

Follow the Sun!

SAILING TO FREEDOM. By Volde-mar Veedam and Carl B. Wall. New York: Thomas Y. Crowell Co. 246 pp. \$3.50.

By EVERETT S. ALLEN

A small-boat sailor who has clung to a bouncing deck with feet and fingers, watching black seas build above the masthead, will be most sensitive to this chronicle of courage. But it holds no monopoly for sailormen, for it is essentially a twentieth-century rekindling of that bright faith which motivated this nation's colonization.

The sacrifices which paid for American land and liberty lie far distant, historically and geographically. To our natural complacency, therefore, it may come as a memory long forgotten to know that bold deeds still are being done in the name of freedom. And these not only in war, but in that less spectacular theatre of existence which has to do with babies, hearthstones, and steady jobs. This is the message of "Sailing to Freedom."

In the thirty-six-foot, seventy-year-old sloop *Erma*, a matronly and dependable female for whom one forms salt-stained affection, sixteen Estonian refugees—men, women, and children—sailed 8,000 miles in 128 days. From Stockholm, Sweden, to Norfolk, Va., they shared cramped quarters, short rations, heat, calms, cold, gales, impelled by the desire to get beyond reach of the Soviet NKVD.

Voldemar Veedam, an Estonian newspaperman, was assisted in preparation of this book by Carl B. Wall. They have produced an admirable account, the power of which lies right-

fully in its simplicity. As it must have done in fact, faith runs like a bright thread through every chapter.

Aboard the sloop, as in a complete and minute universe, are contained all the factors of life and thought; here are youth, childhood, and old age. Fundamental are certain basic equations involving the position of a dot upon a chart of the Atlantic Ocean, the spoonsful of flour remaining, the shortest line between two continents. Sociologically, self is subordinated, and for more than one-third of a year relative tranquility reigns in cubic footage less than that of most living rooms.

At intervals across the world the pilgrims met other men who were largely ignorant of geography and politics, but kind. One reads with unmistakable pride that there were Americans among these. And, with a U.S. aircraft carrier in sight, Paul Reinholm, seaman, looked aloft at *Erma's* colors and said, "On Nov. 26, [1945] at 5:25 a.m., the flag of a small country, after more than five years of humiliation, waves freely in front of another free flag."

There is a fine narrative power in this reduction of life to its least complex denominators. To those who made the voyage, the miracle was not its success, but that Aunt Juliana was cured of arthritis. That they had no visas must have troubled them in thoughtful moments, but the immediacy of survival crowded in upon such apprehensions and they bent their best strength to the moment.

"Sailing to Freedom" strikes a full, rich note, more tuned to the ears of our ancestors than to ours; it may twinge the conscience of those of us who did not have to sail 8,000 miles to live in America.

Midnight Battle

SUBMARINE! By Commander Edward L. Beach, USN. New York: Henry Holt & Co. 301 pp. \$3.50.

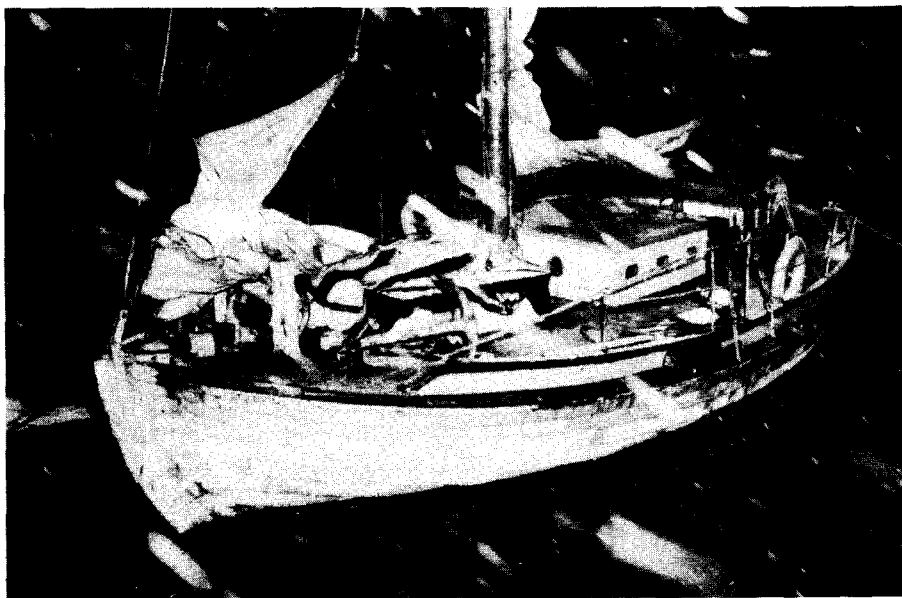
By FLETCHER PRATT

BY A sufficiently curious coincidence the title of this work also appears with the same emphasis on the spine of Theodore Roscoe's monumental history of the submarine service during World War II, and comparison, inevitable in any case, is thus invited. The present volume does not come out of it too badly. It is true that in two cases it reports sinkings of enemy ships unknown to the records—the submariners thought they got them, but they didn't—and there is a certain tendency to over-writing. But the Roscoe book is itself somewhat over-written, and is so long that no one but a specialist will want to go through the whole thing. This is a handy, compact volume, nicely arranged to give the reader a picture of just what submarine service against Japan was like.

Commander Beach, who began his service as an ensign aboard the famous *Trigger*, and ended the war as skipper of his own submarine, certainly knows all the angles, and he conveys them through an ingenious and effective technique. He begins with a chapter from his personal experiences as *Trigger* is being fitted out in January 1942. Then the book switches to Freddie Warder's famous patrol in *Seawolf* and all those hits she obtained without sinking a single ship.

A switch-back to *Trigger*, more trouble with the torpedoes, the tale of a submarine overdue and presumed lost—the personal nicely interspersed with the historical, the historical made personal by the juxtaposition, the package neatly tied. Commander Beach has neglected few, if any, of the real highlights of the submarine service during the war. He has caught the unfortunate sinking of *Seawolf* by one of our own destroyer-escorts; *Harder's* destructive raid on the Japanese fleet, when she sank five destroyers; the memorable day when *Archerfish* knocked off a carrier just coming out of harbor for her trials; the great work of the submarines at the Battle of the Philippine Sea.

In fact, if you want a good, quick picture of what our submarines did against Japan and how the men who did it felt and acted, this is the place to get it. The specialists will prefer Roscoe for the volume of his reporting; but the man in the street will—it is to be hoped—read Beach.



The *Erma*—"a matronly and dependable female."

The Saturday Review



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Beyond the Cold War

IT seems clear that many of the Asian peoples view the cold war as a power struggle, pure and simple, between America and Russia. They do not blame us for being concerned about matters vital to American security, but they do object to having their own security jeopardized by wrangling between the big powers, as they see it. They object, also, to having their legitimate needs for assistance judged according to their readiness to support our position in the world. In India, for example, Communist propaganda last year made much capital out of the attempts of some Congressmen to block wheat shipments to India because Prime Minister Nehru disagreed with us in the U.N.

Our foreign policy, therefore, ought not to be stated in "cold war" terms. It is an error to attempt to press India or Pakistan or other Asian countries to make flat and open commitments for us and against the Soviet. Since such commitments could not be made without the widest possible popular support, we ought to avoid playing into the hands of the pro-Russian "neutralists" whose big argument is that we are trying to involve other peoples in a war that is not their concern. We are not dealing here, as we are in Europe, with nations and peoples who have a long background of national independence—nations and peoples who have previously fought together against a common danger. In the East we are dealing with peoples whose main worry is that they may be involved by the West in situations that will jeopardize that very same independence.

Our approach to other peoples should be defined not in terms of

the power struggle but of the principles through which world peace can alone be achieved. These principles ought to be more than propaganda talking points. They should in fact represent our policy. They should be sufficiently universal to have appeal and meaning to all people everywhere. They should not shrink from expressing the natural idealism of the American people. They should have the same clarity and striking power that gave the Fourteen Points historic importance at such a critical moment in World War I. I believe that these basic principles are implicit in our present foreign policy, but I do not believe they have been brought together in an organic whole that is clearly recognized and understood—by others or by the American people themselves.

Some of the elements that would go into such a declaration of principles might include these points:

1.) The United States government and its people do not believe that war is inevitable.

2.) The United States government and its people are committed to the cause of peace in the world. We are no less committed to the cause of justice in the world.

3.) We believe that each nation and its people have both rights and obligations in the world community, and that the peace of the world depends upon the protection of those rights and fulfillment and enforcement of those obligations.

4.) We believe in the right of every people to determine for itself the nature of its own government and its own way of life. We regard as a

threat to world peace and world justice any infringement upon this right.

5.) We do not recognize the right of any nation to impose its own form of government or way of life upon other peoples—whether through external or internal force or through external or internal conspiracy.

6.) We believe in the natural and sacred right of man to own himself and to have rights over and above the state itself. We respect and admire those governments that recognize this right or that are working towards the recognition of this right. We do not propose, however, to interfere with or oppose governments which do not recognize this right so long as they do not seek through force or intrigue to impose their own view on others.

7.) We believe that the proper agency for the enforcement of each nation's rights and obligations in the world community is the United Nations. We believe that the United Nations should be given adequate powers to define and enforce those obligations.

8.) The government of the United States stands ready at any time to discuss with other nations the methods and means by which the United Nations may be empowered to act effectively and decisively in those matters concerned with the common security of the world's peoples.

9.) The aim of the United States is to work for those conditions that will make possible universal membership in a United Nations organization having the enforceable powers of world law.

10.) Over and above the need to establish a workable and enforceable peace is the need for a mighty and massive attack on the world problems of hunger, homelessness, disease, indignity. This calls for a mobilized world effort not less demanding or imaginative than that of war itself. The goal of the American people is a planet congenial to human existence.

* * *

What such a declaration seeks to do is to turn the cold war into a moral crusade. It defines those principles which, if accepted by enough nations, might even at this late date preserve the peace. It seeks to shift the burden of responsibility to the Iron Curtain countries to accept or to offer an equally positive and affirmative proposal. It seeks to give the people of the world a banner around which they can rally. Finally, it seeks to invest the future with hope.

—N. C.