitute ourselves a national community.

How? That is a question Professor Clark cannot answer explicitly because he holds strongly to the belief that we must accept these struggling groups as they are, or are likely to become in the near future, and make the best compromise of their real though divergent interests that we can manage; it is impossible, he insists, to turn back the clock of history. It is

significant, therefore, that he finds it necessary to return again and again to a destructive criticism of the old free-market economy. Despite the efforts of these groups there must be more life in it than we imagined.

In "Alternative to Serfdom" he said that the market cannot organize, that in fact it never has organized any economic community on a basis of consent, as embodied in the act of free exchange, because the most important things are not bought and sold. This is reported here with additional elaboration. "Private enterprise limits the supply of goods to what can be sold at profitable prices; raising the difficult question how far this is an expression of unavoidable natural limits on supply, and how far it results from institutions that might be changed." The market economy not only neglects everything that cannot be appraised at a cash valuation; it is also inefficient in its own proper sphere.

These are grave charges, but Professor Clark goes on to add a third which is apparently decisive. "The offerings of the market affect standards of taste, morals, and culture, for better or worse; it seems on the whole easier for the market to profit by debasing these standards than by raising them." The intrinsic values of free enterprise (as a system for producing merely material goods) are of secondary importance, and the extrinsic values fostered by it are negative. He then concludes that the market should be limited whenever the exigencies of pacification among our warring pressure groups may require us to do so.

This sounds fine. However, as Charles Horton Cooley—the man on whose criticism of the market Professor Clark builds his argument, and to whom "Alternative to Serfdom" is dedicated—remarked: the group disciplines its members, but who will discipline the group?

If it be said that preferences expressed by a show of hands are more valid than preferences indicated by purchases in the market, one can appeal to common experience. Do you ponder, reflect, yes, worry as much about the disposition of your vote as about the disposal of your income? Furthermore, if you wished with all your might to proceed with the same care in making political choices, could you do so? Can anybody touch, taste, weigh, or smell a policy or a candidate for political leadership? And still further (and most importantly), are you likely to act as intelligently in choosing anything for which the payment—assessments or taxes, let us say—is deferred until after you have chosen, as in cases where you must pay on the nail in order to have any choice at all?