

# 

## SILVER JUBILEE

AT THE season's beginning the most unfettered expressions of theatrical imagination which New York had to offer were to be found not in the Times Square district but on Fifty-Seventh Street. There was good reason for this. At the Ferargil Galleries Donald Oenslager was holding an exhibition of the settings and projects he has designed for the stage during the past twenty-five years.

Mr. Oenslager's was an exciting show. Being a recollective exhibit, it stirred agreeable memories. Covering the career of one of our commercial theatre's most successful and prolific designers, its numerous models and drawings indicated how the practical demands of Broadway can be met creatively. Fortunately, however, it did not stop there. Room was also found for Mr. Oenslager's dreams of what the theatre might be, of what he would like to see it do if art were its only consideration, hence room for what he has done unasked because of some inner compulsion which has spurred him on.

Long ago Gordon Craig, one of the highest priests of the visual theatre, pointed out an abiding limitation of the stage, as he saw it, as an artist's medium. He railed against the impurity from which it could not escape because of its many-mindedness. He condemned it for being the result of "seven directors instead of one and nine opinions instead of one." What disturbed him in the theatre was that the playwright, the director, the actors, the costumers, the electricians, etc., all had their separate wills and desires and imposed these upon every production. Hence each presentation was bound to represent the kind of compromise unknown, for example, to the sculptor, the painter, or the writer. "It is impossible," wrote Craig, "for a work of art ever to be produced where more than one brain is permitted to direct, and if works of art are not seen in the theatre, this one reason is a sufficient one, though there are plenty more."

In spite of Craig's dim view, the theatre does, here and everywhere, season in and season out, achieve its productions which are works of art. There are even those, and they are numerous, who would argue stoutly

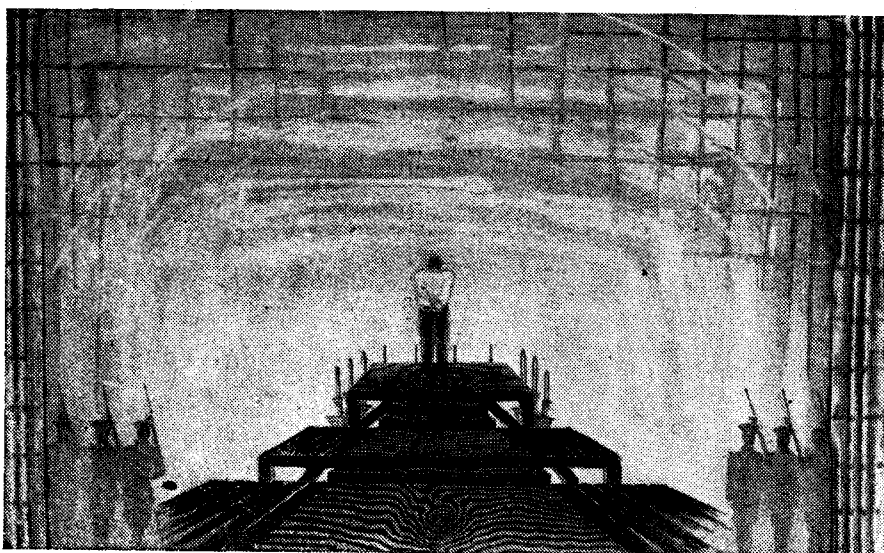
that, when the miracle does come off, the theatre gains instead of loses because of the enriching variety of the talents it must fuse. This unity wrung from diversity has always been one of its chief challenges and, when met, one of its sources of greatest pleasure.

Certainly, few playgoers at this late date need to be reminded of how important is the part the stage designer plays in creating this fusion. His role is an accepted fact; his contribution as an interpreter taken for granted. If he is a scenic artist such as Donald Oenslager, he is at once an architect and a painter, a decorator and a dreamer, and the seeing-eye of both dramatists and audiences. His settings are not merely backgrounds. They are silent characters. They are realizations and extensions of what a playwright had in mind. Optically, they do their own playwriting. Color is their dialogue; significant detail their characterization; form and emphasis are their plot. There was a time, however (as a matter of fact it was when as a freshman at Harvard I first came to know Oenslager thirty years ago), when backgrounds for the theatre were in the foreground of the minds of many of us who were stagestruck. Scenery was in itself a rallying point, indeed almost a battle cry.

What was then arrogantly but

rightly called the New Movement in the theatre was really new. Craig was its spearhead; distinguished designers and directors in every country in Europe were its ardent devotees. Such fine artists as Robert Edmond Jones, Lee Simonson, and Norman Bel Geddes were quickening the eyes and perceptions of American audiences by bringing to productions a scenic significance, beauty, and excitement hitherto unknown on this side of the Atlantic. *Theatre Arts Magazine*, first as a quarterly then as a monthly, under the igniting editorship of Edith Isaacs, was the spokesman for the revolt from humdrum realism and for the innovational approach to stagecraft. Sheldon Cheney and Kenneth Macgowan were the critical champions of what behind the footlights was the equivalent of a palace revolution. Art was talked about without embarrassment and with fervor. And, at the outset, expressionism and subsequently constructivism were campaign slogans for those who considered themselves advanced.

ALL this, as I say, was a long, long time ago. Since then not only has a second crop of designers, such as Jo Mielziner, Boris Aronson, Stewart Chaney, Mordecai Gorelik, and Donald Oenslager, reached full maturity, but third and fourth generations of men have appeared of the stature of Oliver Smith, Sam Leve, George Jenkins, Ralph Answang, and Howard Bay, who take themselves seriously as artists and deserve to be so taken. Their works have come, been seen, and conquered. This complete acceptance of scenic and costume designers on their own creative terms, this sense of the battle being won and the hurly-burly done, was not only made clear by the admirable exhibition of models,



—By Donald Oenslager, from "Egmont—1949."

Egmont's execution—"a new and larger enemy."

# STAGE

## CRITICS' AWARD FOR BEST MUSICAL

RICHARD RODGERS & OSCAR HAMMERSTEIN 2nd  
present in association with  
LELAND HAYWARD & JOSHUA LOGAN

MARY EZIO  
MARTIN · PINZA

In A New Musical Play

## South Pacific

Music by RICHARD RODGERS  
Lyrics by OSCAR HAMMERSTEIN 2nd

Book by  
OSCAR HAMMERSTEIN 2nd & JOSHUA LOGAN  
Adapted from JAMES A. MICHENER'S Pulitzer  
Prize Winning "TALES OF THE SOUTH PACIFIC"

Directed by JOSHUA LOGAN  
Scenery & Lighting by Jo Mielziner  
with MYRON McCORMICK

MAJESTIC THEA., 44th St. W. of B'way  
Evenings 8:25. Mats. Wed. & Sat. 2:25



Would you like  
2 tickets for  
*"Mister Roberts"*  
in your morning mail?

Tickets for "Mister Roberts" are not hard to  
get, if you plan ahead. Sit down at your  
desk and write us a note, enclosing a check  
or money order for the locations and dates  
you want. It's that simple.

HENRY FONDA stars in "MISTER ROBERTS"  
with Henry Hull, William Harrigan and Murray Hamilton

Evenings: \$4.80, \$4.20, \$3.60, \$3.20, \$2.40, \$1.80,  
\$1.20. Matinees Wednesday and Saturday:  
\$3.60, \$3.20, \$2.40, \$1.80, \$1.20. Tax Included.

Please give alternate dates and enclose  
stamped, self-addressed envelope.

ALVIN THEATRE 240 W. 52nd St. N. Y. 19

NOW THRU METROPOLITAN OPERA  
NOV. 6 HOUSE

THE COVENT GARDEN OPERA TRUST  
in association with  
The Arts Council of Great Britain and the British Council

presents

**SADLER'S  
WELLS  
BALLET**

from the Royal Opera House  
Covent Garden, London  
under the management of S. HUROK

COMPANY OF 150-CORPS DE BALLET-SYMPHONY ORCH.

SEATS NOW AT BOX OFFICE FOR ALL PERFS.  
Eves. Incl. Sun. 8:30. Mats. Sat. & Sun. at 2:30

"A Big and  
Colorful Show"  
—MOREHOUSE, Sun

The  
BERLIN · SHERWOOD · HART  
Musical

**Miss Liberty**

Dances staged by JEROME ROBBINS  
IMPERIAL Theatre, W. 45 St. Eves. 8:30. Mat. Wed. & Sat.

sketches, and costumes held last  
spring by the Costume Institute of  
the Metropolitan Museum but by the  
general public's flocking to see that  
show.

For some years Broadway has been  
a realm divided scenically between  
Mr. Mielziner and Mr. Oenslager.  
From the point of view of sheer num-  
bers there have been Oenslager  
seasons and Mielziner seasons. The  
rivalry, more accurately the sharing  
of these two men, has been of the  
friendliest, most generous-minded na-  
ture. Needless to say, show business  
("show biz" *Variety* would call it)  
being what it is, and most dramatists  
making the everyday demands they  
will, both Mr. Mielziner and Mr.  
Oenslager have had to bide their time  
for scripts which would release the  
exceptional talents with which each  
of them is blessed.

Incessantly busy as they have been,  
of the two men it is Mr. Mielziner  
who has been more wisely used by  
Broadway. He has had the good for-  
tune to exercise his imagination on  
such dramas as "Hamlet," "Saint  
Joan," "Winterset," "The Glass Me-  
nagerie," "A Streetcar Named Desire,"  
and "Death of a Salesman." These  
have permitted him, indeed sum-  
moned him, to turn his back on the  
drawing rooms and kitchens in which  
realism delights and to which, by  
selection and emphasis, he has added  
a distinction of his own.

The commercial theatre in "Sooner  
and Later," "Pinwheel," "The Lady  
from the Sea," the Players' revival  
of "Uncle Tom's Cabin," "Of Mice and  
Men," and "Land's End," for example,  
has also given Mr. Oenslager his  
chances to be a fugitive from natural-  
ism. It is, however, at the Yale Uni-  
versity Theatre; at Colorado's Cen-  
tral City; at the Metropolitan Opera  
House; with the League of Composers  
and the Curtis Institute of Music; in  
his two books, "Scenery Then and  
Now" and "Theatre in Bali"; and  
especially in his projects for plays  
unproduced which have fired his  
mind, that he has demonstrated his  
true dimensions as an artist.

There were agreeable reminders in  
Mr. Oenslager's show of how wittily,  
inventively, and expertly he can meet  
Broadway's demands. No one who saw  
"You Can't Take It with You," "Pyg-  
malion," "The Doctor's Dilemma,"  
"The Fabulous Invalid," "Born Yes-  
terday," or "Life with Mother" can  
have forgotten his very genuine con-  
tributions to these productions. But  
skilful as he is in satisfying such re-  
quirements, his gifts no more stop  
there than do Mr. Mielziner's.

Mr. Oenslager is incredibly versa-  
tile. He is as much at home in sym-  
bolism as in realism, with tragedy as

FRED MacMURRAY  
MAUREEN O'HARA

in

## FATHER was a FULLBACK

20th CENTURY-FOX FILM

with

Betty Lynn · Rudy Vallee

On the Wonder Stage!

IN PERSON!

BENNY GOODMAN

and his orchestra

COOL ROXY 7th Ave. & 50th St.

"Incomparably the finest comedy of the season."  
— Atkinson, Times

ALFRED de LIAGRE, Jr. presents.

MARTITA HUNT in

THE  
**MADWOMAN  
OF  
CHAILLOT**

JEAN GIRAUDOUX'S Comedy  
Adapted by MAURICE VALENCY

with JOHN CARRADINE · ESTELLE WINWOOD

ROYALE 45th St. W. of B'way. Evgs. 8:40. Mats. Wed. & Sat.

Pulitzer Prize 1949

Critics' Award 1949

## death of a Salesman

Morosco Theatre

West 45th St.

HOWARD LINDSAY & RUSSEL CROUSE present

RALPH BELLAMY in

**"DETECTIVE  
STORY"**

By SIDNEY KINGSLEY

with ANNE BURR

HUDSON Thea. 44th St. E. of B'way. Mats. Wed. & Sat.



with comedy, in musicals as in the ballet or grand opera. Few people in this country command his knowledge of the history and theory of his profession. His scholarship is never pedantry. It, too, flames with the artist's vision. When he writes books, such as the two mentioned above, he somehow manages to turn black ink into vibrant colors and paint with words. In spite of the full and taxing hours he spends in the practical theatre, he also finds time to dream his dreams and put them down on paper. His spirit is too large to be restricted to the ephemera of the contemporary stage. He is unfrightened by greatness. For him the classics of dramatic literature are not dead. He finds his own original ways of making them live for others. When his interest is aroused, he does not wait for a contract to go to work.

Among the most heartening as well

BERNARD R. LA BERGE, presents  
**CARNEGIE HALL**  
 Sun. Eve., Oct. 23 at 8:30  
**MISCHA ELMAN**  
 40th Anniversary Season  
**WOLFGANG ROSE at the Steinway**  
 Tickets at Box Office      Recital Mgt. Henry Colbert

The only complete travel guide  
 to the UNITED STATES  
 Where to go • What to see  
 • How to get there  
 Over a million words • 1376 pages  
**THE AMERICAN GUIDE**  
 Edited by HENRY G. ALSBERG  
 Only \$7.50 at your bookstore or  
 send for FREE brochure  
 HASTINGS HOUSE, Publishers  
 41 E 50th St. • New York 22, N. Y.

## FREIGHTERS LINERS . . . AIRPLANES

• How can you learn all about rates, schedules, etc., without taking up your time and a travel agent's?  
 • "Travel Routes Around the World" tells you how to reach anywhere in the world by airplane, liner, or freighter (that delightful way to travel without dressing up). Discloses the lowest-cost routes, the most interesting itinerary. 700 trips in all—700 opportunities to see more and often at less cost.

One dollar sends you this jam-packed, 40,000-word edition plus these priceless reports: (1) "Freighter Life," which tells you what vagabond voyaging is all about; (2) our 10,000-word guide to the inexhaustible things to see & do in the U. S., Canada, & Mexico.

Tear out ad, print name & address on sheet of paper & mail with \$1 bill to Harian Publications, 107 Concourse, Greenlawn, Long Island, N. Y.

## Your Book ms.

If interesting, we can publish and promote it effectively. For free booklet write Dept. D.

**VANTAGE PRESS, Inc.**

35 So. William St., New York 4



as stirring features of his recent exhibition were his haunting sketches for a dramatization of the Book of Job and his wonderfully muscular backgrounds for a modernization of Goethe's "Egmont." None of the thousands of words that came out of Aspen this summer succeeded in making Goethe as much of a contemporary as did these designs in which his drama was restated in Arthur Koestler terms. As the sullen reds and the pictures of Communist leaders indicated, Egmont, the revolutionist, the martyr, and the champion of liberty, was no longer fighting against Philip II. His principles and his frenzy remained the same, but Mr. Oenslager had pitted him against a new and larger enemy.

Both success and age can stifle such dreams as Mr. Oenslager made tangible in these projects for Job and "Egmont." Dreams of this sort are usually among the happy expressions of youth. They are indications of a soaring spirit and a productive discontent. To labor long and hard when no production is guaranteed might seem foolish to some of Broadway's workers. "For God's sake, give me the young man who has brains enough to be a fool." That was Stevenson's cry. To have an older man endowed with the brains and talent to be so foolish is doubly welcome. It means that some of our theatre people still have their dreams. While such dreams continue, there is hope for the theatre.

—JOHN MASON BROWN.

## "PERSONHOOD"

(Continued from page 12)

to leave the young at the mercy of accidental contacts and stimuli, abdicating their responsibility for guidance." An educational program that takes account of the interests and the active nature of the child is obviously superior to one which ignores these factors, but it is none the less a form of guidance, and it is inescapably grounded in adult preference for certain modes of living and thinking as opposed to others.

In fine, Dewey undertook to organize an experimental school because he was for certain ways of living and against certain others. He had very definite moral convictions about the kind of intellectual and emotional dispositions he wanted cultivated in the children of his school. As a result of his social and psychological studies he had also developed some leading ideas about the way in which a school should be organized and conducted if it were to achieve these outcomes. The school he established was a "laboratory" school, and Dewey expected to learn much about both the ends and means of education from his experiences in the school, but this did not mean that its educational program was not rooted in a definite body of intellectual and moral principles. What holds for this early educational undertaking at the University of Chicago also holds for wider national and world educational movements with which Dewey has been identified.

Throughout his life Dewey has been an inquirer in both philosophy and education, but his inquiries have always had their definite intellectual, social, and moral presuppositions. To get at the roots of these directing ideas and ideals we have to go beyond the school to developments in American and Western civilization of which both Dewey and his educational program are an expression.

Darwin's "Origin of Species" was published in 1859, the year that Dewey was born. The Darwinian theory of evolution is one of the factors that has played an important part in forming the mind out of which Dewey has thought about man and education. On the basis of the evolutionary conception of life as a process of adjustment in and to an environment, Dewey constructed his theory of human experience. He emphasized that philosophers had erred in assuming that experience was primarily a cognitive affair whereas it is basically a process of doing and undergoing—a process in which the sentient crea-

ture tries out things in its surroundings, and in which the surroundings react upon its activities. He perceived that it is within the matrix of these adjustive acts that learning takes place as the organism builds into its behavior patterns connections between that which it does and that which it undergoes. In human beings, through the use of symbols, this process of interaction and participation becomes a conscious experience, and is controlled, in part at least, by deliberate recall and prediction. As a result of his experiences, man begins to anticipate the consequences that will flow from his activities, and he strives to adjust his behavior accordingly. Viewing education as a function of this process through which the individual adjusts to things and persons, Dewey desired an educational program that would include more than symbolical or literary materials—he wanted a school that would give the young opportunity to learn from their own first-hand experiences with their physical and social surroundings.

Adjustment is foundational in the experience of the living creature because it is implicated in an environment that is characterized by conditions that are friendly and supporting and also by those that are hostile and menacing. In order to make this environment support his interests, man strives to learn how to control it, and this achieved power of control is one of the basic factors in human freedom.

Man wins his freedom as he gains the knowledge and invents the tools which extend his capacity for control, and, above all, as he achieves the attitudes, habits, and techniques which make it possible for him to continue to learn from the course of his ongoing experience. Recognizing that reflective behavior is sourced in problematic life situations, Dewey desired a school in which the young were engaged in the kind of purposeful *inquiring* which is the heart of intellectual activity. He believed that nothing was more fundamental in the character of a person than his way of responding to the problematic conditions in which he is involved.

Modern science was a second factor that played a crucial role in the development of the philosophical and educational views of John Dewey. He thought of science not simply as bodies of tested and organized knowledge, but more basically as a controlled method of conducting inquiries. From his analysis, of the procedure of experimental science, he developed his conception of the pattern of reflective thinking. He perceived that reflective thinking originates in some experienced prob-

# BRIEF GAUDY HOUR



## A NOVEL OF ANNE BOLEYN

By Margaret Campbell Barnes

Author of MY LADY OF CLEVES

*"A moving and life-like portrait of Anne Boleyn...A thoroughly delightful novel...the author has succeeded in blending historical events...with suspense in narrative and spontaneity in character."*—New York Times.

Anne Boleyn was one of the most fascinating women who ever lived. She wanted to be a great queen, but is remembered as a beautiful and passionate girl whose brief reign as Henry VIII's wife touched the extremes of good and evil.

Here is the spectacular story of a brilliant, enchanting, enigmatic woman, told in a distinguished and intimate novel, rich with the grandeur and color of England at the height of the Tudor magnificence.

At all book stores \$3.00

MACRAE SMITH • Philadelphia 2



## WARD MOREHOUSE

*"An affectionate and nostalgic backward glance at the American theater's career...told with relish and gusto."\**

## Matinee Tomorrow

FIFTY YEARS OF OUR THEATER

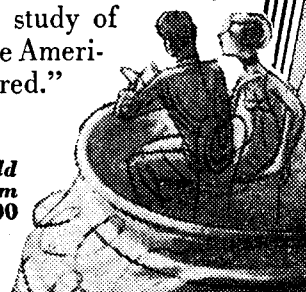
*"Delightful...MATINEE TOMORROW, though entertainingly composed, is a sound history book, the best one-volume study of the American drama and the American stage to have yet appeared."*

—THOMAS QUINN CURTISS,  
N. Y. Times Book Review\*

Over 175 portraits, numerous old playbills, and 25 scenes from plays. At bookstores, \$5.00

WHITTLESEY HOUSE

A Division of the McGraw-Hill  
Book Co., New York 18



OCTOBER 22, 1949

**FREE TRIAL OFFER!**

## Manchester Guardian Weekly

At our risk, we invite you to read the next four weekly air editions of the much-quoted *Manchester Guardian*. For 128 years, the *Guardian* has put intellectual honesty above mere circulation, truth above financial gain. It is fearless, independent, outspoken—and read by the great opinion-makers of the greatest nations.

This Free Examination Offer brings you the Air Edition of the *Guardian* that arrives in New York the day after it appears on London newsstands. This is not a special American edition, but the famous *Manchester Guardian* itself. You will like its lucid style, its foreign correspondence by men like Alistair Cooke in the United States, its special features and book reviews. You will like its courageous thinking, its refusal to succumb to mob hysteria.

"The *Guardian* is far more important than its circulation indicates—it is known and read throughout the world." (*N. Y. Times*) "Unquestionably, one of the world's half-dozen great newspapers." (*Time Magazine*)

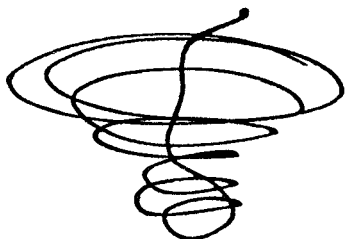
**READ 4 ISSUES AT OUR RISK!** Mail coupon with \$2 for next 16 issues, or \$7.50 for one year. Money refunded in full after 4 weeks if not delighted.

<b>THE MANCHESTER GUARDIAN.</b>		05
53 East 51 Street, New York 22, N. Y.		
Please enter my subscription, as checked below. If not satisfied after seeing 4 issues, I may cancel and get a full refund. My payment is enclosed.		
<input type="checkbox"/> One year, \$7.50	<input type="checkbox"/> 16 weeks, \$2	
NAME _____		
ADDRESS _____		
CITY _____ ZONE _____ STATE _____		

## The Rock Pool

**CYRIL CONNOLLY**

An artists' colony on the French Riviera is the scene of this very remarkable novel. \$1.50



**A NEW DIRECTIONS BOOK**

lematical or obscure situation, that it elaborates through observation and reasoning an hypothesis or plan of action for dealing with the unresolved or objecting situation of difficulty, and that it is tested by putting the imagined or projected plan to the actual trial of action. Dewey believed that ordinary men could learn to use this method of experimental intelligence in their everyday affairs, and he was concerned to develop a school program that would nurture the young in the complete act of reflective thinking. Since thinking begins and ends in the affairs of primary experience, he wanted a school that would include in its curriculum the various forms of productive activity through which a human community maintains itself.

Democracy was a third factor which influenced the development of the mind that is John Dewey. Democracy, for him, was not only a form of government but also a way of life. He found in it a modern expression, freed from supernatural connotations, of the religious faith in the worth and dignity of the individual human being. He was in accord with those who held that the child was a person as well as a pupil, and that he should be treated not as mere empty container to be filled with cut and dried subject matter but as an end in himself. For Dewey the school had no good other than the growth of the child, and he wanted the child to be accepted as a partner in the enterprise of his own education.

**D**EWEEY believes that to treat a child as an end, means to have respect for his mind, and for his right to know. He has therefore steadfastly opposed all systems of education—ecclesiastical and secular—which have sought to enslave the child by nurturing him in beliefs and allegiances through the deliberate suppression of information and knowledge about alternative patterns of life and thought. Accepting the democratic principle that the good life is an active life of shared experience, Dewey has sought to transform the school from an authoritarian system of regimented living and rote learning into a cooperative community in which teachers and pupils are engaged in constructive activities of sensed meaning. These activities will lead them into the examination of things distant in time and space, but their controlling purpose is to increase the meaning of life as it is lived today. Children are to be prepared for the responsibilities of adult life, but Dewey believes that this preparation can be best secured when the school makes present living a significant and purposeful undertaking.



The foregoing are some of the intellectual and moral conceptions that led Dewey to affirm the worth of the functional or activity principle in the organization of the school. Our schools have been changed as a result of the leadership of Dewey. Many things are better done because of the influence he has exerted in the educational affairs of our country. But problems still remain. On the whole the best use has been made of these ideas in the kindergarten and elementary schools, and in the more advanced work of the graduate professional schools. A satisfactory activity, or functional, curriculum for the secondary schools and the undergraduate liberal-arts colleges, remains to be developed, although a number of suggestive experiments are under way.

Many believe that the root of the difficulty rests in our industrial and pecuniary society, which idealizes childhood but which prolongs infancy unduly by keeping our boys and girls from responsible participation in the productive and civic affairs of our country. It will be difficult to provide responsible and significant educational projects for youth so long as we continue to deny them opportunity for participation in the more serious phases of our social, economic, and political life.

Dewey has suggested from time to time that educational reconstruction and social reconstruction are inter-related: that the achievement of a more functional curriculum may be tied in with the achievement of a more functional society. At the age of ninety, Dewey is still in the front ranks of those who speak and work for this more functional and democratic society: a society in which all of our institutions will be judged by their effect in the lives of those who live in and through them.

Dr. John L. Childs is professor of philosophy of education at Teachers College, Columbia University.

*The Saturday Review*



## THE PHILOSOPHER

(Continued from page 10)

out for the proposition that the emphasis upon the concrete, empirical, and "practical" in my later writings is partly due to considerations of this nature. It was a reaction against what was more natural, and it served as a protest and protection against something in myself which, in the pressure of the weight of actual experiences, I knew to be a weakness. It is, I suppose, becoming a commonplace that when anyone is unduly concerned with controversy, the remarks that seem to be directed against others are really concerned with a struggle that is going on inside himself. The marks, the stigmata, of the struggle to weld together the characteristics of a formal, theoretic interest and the material of a maturing experience of contacts with realities also showed themselves, naturally, in style of writing and manner of presentation. During the time when the schematic interest predominated, writing was comparatively easy; there were even compliments upon the clearness of my style. Since then thinking and writing have been hard work. It is easy to give way to the dialectic development of a theme; the pressure of concrete experiences was, however, sufficiently heavy, so that a sense of intellectual honesty prevented a surrender to that course. But, on the other hand, the formal interest persisted, so that there was an inner demand for an intellectual technique that would be consistent and yet capable of flexible adaptation to the concrete diversity of experienced things. It is hardly necessary to say that I have not been among those to whom the union of abilities to satisfy these two opposed requirements, the formal and the material, came easily. For that very reason I have been acutely aware, too much so, doubtless, of a tendency of other thinkers and writers to achieve a specious lucidity and simplicity by the mere process of ignoring considerations which a greater respect for concrete materials of experience would have forced upon them.

It is a commonplace of educational history that the opening of Johns Hopkins University marked a new epoch in higher education in the United States. We are probably not in a condition as yet to estimate the extent to which its foundation and the development of graduate schools in other universities, following its example, mark a turn in our American culture. The Eighties and Nineties seem to mark the definitive close of

**"**LOVING is a big book—I do not mean long (it is only too short), but big in conception. Mr. Green penetrates through the mask of class and type to the individual soul inside each of his men and women....Also, he is rare in his power not only of feeling, but of conveying beauty. The doves, the emerald days seen through the Gothic Kinalty windows, the two housemaids waltzing in the empty ballroom, the rain, the evening, the picnic on the sands—these are poetry." —ELIZABETH BOWEN

# LOVING

by

**HENRY  
GREEN**

is "the most interesting novel of the past ten years."

—V. S. PRITCHETT,  
N. Y. Times Book Review

**\$3.00**

"One of the most individual and exciting novelists now alive, and I envy anybody who has yet to make his acquaintance."

—CHRISTOPHER ISHERWOOD

"...incomparable dialogue.... In my accounting, LOVING is one of the top literary dividends of 1949."

—CHARLES ROLO, *The Atlantic*

"It is, to our delight, the work of a writer who has no fear of seeming ridiculous and who looks at the world with an eye as fresh as if the hour were high noon on the seventh day, with the firmament just cooling."

—BRENDAN GILL, *The New Yorker*

"About Henry Green's novel, there need be no qualifications at all; it is a completely successful work."

—IRVING HOWE, *Partisan Review*

"He is a fine stylist—and, unlike a lamentable number of fine stylists, he is fun to read."

—CHARLES POORE, *N. Y. Times*

THE VIKING PRESS • 18 East 48th Street • New York 17, N. Y.

**GEORGE HARMON  
COXE'S**  
*25th MYSTERY*



**INLAND  
PASSAGE**

Seven frightened passengers, murder, and no turning back.


\$2.50 wherever books are sold

**ALFRED A. KNOPF**  
Publisher

## STEWART STERLING'S

latest Marshal Pedley thriller.  
Murder and arson mingle as the  
N. Y. Fire Department closes in  
on a deadly killer. \$2.50

**ALARM  
IN  
THE  
NIGHT**



**E. P. DUTTON**

A DUTTON  
GUILTY  
EDGED  
MYSTERY

**THE O. HENRY AWARDS**

**Prize  
Stories**

**OF 1949**

Edited by  
**HERSCHEL  
BRICKELL**

\$3.50 wherever  
books are sold.

Outstanding stories by  
23 authors — including  
Jessamyn West, William  
Faulkner, Mark Van Doren,  
Ward Dorrance, Shirley  
Jackson—in the thirty-first  
annual volume, a yearly  
landmark in American  
short-story writing.

**DOUBLEDAY**

our pioneer period, and the turn from the Civil War era into the new industrialized and commercial age. In philosophy, at least, the influence of Johns Hopkins was not due to the size of the provision that was made. There was a half-year of lecturing and seminar work given by Professor George Sylvester Morris, of the University of Michigan; belief in the "demonstrated" (a favorite word of his) truth of the substance of German idealism, and of belief in its competency to give direction to a life of aspiring thought, emotion, and action. I have never known a more single-hearted and whole-souled man—a man of a single piece all the way through; while I long since deviated from his philosophic faith, I should be happy to believe that the influence of the spirit of his teaching has been an enduring influence.

While it was impossible that a young and impressionable student, unacquainted with any system of thought that satisfied his head and heart, should not have been deeply affected, to the point of at least a temporary conversion, by the enthusiastic and scholarly devotion of Mr. Morris, this effect was far from being the only source of my own "Hegelianism." The Eighties and Nineties were a time of new ferment in English thought; the reaction against atomic individualism and sensationalistic empiricism was in full swing. It was the time of Thomas Hill Green, of the two Cairds, of Wallace, of the appearance of the "Essays in Philosophical Criticism," cooperatively produced by a younger group under the leadership of the late Lord Haldane. This movement was at the time the vital and constructive one in philosophy. Naturally its influence fell in with and reinforced that of Professor Morris. There was but one marked difference, and that, I think, was in favor of Mr. Morris. He came to Kant through Hegel instead of to Hegel by way of Kant, so that his attitude toward Kant was the critical one expressed by Hegel himself. Moreover, he retained something of his early Scotch philosophical training in a common-sense belief in the existence of the external world. He used to make merry over those who thought the *existence* of this world and of matter were things to be proved by philosophy. To him the only philosophical question was as to the *meaning* of this existence; his idealism was wholly of the objective type. Like his contemporary, Professor John Watson, of Kingston, he combined a logical and idealistic metaphysics with a realistic epistemology. Through his teacher at Berlin, Trendelenburg, he

had acquired a great reverence for Aristotle, and he had no difficulty in uniting Aristoteleanism with Hegelianism.

There were, however, also "subjective" reasons for the appeal that Hegel's thought made to me; it supplied a demand for unification that was doubtless an intense emotional craving, and yet was a hunger that only an intellectualized subject matter could satisfy. It is more than difficult, it is impossible, to recover that early mood. But the sense of divisions and separations that were, I suppose, borne in upon me as a consequence of a heritage of New England culture, divisions by way of isolation of self from the world, of soul from body, of nature from God, brought a painful oppression—or, rather, they were an inward laceration. My earlier philosophic study had been an intellectual gymnastic. Hegel's synthesis of subject and object, matter and spirit, the divine and the human, was, however, no mere intellectual formula; it operated as an immense release, a liberation. Hegel's treatment of human culture, of institutions and the arts, involved the same dissolution of hard-and-fast dividing walls, and had a special attraction for me.

As I have already intimated, while the conflict of traditional religious beliefs with opinions that I could myself honestly entertain was the source of a trying personal crisis, it did not at any time constitute a leading philosophical problem. This might look as if the two things were kept apart; in reality it was due to a feeling that any genuinely sound religious experience could and should adapt itself to whatever beliefs one found oneself intellectually entitled to hold—a half unconscious sense at first, but one which ensuing years have deepened into a fundamental conviction. In consequence, while I have, I hope, a due degree of personal sympathy with individuals who are undergoing the throes of a personal change of attitude, I have not been able to attach much importance to religion as a philosophic problem; for the effect of that attachment seems to be in the end a subornation of candid philosophic thinking to the alleged but factitious needs of some special set of convictions. I have enough faith in the depth of the religious tendencies of men to believe that they will adapt themselves to any required intellectual change, and that it is futile (and likely to be dishonest) to forecast prematurely just what forms the religious interest will take as a final consequence of the great intellectual transformation that is going on. As I have been frequently criticized for

undue reticence about the problems of religion, I insert this explanation: it seems to me that the great solicitude of many persons, professing belief in the universality of the need for religion, about the present and future of religion proves that in fact they are moved more by partisan interest in a particular religion than by interest in religious experience.

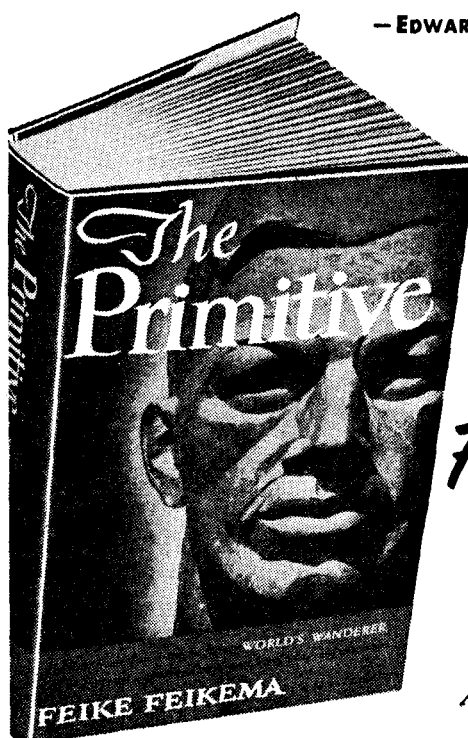
The chief reason, however, for inserting these remarks at this point is to bring out a contrast effect. Social interests and problems from an early period had to me the intellectual appeal and provided the intellectual sustenance that many seem to have found primarily in religious questions. In undergraduate days I had run across, in the college library, Harriet Martineau's exposition of Comte. I cannot remember that his law of "the three stages" affected me particularly; but his idea of the disorganized character of Western modern culture, due to a distintegrative "individualism," and his idea of a synthesis of science that should be a regulative method of an organized social life, impressed me deeply. I found, as I thought, the same criticisms combined with a deeper and more far-reaching integration in Hegel. I did not, in those days when I read Bacon, detect the origin of the Comtean idea in him, and I had not made acquaintance with Condorcet, the connecting link.

I drifted away from Hegelianism in the next fifteen years; the word "drifting" expresses the slow and, for a long time, imperceptible character of the movement, though it does not convey the impression that there was an adequate cause for the change. Nevertheless I should never think of ignoring, much less denying, what an astute critic occasionally refers to as a novel discovery—that acquaintance with Hegel has left a permanent deposit in my thinking. The form, the schematism, of his system now seems to me artificial to the last degree. But in the content of his ideas there is often an extraordinary depth; in many of his analyses, taken out of their mechanical dialectical setting, an extraordinary acuteness. Were it possible for me to be a devotee of any system, I still should believe that there is greater richness and greater variety of insight in Hegel than in any other single systematic philosopher—though when I say this I exclude Plato, who still provides my favorite philosophic reading. For I am unable to find in him that all-comprehensive and overriding system which later interpretation has, as it seems to me, conferred upon him as a dubious boon. The ancient skeptics overworked another aspect of Plato's thought when they treated him as their spiritual father, but they were

OCTOBER 22, 1949

**"This book is literature — more exciting and enjoyable than the most sensational bestseller."**

— EDWARD A. LAYCOCK, *Boston Globe*



"THERE have been many novels about youth's awakening but none quite like *THE PRIMITIVE*, none with such freshness, none more American... There is no love story quite like it in American literature, the giant Thurs Wraldson in love with tiny Hero Bernlef.

"Seldom has a book of this sort such drama, and even more, seldom such humor, such sense of the ludicrous."

—Edward A. Laycock.

**Feike Feikema's mighty story**

about a young man whose towering height was a handicap both wonderful and embarrassing for him. 460 pages. \$3.50

At all booksellers • DOUBLEDAY

**EXCITEMENT**  
in the Hitchcock  
tradition

**The SEEKER  
and the SOUGHT**  
a novel of  
mounting suspense by  
**MARIE BAUMER**

"Fast-moving and hard-minded... with a compassion seldom found in a book of this kind."—*N. Y. Times*

\$2.75 at your bookstore  
**CHARLES SCRIBNER'S SONS**

A great city—in a great book—a Batsford book

**DUBLIN**  
A STUDY IN ENVIRONMENT  
\$3.50

Dublin, a treasure trove of literary traditions, architecture and the theatre... one of the world's great capitals.

From B. T. Batsford Ltd., Dept. SRL  
122 East 55 Street New York City 22  
ELdorado 5-4147

Drop in and browse in the shop.

**What makes men  
"masters of politics?"**

**RAYMOND MOLEY**, authority on American political questions and economic affairs, here gives 27 enlightening and fascinating profiles of some of the country's leading politicians and statesmen and the forces and ideas that moved them. Covering such diverse public figures as F.D.R., Henry Wallace, Thomas E. Dewey, and Al Smith, he also includes such other political strategists as Charles Michelson, Louis McHenry Howe, and Edward J. Flynn. Read this shrewd, intimate appraisal of their subtle skills by the one political expert who knew them all.

**27 MASTERS  
OF POLITICS**  
by **RAYMOND MOLEY**

Contributing editor of *Newsweek*, author of a syndicated newspaper column. Professor of Public Law at Columbia, formerly assistant Secretary of State.

A *Newsweek* Bookshelf Book  
at bookstores \$3.50

**FUNK & WAGNALLS COMPANY**  
153 East 24th St., New York 10



---

# HIROSHIMA--

## Four Years Later...

**SRL's** suggestion of a plan for "moral adoption" of children in the Yamashita Orphanage (SRL, September 17, 1949) has produced an immediate response.

**CARE**, the non-profit overseas package agency, which for three and one-half years has been distributing food and clothing parcels throughout Europe, has offered to cooperate in sending gifts to the victims of the atom bomb in Japan.

**CARE** has five packages for delivery to Japan. At \$10 each, there is a 23½-pound Japanese food package; woolen package containing 3½ yards of all-wool fabric; and a knitting wool parcel. There is also a \$7.75 wool-blankets package and a \$5.50 cotton package with 11 yards of dress and suiting fabrics. Translated into terms of Hiroshima's orphans, a CARE food package means many nourishing meals; the textile packages mean warm coats and sweaters, new suits and dresses, comfortable bedding.

**CARE** packages can be sent to a Hiroshima orphanage or to an individual child, with the donor specifying his preference on age and sex. CARE will deliver the packages in accordance with the donors' wishes. A signed receipt will be returned, so that donors will know exactly to whom their CARE has gone and can establish direct contact with "their" child or children.

**ONE CARE** package can bring a large measure of aid. By sending CARE regularly, donors can fulfill the obligations of "moral adoption." If desired, a sum can be deposited with CARE in advance, and the agency will systematically deliver a package or more each month. The type of package can be varied. Donations of less than the full price of a parcel will be pooled to send a complete CARE package. You may send your donations to

**CARE**

Dept. SRL

20 BROAD STREET  
New York 5, N. Y.

nearer the truth, I think, than those who force him into the frame of a rigidly systematized doctrine. Although I have not the aversion to system as such that is sometimes attributed to me, I am dubious of my own ability to reach inclusive systematic unity, and in consequence, perhaps, of that fact also dubious about my contemporaries. Nothing could be more helpful to present philosophizing than a "Back to Plato" movement; but it would have to be back to the dramatic, restless, co-operatively inquiring Plato of the Dialogues, trying one mode of attack after another to see what it might yield; back to the Plato whose highest flight of metaphysics always terminated with a social and practical turn, and not to the artificial Plato constructed by unimaginative commentators who treat him as the original university professor.

The rest of the story of my intellectual development I am unable to record without more faking than I care to indulge in. What I have so far related is so far removed in time that I can talk about myself as another person; and much has faded, so that a few points stand out without my having to force them into the foreground. The philosopher, if I may apply that word to myself, that I became as I moved away from German idealism, is too much the self that I still am and is still too much in process of change to lend itself to record. I envy, up to a certain point, those who can write their intellectual biography in a unified pattern, woven out of a few distinctly discernible strands of interest and influence. By contrast, I seem to be unstable, chameleon-like, yielding one after another to many diverse and even incompatible influences; struggling to assimilate something from each and yet striving to carry it forward in a way that is logically consistent with what has been learned from its predecessors. Upon the whole, the forces that have influenced me have come from persons and from situations more than from books—not that I have not, I hope, learned a great deal from philosophical writings, but that what I have learned from them has been technical in comparison with what I have been forced to think upon and about because of some experience in which I found myself entangled. It is for this reason that I cannot say with candor that I envy completely, or envy beyond a certain point, those to whom I have referred. I like to think, though it may be a defense reaction, that with all the inconveniences of the road I have been forced to travel, it has the compensatory advantage of not inducing an immunity of thought

to experiences—which perhaps, after all, should not be treated even by a philosopher as the germ of a disease to which he needs to develop resistance.

While I cannot write an account of intellectual development without giving it the semblance of a continuity that it does not in fact own, there are four special points that seem to stand out. One is the importance that the practice and theory of education have had for me: especially the education of the young, for I have never been able to feel much optimism regarding the possibilities of "higher" education when it is built upon warped and weak foundations. This interest fused with and brought together what might otherwise have been separate interests—that in psychology and that in social institutions and social life. I can recall but one critic who has suggested that my thinking has been too much permeated by interest in education. Although a book called "Democracy and Education" was for many years that in which my philosophy, such as it is, was most fully expounded, I do not know that philosophic critics, as distinct from teachers, have ever had recourse to it. I have wondered whether such facts signified that philosophers in general, although they are themselves usually teachers, have not taken education with sufficient seriousness for it to occur to them that any rational person could actually think it possible that philosophizing should focus about education as the supreme human interest in which, moreover, other problems, cosmological, moral, logical, come to a head. At all events, this handle is offered to any subsequent critic who may wish to lay hold of it.

A second point is that as my study and thinking progressed, I became more and more troubled by the intellectual scandal that seemed to me involved in the current (and traditional) dualism in logical standpoint and method between something called "science" on the one hand and something called "morals" on the other. I have long felt that the construction of a logic, that is, a method of effective inquiry, which would apply without abrupt breach of continuity to the fields designated by both of these words, is at once our needed theoretical solvent and the supply of our greatest practical want. This belief has had much more to do with the development of what I termed, for lack of a better word, "instrumentalism," than have most of the reasons that have been assigned.

The third point forms the great exception to what was said about no very fundamental vital influence issu-

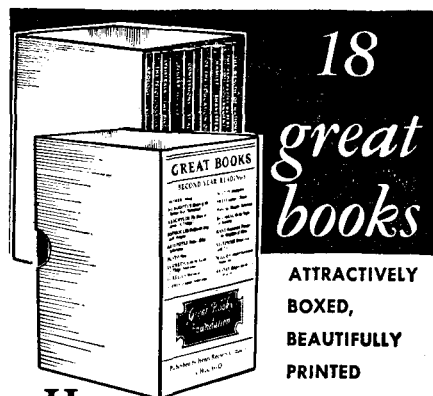
ing from books; it concerns the influence of William James. As far as I can discover one specifiable philosophic factor which entered into my thinking so as to give it a new direction and quality, it is this one. To say that it proceeded from his "Psychology" rather than from the essays collected in the volume called "Will to Believe," his "Pluralistic Universe," or "Pragmatism," is to say something that needs explanation. For there are, I think, two unreconciled strains in the "Psychology." One is found in the adoption of the subjective tenor of prior psychological tradition; even when the special tenets of that tradition are radically criticized, an underlying subjectivism is retained, at least in vocabulary—and the difficulty in finding a vocabulary which will intelligibly convey a genuinely new idea is perhaps the obstacle that most retards the easy progress of philosophy. I may cite as an illustration the substitution of the "stream of consciousness" for discrete elementary states; the advance made was enormous. Nevertheless the point of view remained that of a realm of consciousness set off by itself. The other strain is objective, having its roots in a return to the earlier biological conception of the psyche, but a return possessed of a new force and value due to the immense progress made by biology since the time of Aristotle. I doubt if we have as yet begun to realize all that is due to William James for the introduction and use of this idea; as I have already intimated, I do not think that he fully and consistently realized it himself. Anyway, it worked its way more and more into all my ideas and acted as a ferment to transform old beliefs.

**I**F THIS biological conception and mode of approach had been prematurely hardened by James, its effect might have been merely to substitute one schematism for another. But it is not tautology to say that James's sense of life was itself vital. He had a profound sense, in origin artistic and moral, perhaps, rather than "scientific," of the difference between the categories of the living and of the mechanical; sometime, I think, someone may write an essay that will show how the most distinctive factors in his general philosophic view, pluralism, novelty, freedom, individuality, are all connected with his feeling for the qualities and traits of that which lives. Many philosophers have had much to say about the idea of organicism; but they have taken it structurally and hence statically. It was reserved for James to think of life in terms of life in action. This point, and that about the objective biological

factor in James's conception of thought (discrimination, abstraction, conception, generalization), is fundamental when the role of psychology in philosophy comes under consideration. It is true that the effect of its introduction into philosophy has often, usually, been to dilute and distort the latter. But that is because the psychology was bad psychology.

I do not mean that I think that in the end the connection of psychology with philosophy is, in the abstract, closer than is that of other branches of science. Logically, it stands on the same plane with them. But historically and at the present juncture the revolution introduced by James had, and still has, a peculiar significance. On the negative side it is important, for it is indispensable as a purge of the heavy charge of bad psychology that is so embedded in the philosophical tradition that is not generally recognized to be psychology at all. As an example, I would say that the problem of "sense data," which occupies such a great bulk in recent British thinking, has to my mind no significance other than as a survival of an old and outworn psychological doctrine—although those who deal with the problem are for the most part among those who stoutly assert the complete irrelevance of psychology to philosophy. On the positive side we have the obverse of this situation. The newer objective psychology supplies the easiest way, pedagogically if not in the abstract, by which to reach a fruitful conception of thought and its work, and thus to better our logical theories—provided thought and logic have anything to do with one another. And in the present state of men's minds the linking of philosophy to the significant issues of actual experience is facilitated by constant interaction with the methods and conclusions of psychology. The most abstract sciences, mathematics and physics, for example, have left their impress deep upon traditional philosophy. The former, in connection with an exaggerated anxiety about formal certainty, has more than once operated to divorce philosophic thinking from connection with questions that have a source in existence. The remoteness of psychology from such abstractions, its nearness to what is distinctively human, gives it an emphatic claim for a sympathetic hearing at the present time.

In connection with an increasing recognition of this human aspect, there developed the influence which forms the fourth heading of this recital. The objective biological approach of the Jamesian psychology led straight to the perception of the importance of distinctive social cate-



**H**ave you put off reading the Great Books because you couldn't afford them? Or because the editions you own are too awkward to carry around? The Great Books Foundation and the Henry Regnery Company invite you to begin a great adventure in reading. Carefully selected and attractively printed readings from the great books (in many instances the complete work) are now available for the first time at your bookstore in a new low-cost format. These new editions are pocket size, easy to carry, and have large, clear type. They are arranged in series of First, Second, Third, and Fourth Year Readings. There are eighteen separate readings in each complete boxed set and the price is \$9.60 a set.

These are the Third Year Readings—they are typical of the series

AESCHYLUS *Prometheus Bound* and  
THE BOOK OF JOB  
PLATO *Symposium*  
ARISTOTLE *Politics* (Selections)  
EUCLID *Elements of Geometry* Book I  
ARISTOTLE *On Interpretation*  
(Selections)  
LUCIAN (Selections)  
ST. THOMAS *Of the Teacher*  
SONG OF THE VOLSUNGS AND  
THE NIBELUNGS  
CALVIN *Institutes* (Selections)  
SHAKESPEARE *Macbeth*  
MILTON *Paradise Lost*  
LOCKE *Essay Concerning Human*  
*Understanding* (Selections)  
VOLTAIRE *Candide*  
LAVOISIER *Elements of Chemistry*  
Book I  
GIBBON *The Decline and Fall of the*  
*Roman Empire* (Selections)  
MILL *On Liberty*  
THOREAU *Civil Disobedience;*  
*A Plea for Captain John Brown*  
FREUD *Origin and Development of*  
*Psychoanalysis*

(Unless otherwise noted, each work is complete and unabridged.)

The Great Books Foundation was organized to help establish adult discussion groups throughout the country. This fall over 50,000 people will be reading and arguing their way through the most important and provocative ideas of all time. There are no tuition fees in Great Books groups. If you would like specific information on how to form such a discussion group in your community, or how to enroll in one that now exists, just drop a postcard or letter to:  
THE GREAT BOOKS FOUNDATION  
BOX NN, CHICAGO 90, ILLINOIS  
See your bookseller now for complete information on this important series—or write to

HENRY REGNERY COMPANY  
20 W. Jackson Blvd., Chicago 4, Ill.



gories, especially communication and participation. It is my conviction that a great deal of our philosophizing needs to be done over again from this point of view, and that there will ultimately result an integrated synthesis in a philosophy congruous with modern science and related to actual needs in education, morals, and religion. One has to take a broad survey in detachment from immediate prepossessions to realize the extent to which the characteristic traits of the science of today are connected with the development of social subjects—anthropology, history, politics, economics, language and literature, social and abnormal psychology, and so on. The movement is both so new, in an intellectual sense, and we are so much of it and it so much of us, that it escapes definite notice. Technically the influence of mathematics upon philosophy is more obvious; the great change that has taken place in recent years in the ruling ideas and methods of the physical sciences attracts attention much more easily than does the growth of the social subjects, just because it is farther away from impact upon us. Intellectual prophecy is dangerous; but if I read the cultural signs of the times aright, the next synthetic movement in philosophy will emerge when the significance of the social sciences and arts has become an object of reflective attention in the same way that mathematical and physical sciences have been made the objects of thought in the past, and when their full import is grasped. If I read these signs wrongly, nevertheless the statement may stand as a token of a factor significant in my own intellectual development.

In any case, I think it shows a deplorable deadness of imagination to suppose that philosophy will indefinitely revolve within the scope of the problems and systems that two thousand years of European history have bequeathed to us. Seen in the long perspective of the future, the whole of Western European history is a provincial episode. I do not expect to see in my day a genuine, as distinct from a forced and artificial, integration of thought. But a mind that is not too egotistically impatient can have faith that this unification will issue in its season. Meantime a chief task of those who call themselves philosophers is to help get rid of the useless lumber that blocks our highways of thought, and strive to make straight and open the paths that lead to the future. Forty years spent in wandering in a wilderness like that of the present is not a sad fate—unless one attempts to make himself believe that the wilderness is after all itself the promised land.

## HARVEST OF WISDOM

(Continued from page 15)

umes from his pen, which veritably shook the philosophic heavens with their echoes. In that single year 1929 appeared "The Quest for Certainty," "Experience and Nature," and "Character and Events." His eightieth anniversary came soon after the publication of his long-awaited "Logic, The Theory of Inquiry" in 1938. It is characteristic of Dewey that "Knowing and the Known," the book which chances to usher in his ninetieth-birthday festivities, should consist, not of warmed-over conclusions, but of close, technical spadework on the frontiers of logic, written in collaboration with a younger colleague in government rather than in philosophy. It would have been easier to have tackled in one's later eighties a less exacting set of problems than those of basic organization in the theory of knowledge, a task postponed from earlier years. But Dewey, the uncommon philosopher of the common man, has ever been the seeker rather than the shirker of momentous difficulties in philosophical research. It is safe to predict that the enterprises of his nineties will also be chosen for their urgency and not for their ease.

"Knowing and the Known" belongs to the sort of rigorous semantic analysis which reaches the general public only after a long process of filtering down from the world of specialists through their popular interpreters. It is composed of about a dozen connected articles which have appeared in philosophical journals during the last five years. Although only one chapter, that on "Common Sense and Science," is signed exclusively by Dewey, all of them should be considered as outgrowths of his "Logic," and the "transactional" point of view set forth was foreshadowed in his article "The Reflex Arc Concept in Psychology," published over a half a century ago, in 1896. In spite of the publisher's optimistic hope that the book will provide "powerful mental food for the alert layman," it is likely that most of the latter will find it literary hardtack, and will need sharp mental teeth and strong jaws.

What the authors are trying to do is to pass "from loose to firm namings" in the realm of inquiry. They are appalled and scandalized by the "linguistic chaos" in the works of eminent logicians, who are sharply rapped over the knuckles for their indulgence in metaphysical double-talk. By contrast, Dewey and Bentley propose to attack directly and naturalistically "the problem of sorting

out and organizing words to things, and things to words," believing with C. S. Peirce that "it is wrong to say that a good language is *important* to good thought, merely; for it is of the essence of it." Aristotle surveyed word and thing together, but "focused on permanence." In the later Middle Ages, the two were split apart, still with an eye on permanence. The problem today is to do away with the gap between name and object by means of a "modern behavioral construction" which avoids the "post-Aristotelian dismemberment of man's naming activities from his named world, but which at the same time frees itself from Aristotle's classical demand for permanence in knowledge, and adapts itself to the modern view of science as in continuing growth."

From the reader's perspective, "The Wit and Wisdom of John Dewey" is a very different matter, as its title indicates. One might think that nothing could be simpler than to compile an anthology of aphorisms from the profuse writings of one who is personally as witty and wise as Dewey's intimates know him to be. But to be wise and witty in the flesh and on paper are not quite the same thing. Thus Professor A. H. Johnson, of the University of Western Ontario, who edited a similar collection from the works of Whitehead, found himself challenging the formidable tradition which has grown up about Dewey's style. In 1942, for example, Max Eastman declared that Dewey had "published 36 books and 815 articles and pamphlets—a pile twelve feet seven inches high—but if he ever wrote one 'quotable' sentence it has got permanently lost in the pile." In confirmation of this estimate, you will find no John Dewey entries in Bartlett or Stevenson or Mencken.

Nevertheless Professor Johnson insists that Dewey is "capable of expressing profound insights with sparkling brevity and clarity," offering in evidence about 270 brief excerpts, most of them only a sentence or two in length. Such old favorites as "While saints are engaged in introspection, burly sinners run the world" tend to strengthen his case. But no editor can make Dewey the writer, who is a confirmed contextualist, into an aphorist. Neither is he in the Broadway, rather than in the Vermont sense, a wit. But, after all, should not so rich a harvest of simple wisdom at ninety be enough?

Harold A. Larrabee, Ichabod Spencer Professor of Philosophy at Union College, is the author of "Reliable Knowledge" and has recently edited "Selections from Bergson."





## AUTUMN GLEANINGS

**F**OR the elder members of the family Booth Tarkington's post-humorous book, "Your Amiable Uncle" (Bobbs-Merrill), creates a feeling of nostalgia for a world that was and will never be again. It is a volume of letters written by the famous American to his three nephews, the Jameson boys, when he was traveling in France and Italy in 1903 and 1904. He illustrated them with pen and

"amiable uncle." This is a book for them as well as for their elders.

Three important books are reviewed below: Nancy Barnhard's Bible, William Marshall Rush's story of an American Indian, and Kenneth Grahame's inimitable Bertie.

—MARY GOULD DAVIS.

**THE LORD IS MY SHEPHERD:** *Stories from the Bible Pictured in Bible Lands. Arranged and Illustrated by Nancy Barnhard. New York: Charles Scribner's Sons. 263 pp. \$4.50.*

**T**HE beauty and dignity in text and illustration of this new Bible for children will satisfy the most exacting book lover. The utmost care has obviously been taken to give it its great distinction. Little things, like the setting on the page of the drawings, show a thoughtful consideration for even the smallest detail. Miss Barnhard has followed the King James version in her simplification of the Old Testament and the New. The effect is to clarify the stories. She uses direct quotation for the Ten Commandments, some of the Psalms of David, and The Beatitudes. In the back are the references to the King James version, a list of the marginal sketches and of the source books that she consulted.

The drawings, beautifully placed and reproduced, appear on every page. Her characterization of the Old Testament characters is unusual and dramatic. David, dreaming among his sheep, David lifting the stone to throw at Goliath, Daniel—much younger than the usual portraits of him—sitting at ease surrounded by sleepy and benevolent lions, the child Samuel listening for the voice of the Lord, the strong, splendid head of Moses as he holds up the Commandments—these are pictures that will sink deep into the consciousness of boys and girls everywhere. With them are vivid drawings of the actual scene made by Miss Barnhard on her journey through the Holy Land. The book is bound in dark blue cloth with gold tooling. The end-papers, printed in brown, are memorable. It is a book that will have a lasting value, perhaps the most valuable book for children that has been published this year.

**THE TREASURE OF LI-PO.** By Alice Ritchie. With Illustrations by T. Ritchie. New York: Harcourt, Brace & Co. 154 pp. \$2.

Here are six new stories from China in the old days when it was called the country of Han. They were first published in England where *The New Statesman* called them "a discovery. . . they should never be allowed to go out of print." Perhaps children will like best the tale called "In the Far South West," about young Ku-Ling who traveled through the land of giants and the land of pigmies, through the land of sleep and the land of the Feathery People to get a magic medicine that would cure his father of a serious illness. To this reviewer the most distinguished is the one called "The Faithful Lantern-Bearer." The dialogue between Lee-Su and the mouse has a curious dignity and charm. Children always welcome new fairy tales. It is particularly heartening just now to have stories that contain both humor and beauty come from China. They are illustrated with full-page black and white drawings.

**RED FOX OF THE KINAPOO.** By William Marshall Rush. Illustrated by Charles Banks Wilson. New York: Longmans, Green & Co. 279 pp. \$2.75.

**H**ERE, in the opinion of this reviewer, is one of the best American Indian stories that have been written in many a long day. It opens in 1872 with the hero, Red Fox, in an Oregon Indian school. Soon, and for plausible reasons, the boy returns to his tribe, the Nez Perce, and the ways of his people. Chief Joseph becomes his friend and his hero and when that truly great man is forced, for the sake of personal and tribal honor, to rebel against the white man the boy, as one of his scouts, follows him to victory and to inevitable defeat.

Chief Joseph, whose Indian name was Thunder Coming from the Water up Over the Land, was superior in peace and equal in war to his contemporary Sitting Bull. Since earliest days the Nez Perces had been true



ink sketches that depict, with humor and affection, the people and the places that he saw. It is the Paris and the Naples and Rome and Capri of before the First World War, gay and individual, passionately wooing the American tourist, partly through native graciousness and partly because he might become a source of income. The world that he saw is a vanished world, but its grace and its beauty belong in the record. To boys and girls these letters will be shrewd, amusing impressions and advice of the man who gave them Penrod and Willie Baxter. They will recognize the solemn "kidding" that went on between the boys in Indianapolis and their



—From "The Lord Is My Shepherd."