

TRADE Winds

THIS IS THE TIME of year when Americans who live abroad begin receiving hearty letters from long-forgotten friends at home, bearing the frightening tidings that they are about to come over and will appreciate a little hospitality and guidance upon arrival. Art Buchwald, author of the popular "Europe's Lighter Side" column in the *Herald Tribune*, makes his home in Paris, so he's suffered repeatedly from this visitation. Suffered, that is, until he devised an answering form letter that once again has cleared his horizon and left him free as a bird. Here, in brief, is about how it goes:

Dear Mary:

We're thrilled to hear that you're headed for Europe this summer, and would love to have you stay with us. Of course, we have no bath, but there's one just around the corner, and we know you'll get a kick out of padding round to it. Bring the children by all means. There hasn't been much polio this year, though the doctors say it may get serious just about the time you're due.

John is fine, but his business is bad. As a matter of fact, he rather hopes your husband will tide him over with a loan, but all that can wait till you arrive.

Forget about war. You have nothing to worry about unless, of course, something happens in Berlin, Persia, Turkey, Greece, or Vienna, or the Arabs in Tunisia decide to attack France. And if there are any Communist uprisings in Paris, we have extra clubs and brass knuckles to loan you.

Don't bring too much money. You can buy an excellent dinner



these days in Paris for \$150, and it's just plain silly for you to spend a fortune on us.

Stay two full days at least with us, even if Italy and France are more exciting, and everybody of importance will be in London for the Coronation.

Let us know your plans—and incidentally, if you really want to thrill our youngster, bring her an electric hobby horse on the plane.

They're hard to get here. If it's too much trouble, forget it—but she's not at her best when she's disappointed.

Love from us all.

RUTH

BUCHWALD WAS SO ENCOURAGED by the sweeping success of his first form letter that he promptly devised a second, intended for friends in the States who were referring *their* friends to him. This is it:

Dear Boris and Katie:

What fun to get your note, after not hearing from you for five years, telling us about your



pals the Snickerbaums who are coming to Paris next month. Needless to say, we'll turn ourselves inside out for them.

Incidentally, some friends of ours, the Duponts, are leaving for New York this week and we've taken the liberty of asking them to look you up. You'll love them! Unfortunately, none of them speaks a word of English, but we know you'll be perfect interpreters. They'd like a suite at the Waldorf, preferably on the Park Avenue side, and we're counting on you getting it for them for not more than \$4 a day. They'll have nothing but francs, of course, but you'll know where they can change them for more dollars than the official rate.

The Duponts have expressed a desire to eat meals at "21," Pavillon, Shor's, Copacabana, and the Stork, but, of course, they don't want to go where all the other tourists flock. They want to see where the average, *real* New Yorker dines. I'm sure, too, you'll show them such nearby points of interest as Atlantic City, Boston, Niagara Falls, and the White House.

You'll thank us for steering the Duponts your way. And you'll be mad about their six children.

Love.

ARTIE

IF ART BUCHWALD thinks European residents have a tough time warding off total strangers who barge in on

NOTES from CALIFORNIA

Sometimes, when we publish a new book in a field of broad public interest, we like to add up our list of recent books in that field to assess the cumulative effect and to see what we have to offer the interested reader.

THE RISE AND SPLENDOR OF THE CHINESE EMPIRE (\$6.00), just published, is to the best of our knowledge the only general history of ancient China now in print. This is the story of an entire civilization. Its author, the late René Grousset, was a man of immense learning but he writes in a deceptively simple style. He has an eye for the essential characteristics and for the artistic and human values in history. The reviewer in the *Times Literary Supplement* called the book a "masterly analysis of the strength and weakness of the Chinese people as revealed in their history." 16 plates

A HISTORY OF CHINA (\$4.50), by Wolfram Eberhard, is written from a different point of view, that of a sociologist. This more formal history covers a longer period, from the earliest times through World War II, with less emphasis on literature and art. 1950. 17 plates.

CHINA (\$6.50), edited by the late Harley Farnsworth MacNair, is a volume in the United Nations Series. Like others in the series, it is a comprehensive symposium by a number of distinguished scholars, on the history, the philosophy and religion, the economic and political development, and the culture of a modern nation. 1946.

A different sort of book is **HAN TOMB ART OF WEST CHINA** (\$8.50). The authors, Richard C. Rudolph and Wen Yu, collected a hundred rubbings or ink squeezes of bas-reliefs from the Later Han dynasty (A.D. 25-220) in Szechwan. This method of reproducing these bas-reliefs, most of which are in nearly inaccessible tombs, has been used by the Chinese for centuries and gives a full-scale facsimile of the original. They are here reproduced by collotype on a 9 x 12 page. Beautiful as art and useful as cultural history. 1951.

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(Advertisement)

them with stereotyped letters of introduction from people they often don't know very much better, he may console himself by reflecting that with important producers and movie stars in Hollywood it's ten times worse. Tourists who are otherwise reasonably well-mannered and considerate think nothing of asking mere acquaintances to arm them with such notes just to be able to tell their neighbors upon their return, "Well, of course, we had tea at Betty Grable's house, and, my dears, you just ought to see. . . ."

Persons armed with these requests deserve to be told off in no uncertain terms. Unless they have something



distinctly in common with the celebrities whose privacy they long so to invade—unless the meeting has some prospect of being mutually rewarding and satisfactory—they are way out of

bounds—and probably know it. One way to stop the whole aggravating business might be to say, "Yes, we can give you a note of introduction to Ginger Rogers—but she's asked us to tell you that the charge for her time is a check for two hundred dollars to the Home for Aged Actors—payable in advance." Can't you just hear the peace and quiet returning to Beverly Hills?

PROFESSOR MOSS HART'S "Klobber System" for dealing with recalcitrant children, as outlined in this column some weeks back, has elicited a flood of comments—preponderantly approving—and *Coronet* magazine has even bought the Professor's permission to reprint his letter in a future issue. It was Klobber's theory, you will recall, that a good swat on a vulnerable spot was worth a half hour of reasoning and cajoling. "Wonderful idea," enthused a Mr. Sherman, prominent Madison Avenue apothecary. "Since I have no children, I tried the Klobber System on my wife. Excuse the shaky handwriting. I am writing this with my left hand, since my right one is now in a sling."

On the other hand, Dimetrius Bravo wired, "You, Hart, and Klobber ought to be shot. You're ruining my business." Dr. Bravo is a child psychiatrist.

J. Donald Adams writes, "The Klobber method was successfully employed by a famous novelist in Wyoming when an equally famous literary critic brought his son around for a visit some years ago. The son was warned that it was dangerous to go inside the corral. 'Some of those horses are pretty ornery, and you may get hurt,' he was told. 'Nuts,' was the answer of this perfect product of super-education, and twice he disobeyed the edict. The third time he did it the author abandoned eloquence.

"He grabbed the kid by the shoulders, shook him till his teeth rattled, and hollered, 'If I catch you inside that corral once more, you little blank blank, I'll break every blank blank bone in your blank blank body.' For the remainder of his stay, that boy was a model of deportment: courteous, cooperative—and careful."

"How," inquires Wade Parkington, "can you apply the Klobber method if the little monsters you've nurtured are stronger than you are?" Possibly Mr. Parkington's offspring attended the primary school that was described by one student as "a place where they teach kids who hit not to hit, and kids who don't hit to hit back."

And Joe Harrington writes from Boston that a neighbor worked him-

A bide 5 lo!

*Who said it, though?
Not Preacher Roe—
Nor Ziegfeld (Flo)—
Nor Phoebe Snow . . .*

No!

*It's an untranslatable cry of woe
That The Maniac (please see below)*
Records for passers to and fro
When its 1-times-1 and its 0-times-0
Go off the beam (as they sometimes go).*

*So there you are—and whaddaya know!
A machine-made oath—*

A bide 5 lo!

*The Maniac is a famous electronic brain. "A bide 5 lo"—an oath which defies translation—appears on the "brain's" outgoing tape every time something goes wrong.

The Maniac figures prominently in the discussion of brains and thoughts in the plain man's guide to modern biology—



Mr Tompkins Learns the Facts of Life

by G. GAMOW

At all bookstores, illustrated \$2.75

CAMBRIDGE UNIVERSITY PRESS

self up into such a pitch over the Klobber System he marched over to the Old Corner Bookstore and bought himself a copy of a book he had seen advertised, called "Whaling Wives."



by Henry Hough and Emma Whiting. To his disgust, however, it proved merely to be an account of the spouses of whaling captains who accompanied them on their voyages, so he marched right back with it to the Old Corner Bookstore again.

ABEL GREEN'S VARIETY is authority for the story that Richard Conte, assigned to play the role of a reporter in an up-coming film, ran off a flock of old newspaper films to guide his portrayal, and came up with the following set of rules which he has pasted on his dressing-room wall as a constant reminder:

1. No cigarette dangling from right side of lower lip.
2. No hat perched far back on head.
3. No loosened collar, and tie pulled far to one side.
4. No worn trench coat with turned-up collar.
5. No press card tucked in hat band.
6. No using of any of these phrases: "Stop the presses!"; "I have a scoop"; "Here's your headline!"; "Gimme rewrite"; "Tear out the front page!"

The question now is how Richard Conte—or you or you—would depict—or not depict—a successful novelist. Suggestions are invited.

—BENNETT CERF.

SOLUTION OF LAST WEEK'S
KINGSLEY DOUBLE-CROSTIC (No. 1002)

ALMA ROBISON HIGBEE:
MAN AND BOY

The wide field lay in corduroyed
rows,
As man and tractor laid the furrows
down.
The small boy on the seat before his
dad
Was cut in the same pattern, lean
and brown . . .
The wee son turned the shining
future up,
His father plowed the green past
under.

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PRESS

The Diplomats, 1919-1939

Edited by GORDON CRAIG and FELIX GILBERT. This diplomatic history of the 20 interwar years is the first book to examine that period through the eyes of the men entrusted with the negotiations in the capitals of a darkening world. The distinguished contributors cover 30 of the most important diplomats of the time, including Curzon, Austen Chamberlain, Neurath, Ribbentrop, Benes, Kemal, Mussolini, Grandi, Chicherin, Kellogg, Hughes, Litvinov, Ciano, Matsuoka, Bullitt, and Kennedy.

720 pages, illustrated, \$9.00

Dante's Drama of the Mind

A MODERN READING OF THE PURGATORIO

By FRANCIS FERGUSSON, author of *THE IDEA OF A THEATRE*. The individual insights employed in this reading of Dante are those of a 20th century mind, as are the author's references — Eliot, James, Maritain, Richards, and many others. Avoiding the pitfalls of traditional Dantean scholarship, Mr. Fergusson reveals the drama of the order of Dante's vision, the developed form of the poetry, and the meaning of the canticle for modern man.

242 pages, \$4.00

Cardano, the Gambling Scholar

By OYSTEIN ORE. Cardano, next to Vesalius the greatest physician of his day, was also a devoted gambler whose mathematical genius enabled him to devise simple rules of probability for his own benefit and for his gambling contemporaries.

In this biography, Cardano's gambling studies are deciphered for the first time, and a complete translation of the *BOOK ON GAMES OF CHANCE* is appended.

Oystein Ore is Sterling Professor of Mathematics at Yale.

264 pages, illustrated, \$4.00

We recommend *THE WONDERFUL WORLD OF BOOKS*. Published in 2 editions. Cloth bound, \$2.00 (Houghton Mifflin). Paper bound, 35¢ (New American Library). An exciting reading experience.

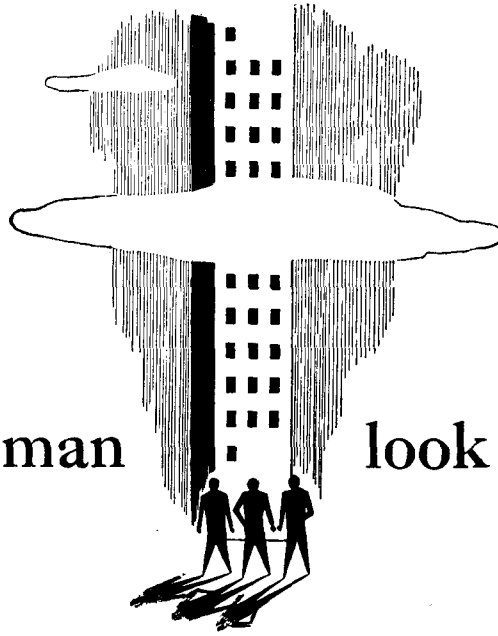


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It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

The three-man look



We've always liked the story of the building so tall it took three men, each looking where the other left off, to see the top of it.

This tall story is now true, instead of whimsical. There are projects afoot in the United States today so complex and vast that 10,000 scientists and engineers of different talents would be useful as a task force "to see to the top of them."

One project of this complexity is atomic energy—or, if you prefer, the atomic bomb. Was it a chemical problem? Or electrical? Or a physics problem? Or mathematical? Did it call for exploration in metallurgy, thermodynamics, radiation, electronics, or what? All were involved. More likely, fifty subdivisions of knowledge needed exploring.

No single mind, no matter how many degrees after his name, knew one tenth of the total answer the nation now has in its hands. No single explorer ferreted out the answer. An integrated task force of

thousands contributed specialized thinking, bit by bit.

Even so apparently simple a thing as the electric lamp was brought to brilliance by a parade of names. Edison, Coolidge and Langmuir supplied the shoulders other men stood on to see further.

Developing jet engines, million-volt x rays, steam turbines, gas turbines, fluorescent lamps, motors, refrigerators enlisted first a troop, then a regiment, then an army of diversified research and engineering skills at General Electric.

Teams are now exploring germanium (and its transistor children), cyclotrons, silicones, computers, or such defense assignments as electronic gunfire controls, atomic submarine propulsion, plutonium production, guided missiles.

Today, out of General Electric's 226,000 employees, one in twenty is an engineer. The new products you see are both the *cause* and *effect* of this engineering force.

You can put your confidence in—

GENERAL  ELECTRIC

The Problem of Ethics For Twentieth Century Man

By Albert Schweitzer

THE problem of ethics in the evolution of human thought cannot of course be dealt with exhaustively within the scope of the present article. By singling out the main features of this evolution, however, we can perhaps appreciate all the more clearly the nature of the role which ethics has played in the history of man's thinking.

What we call "ethics" and "morality"—which are terms borrowed from the Greek and the Latin respectively—may be broadly defined as our good behavior toward ourselves and other beings. We feel the obligation to concern ourselves not solely with our own well-being, but also with that of others and of human society. It is in the notion of the scope of this solidarity with others that the first evolution to be observed in the development of ethics occurs.

For the primitive the circle of solidarity is restricted. It is limited to those whom he can consider as in some way related to him by consanguinity, that is to say, to the members of his tribe, which he regards as a larger family. I speak from experience. In my hospital I have primitives. When I have occasion to ask a patient of this category to render some small services to a bedridden fellow-patient, he will oblige only if the latter belongs to his tribe. If this is not the case, he will reply quite candidly, "This not brother for me." No amount of persuasion and no kind of threat will budge him from his refusal to do that unimaginable thing: putting himself out for a stranger. I am the one who has to give in.

However, as man begins to reflect upon himself and his behavior toward others, he comes to realize that man as such is his fellow and his neighbor. In the course of a long evolutionary process he sees the circle of his responsibilities widen until it includes all the human beings with whom he has any association.

This clearer knowledge of ethics was achieved by the Chinese thinkers—Lao Tse, born in 604 B.C., Kung Tsu (Confucius), 551-479 B.C., Meng Tsu, 372-289 B.C., and Chuang Tsu, in the fourth century B.C.—and by the Hebrew prophets Amos, Hosea, and Isaiah of the eighth

century B.C. The idea enounced by Jesus and Saint Paul that man owes himself to every human being is an integral part of Christian ethics.

For the great thinkers of India, whether they belong to Brahmanism, to Buddhism, or to Hinduism, the idea of brotherhood of all human beings is contained in their metaphysical notion of existence. But they encounter difficulties in incorporating it in their ethics. They are unable, in fact, to abolish the dividing walls between men erected by the existence of different castes and sanctioned by tradition. Zoroaster, who lived in the seventh century B.C., was prevented from arriving at the notion of the brotherhood of men because he had to make the distinction between those who believed in Ormuzd, the god of light and good, whom he heralded, and the unbelievers who remained under the sway of demons. He required believers, fighting for the coming of the reign of Ormuzd, to consider unbelievers as enemies and to treat them accordingly. To understand this position one must remember that the believers were the tribes of Bactrians who had become sedentary and aspired to live as honest and peaceful tillers of the soil, and that the unbelievers were the tribes which had remained nomadic, inhabiting the desert regions and living by pillage.

PLATO and Aristotle, and with them the other thinkers of the classic period of Greek philosophy, consider only the Greek human being—a free man who is not under the necessity of earning his livelihood. Those who do not belong to this aristocracy are regarded by them as men of inferior quality in whom one need not be interested.

It was only in the course of the second period of Greek thought, that of the simultaneous flowering of stoicism and epicureanism, that the idea of the equality of men and of the interest attaching to the human being as such was recognized by the representatives of the two schools. The most remarkable proponent of this new conception is the Stoic Panaetius, who lived in the second century (180-110 B.C.). He is the prophet of humanism. The idea of the brotherhood of men does not become popular in