

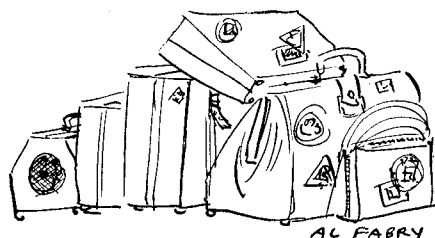
some majesty by the banks of the Landquart, a river which flows into the Rhine, charges \$10 to \$13 a day, dresses up twice a week for galas. Part of its 120-room expanse is over 100 years old. It was built as an inn at the bottom of the road to Davos, a logical place to change horses before climbing up through the pass.

As for the Chesa Grischuna, it might be helpful first to explain that Grischuna means Grisons in Romansch, the fourth official tongue of Switzerland still spoken in parts of the Grisons, especially near St. Moritz. Its main inn is a Swiss delight with low ceilings, bowers of flowers in gleaming copper urns, a radio in every room, and terraces opening out to the slopes beyond. There are two other chalets and the Hotel Weisskreuz all under the same local ownership, and rates run \$11 a day for quarters with a bath, \$9 without, and both tariffs include meals, tips, taxes, and even the heating charges, which many Swiss hotels once felt disposed to itemize on their statements.

Villas of beer barons and watchmakers and textile merchants climb the side of the Alpen Rosli, a slope also reserved for morning skiing. Afternoons the activity moves with the sun to the Selfranga. You can count on seven hours of good sun by February, eight to nine hours in March. There is a wide assortment of cable-cars, T-bars, and rope tows, the details of which I won't bother you with now, but suffice it to say that one isn't required to move a centimeter uphill on one's own energy.

About all else I can tell you is that the ski instructors are blacksmiths in the summer, that you can get to Klosters from Zurich in two-hours-and-a-half by rail or car all winter long, and that you can get to Zurich in a day from Hollywood over the top of the world via Winnipeg, Greenland, and Copenhagen or direct from New York via the usual way stations. There are lots of children's homes in Klosters where you can board the *kinder*, should you be so disposed, and I should also inform you that if you forget your ski pants, they are vended in town at Colette Harrison's, a lady celebrated as the former wife of Rex. One thing about Klosters. You can never tell who you're going to have in your middle.

—HORACE SUTTON.



Business

Continued from page 19

store to the "private socialism" of giant corporations.

The motivation of executive management is expressed in terms of financial as well as non-financial incentives such as "power, prestige, emulation, creative urge, group identification, loyalty, security needs, and service." "Even the profit drive of the corporation as a whole is sometimes neglected over considerable periods," the author declares, "in the interest of its continuity, security, or standing."

In treating the relationship between personality and business success, Mr. Lauterbach considers specific factors of personality as of great importance in determining the varied patterns of business or financial behavior, whether normal or abnormal. "What the social scientist is mainly interested in is the incidence of those personality-forming influences that tend to produce the specific kinds of emotional detachment, assertive drive, or aggressiveness that are conducive to business success later in life."

DISCUSSING the subject of "How is Business Done?" Mr. Lauterbach places emphasis on a great variety of psychological factors that guide decision-making. He points out that its pattern changes "with the socio-cultural, institutional, group, and personal variables." Under certain conditions it may, in fact, deviate in an almost incredible degree from what is ordinarily classified as "economic determination of business decisions."

The author apparently is an academic and philosophical optimist. Economists of the conventional, "hard-boiled" school may find his analysis and interpretation of the history of American business as reflecting somewhat the attitude of a Utopian, but his work is solidly documented and his data seem complete. He offers a program of "genuine economic reform" for Western society—a program based on high living standards; facilities for health and education to establish the necessary framework for an ever-rising productivity and at the same time to increase both the life space and the life energy of the people; a real home for everybody; economic stability; an atmosphere of equal opportunity; diversity of recognized incentives; a new conception of property as a tool of personal satisfaction among many, not as self-purpose; the recognition of competition as a valid method of self-assertion, in contrast to the kind of rivalry that aims at monopolistic exclusion of others; opportunity

for enjoyment of work from real assurance regarding the specific social function and value of contribution; a generous attitude towards an old-age way of life, and so on.

Mr. Lauterbach's program is a noble one, and as an interpretation of the best part of American thinking in matters of economics, it surely must have great influence. Such a book is challenging, even disturbing; but it is too well documented, too patently inspired, too intelligently organized, to be ignored. This reviewer urges its reading by scholars, bankers, entrepreneurs, and, above all, legislators.

Big and/or Bad

BIG BUSINESS—MENACE OR BOON?: Over the past seventy-five years big business has undergone significant changes in structure and aims, but on the whole public opinion has not yet reconciled its recognition of the opportunities and products that could come about only through big business know-how with its fear that bigness may throttle competition through monopoly. To find an answer to this fear, economist A. D. H. Kaplan has devoted several years to study the historic development of "Big Enterprise in a Competitive System" (Brookings Institution, \$4), analyzing its present role. For purposes of the study the field has been narrowed down to 300 industrial corporations with total assets above fifty million dollars and a minimum of 5,000 employees, who furnish a fair cross-section of big business—defined in terms of ability to exert significant influence on markets. Dr. Kaplan tackles the problem systematically, first by measuring big business quantitatively in relation to our economy and then evaluating their performance in relation to our entire competitive system.

Dr. Kaplan points out the fallacy of assuming "that large-scale corporations enjoy secure entrenchment by virtue of their size." By tracing the mobility of position among the largest one hundred big business concerns, he finds that over a long span of years there has been a considerable turnover. The key to bigness is the ability to meet consumer preferences and alert product and market development.

As a result of considerable statistical research, and within the limited boundaries of the study, Dr. Kaplan comes to the following conclusion: "Big business has not merely been kept effectively subject to a competitive system; on the whole it has also made an essential contribution to its scope, vitality, and effectiveness."

—SIEGFRIED MANDEL.

Let's End Our Calendar Chaos

Continued from page 9

1910—from the International Chamber of Commerce. This agency repeatedly urged calendar reform. It definitely determined that the Vatican had no objection, then persuaded the Swiss Government to begin a study with the view of calling a world conference. But World War I intervened. After the Armistice Cardinal Mercier, Belgium's magnificent symbol of freedom, began advocating a new calendar, and in 1923 the subject was taken up by the League of Nations.

The League examined more than 185 different calendar plans. One split the year into seventy-three weeks of five days each: to be called Ano, Beno, Ceno, Deno, and Eno. Another had ten-day weeks. One had twenty months, with some weeks six days long, others seven. One proposed nine forty-day months, with five "blank" days at the end of the year. Another abolished months and numbered the days consecutively, one to 365. Another shortened the year to 364 days, allowing the dropped days and the Leap-Year Days to accumulate until, every twenty-two years, there were enough for a Leap Month.

The League narrowed everything down to two plans: the twelve-month, equal-quarter World Calendar, and a thirteen-month scheme pushed by George Eastman's ample finances. (The extra month, called Sol, was to be inserted between June and July.) But this thirteen-month plan was soon out of the running; it is remembered chiefly because of a bizarre feature: every month had a Friday the Thirteenth. In 1937, when fourteen nations voted for the twelve-month World Calendar, the thirteen-month scheme didn't get one vote.

The big news today is that pivotal India has taken the lead in calendar reform. Back in 1931 Mahatma Gandhi squatted on the floor of a London room with a handsome, shy, blue-eyed American who has devoted a quarter century of her life and a substantial slice of her fortune to the World Calendar. Elizabeth Achelis, often called "the calendar lady," explained it to Gandhi, who subsequently urged world adoption of the new calendar. Nevertheless, in the 1937 League poll India was one of six countries voting against the World Calendar. After India got her independence, however, attitudes began to change.

In 1952 Prime Minister Nehru named a calendar reform committee, and early in 1953 he publicly stated that today's calendar, introduced by

Caesar in 45 B.C., and readjusted by Pope Gregory in 1582, "has defects which make it unsatisfactory for universal use." Then in the fall of 1953 the Government of India proposed to the U.N. the adoption of the World Calendar. India officially stated this reform would overcome the "drawbacks of the present Gregorian Calendar. It is scientific, uniform, stable, and perpetual. It offers harmony and order to all strata of society—government, finance, industry, labor, retail trade, administration of justice, home life, transportation, and education."

India's first move was to get calendar reform on the agenda of the Economic and Social Council. Three years earlier the United States and the United Kingdom had blocked little Panama's attempt to get calendar reform on a U.N. agenda. But when the two tried to block India's move they were impressively outvoted, twelve to two.

ANOTHER highly important development: major powers are now lining up behind the new calendar. When the League took its poll fourteen nations approved the new calendar, but not one of them was a major power. When Panama tried to get calendar reform considered in 1949 no major power gave support. But in 1953 the move for a new calendar was not only led by India but supported by such powers as France, Egypt, and Uruguay. And at the Geneva meeting last July Soviet Russia, which formerly had abstained, moved into the new calendar camp. According to the official U.N. records, the Soviet delegate made a statement to the effect that the USSR delegation was in favor of the proposed calendar reform.

Soviet Russia's support was particularly significant since only a month before the meeting the Roman Catholic Church had made known that it was willing to collaborate with the United Nations in calendar reform. In a front-page article in the Vatican newspaper, *L'Osservatore Romano*, the Rev. Daniel J. K. O'Connell, director of the Vatican Observatory, explained that the plan for the World Calendar was devised by a Catholic priest, and stated that "the Church has no reason to oppose in principle a modification of the present calendar." Father O'Connell said further that such faulty features as months with odd lengths, quarters varying from ninety to ninety-two days, and a second half of the year three days longer than the first, were not put in

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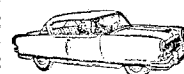
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our calendar by Pope Gregory but were "inherited from Pagan Rome."

Most Protestant denominations have taken a similar position. A few have endorsed the World Calendar outright. Some opposition still comes from extremely orthodox groups, Jewish and Protestant, on the grounds that a "blank" day would cause more than six days to intervene between some Sabbaths. However, the official United Nations document prepared by Secretary General Trygve Lie states that "this disadvantage affects only a very small part of the population of the world."

THE main obstacle is apathy. Many people don't realize how much our chaotic calendar is costing them. On learning the facts they usually become new-calendar boosters. For instance, Hilding Tornebohm, manufacturing head of Sweden's SKF Industries, reports that shortly before he was elected president of the International Organization for Standardization (of weights and measures) in 1952 he heard about the World Calendar and thought it his duty to study calendars. After investigation he concluded that business planning was crippled by calendar irregularities. "A businessman," he says, "wants to estimate the probable consumption of a certain article of merchandise within an approaching period of time; a railroad wants to estimate the volume of traffic for the next month or quarter; a community administration wants to chart the expected variations in the demand for electricity, gas, or water. All endeavor to solve their problems by means of comparisons with corresponding periods in preceding years. But accurate conclusions cannot be reached unless the periods are precisely comparable. Under the present calendar this is well-nigh impossible without costly and time-consuming adjustments."

Big business tried to meet this with costly research. Small business can't afford it. In either case, the consumer pays the extra bill. President Norman Call of the Richmond, Fredericksburg, and Potomac Railroad tells me that the new calendar would facilitate

railroad operations, cut costs, thereby help economic progress. Railroad forecasts, estimates, and plans lean heavily on past and current records. Many railroad men say a stable calendar would aid in anticipating the make-up of trains and planning the allocation of rolling stock. Moreover, according to an engineering consultant who made a special railroad investigation, a stable calendar would simplify railroad schedules by synchronizing weekdays and month-dates.

Years ago the new calendar was endorsed by *Traffic World*, the bible of many railroad men. In Canada, which led the whole continent in establishing Standard Time, it has been endorsed by the Canadian Railway Association, as well as by both the Canadian Manufacturers Association and labor organizations representing over 83 per cent of the nation's organized labor. The French railroads officially declared for a new calendar thirty years ago.

Arthur Kaufmann, executive head of Gimbel Brothers in Philadelphia, says the World Calendar would simplify and unify the operation of department stores throughout the world. "It would tend to make our planning more intelligent, which would ultimately result in expense savings and lower prices." Under the new calendar, for example, all Januaries would be alike. At present we have seven kinds of Januaries, fourteen kinds of Februaries, and seven kinds each of all the other months. How can a department store accurately compare its sales, say, in December 1954, which had four Saturdays, with sales in December 1955, which has five Saturdays? Department-store officials know the comparisons can't be precise. So some even resort to "internal calendars," which ignore the months and split the year into thirteen four-week periods. A stable calendar, according to E. C. Stephenson, vice-president of J. L. Hudson in Detroit, the nation's second largest department store, would ultimately bring "lower costs of living for everyone."

These are not isolated voices. The World Calendar has been endorsed by such organizations as the American Institute of Accountants, Canadian Retail Federation, British Empire Federation of Chambers of Commerce, the Mexican Hotel Association, the New South Wales Retail Traders Association, the Austrian Board of Trade, and both the Tokyo and Osaka chambers of commerce. Endorsements have come from such eminent groups as the American Association for the Advancement of Science, and over the years from businessmen of the caliber of Gerard Swope, George F.



Baker, Gano Dunn, A. P. Giannini, and Myron C. Taylor.

Recently I talked with the chairman of the board of an insurance company, the vice president of a manufacturing concern, and Cleveland E. Dodge, president of Phelps Dodge Corporation, the copper firm. All thought the World Calendar would bring real advantages to workers as well as industry. The Indian Government stated: "Government planning programs, acts of Parliament, and official records would be more easily arranged; tax assessments for millions of weekly wage-earners would be facilitated; law courts, schools, and academic institutions would be able to fix their terms on regular dates."

Sir Harold Spencer Jones, the Astronomer Royal who heads England's Greenwich Observatory, on one occasion asked: "How many of my audience can say at once how many days there are in a particular month that I might name and how many, on the other hand, could give an answer only after repeating the doggerel, 'Thirty days hath Sepetember'?" With the World Calendar no nursery rhyme will be needed. Everyone will be as familiar with the calendar as with the clock dial.

Also, Monday's child, "fair of face," will always celebrate her birthday on Monday; Tuesday's, "full of grace," on Tuesday, and so on. True, birthdays will be lost by persons of our present generation who were born on March 31, May 31, or August 31—actually, the change would affect only eight in each 1,000 population. Individuals born on December 31 will be able to celebrate on Worldsdays, and those born on February 29 will now have a birthday every year.

Despite the impressive backing re-

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ceived over the years from all parts of the world, the new calendar needs help right now. In urging action, India most honestly disclaimed that it was "a matter of life and death." But plainly a stable, orderly calendar would smooth many affairs in all nations.

The attitude of the American and British foreign departments to date has been negative. But there is one fortunate aspect: both of these Governments are highly responsive to public opinion. In the United States a do-nothing policy, formulated under the Democrats, has simply been continued under Secretary Dulles. Three years ago our State Department announced that "while proposals for calendar reform have many merits, it would be extremely difficult to put such projects into effect until mass popular support within the United States has been demonstrated." It said Congress would have to take the lead before the State Department could feel "it had a mandate."

Presumably that is still State Department policy. But public pressure can change it. Individual letters to Secretary Dulles and members of Congress will help. More important, individuals can line up support of local, state, and national organizations. They all can ask Secretary Dulles to support calendar reform next May. Then, if the UN adopts a convention setting up a new calendar Congress will have its chance to ratify it.

Most international problems today are so complicated, and their solution so dependent upon technical and even secret data, that many everyday citizens feel they cannot competently give advice. But calendar reform is out in the open. There are no classified documents. Intelligent farmers, workers, housewives, business and professional men and women can speak on it authoritatively. If we do this, and do it quickly, we can end the chaos in our calendar.

LITERARY I. Q. ANSWERS

1. Rosalind, in "As You Like It," by William Shakespeare. 2. Jean Valjean, in "Les Misérables," by Victor Hugo. 3. Rodger Baskerville, in "The Hound of the Baskervilles," by Sir Arthur Conan Doyle. 4. Lucas Burch, in "Light in August," by William Faulkner. 5. Edward Leeford, in "Oliver Twist," by Charles Dickens. 6. Wilfred Tasbinder, in "The Silver Whistle," by Robert E. McEnroe. 7. David Owen, in "The Green Bay Tree," by Mordaunt Shairp. 8. Gilbert Cannister, in "Adam and Eve and Pinch Me," by A. E. Coppard. 9. Sir William Thornhill, in "The Vicar of Wakefield," by Oliver Goldsmith. 10. "Mademoiselle de Maupin," by Théophile Gautier.

Christ vs. Socrates

Continued from page 8



ism" so much, is singularly lacking in the spirit of charity. It is filled with the fury of self-righteousness expressed by the warring political, national, and rationalistic and pious groups. A few intellectuals, having discerned the mystery of selfhood above the level of nature, have found Christian faith incredible and have preferred the mystical way defined by—among others—Aldous Huxley in "The Perennial Philosophy." These intellectuals seem not to have noticed that this alternative does indeed assert a divine, but also a total mystery. It suggests an "eternity" which may purify, but which also annuls, history with all its strange dramas, its joys and its sorrows, its responsibilities, victories, and defeats. It also annuls the meaning of the existence of this strange creature—the human individual.

To assert that the Jesus of history is the Christ, and that "God was in Christ reconciling the world unto Himself," is an affirmation of faith which insists that the variance between man and God cannot be finally overcome by the virtue of man. All human virtue remains ambiguous to the end. It can be overcome only by a "suffering" God who takes the sins of the world upon Himself.

Of course, this faith will seem quite incredible to modern men partly because they have suppressed the internal problems of the human soul for which it is the answer, and partly because they find it difficult to believe that a character and drama in history are lifted into the ultimate dimension as a clue to the very meaning and mystery of existence. They are accustomed to find the ultimate either in some eternal pattern within the flux of the temporal or (in more modern terms) to find the very flux to be the ultimate (Bergson).

Nevertheless, it is not only the modern mind which finds the affirmation that a crucified Saviour is the "very image of God" scandalous. St. Paul gloried in the fact that this faith was a scandal but nevertheless that it was, once accepted, the source of "wisdom and power." In other words, it is incredible in prospect but the source of wisdom in retrospect. It furnishes the clue through which we can make sense out of the seeming nonsense of the historical drama and the drama of our own existence.


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Pascal lived in an age dominated by Cartesian rationalism. He was himself a very great mathematician and scientist. He could not, of course, find peace in the knowledge of "the God of the philosophers," which means the God revealed in the rational or natural structure of things but having no word of judgment and mercy for proud and tortured human souls. We have no Pascal in our own day to match our numerous Cartesian rationalists. But Pascal's experience is undoubtedly analogous to the experience of many who have found their way back to faith in the "God and Father of our Lord Jesus Christ" even under the derision of their peers, who worried about the growing "irrationalism" and piety of a culture which had so recently celebrated its emancipation from every religious belief.

The figure of Christ in Christian faith is not that of a theophany—a miraculous appearance of the divine in history. Even those traditions which insist upon the Virgin Birth as a part of the accreditation of His divinity fully understand that He was "true man." He walked on earth, subject to the necessities of human life, and did not escape either death or the tragedy of martyrdom. But it is not in the first instance as moral exemplar that He is the key figure in Christian faith, though He is defined in the tradition as the "second Adam," who restores the lost innocence of man and defines the *summum bonum* of human life. In brief, that is the sacrificial love which His life incarnated. But when modern Christians sought to interpret Him merely as man, as moral example, in trying to adjust themselves to the prejudices of the age, they succeeded only in reducing the Christian faith to the general moral sentimentality of the age or even in aggravating that sentimentality. This was true because this view of Christ rested upon a false estimate of human nature. According to that view love was a simple possibility of human existence. The power and persistence of self-regard were obscured. An ancillary consequence was that Christian thought became as irrelevant to every political problem as did every other form of modern utopianism.

There is thus a vast difference in seeing in Jesus an exemplar of the nobility of vicarious suffering, from regarding the whole drama of His life as "the light that shineth in darkness" as a revelation of the mystery of God's justice and mercy as it comes to terms with the perpetual rebellion of human ambitions against the divine will. To regard Him as this key which resolves mystery into meaning is to look at the whole drama of human existence without either



obscuring the tragic factors in man's persistent egotism or in seeking vain methods of eliminating that egotism by mystical techniques of self-annulment or dangerous political strategies of suppressing self-interest, the most consistent form of which has generated the horrible tyranny of Communism. These alternative techniques are defined in Koestler's "The Yogi and the Commissar."

THE Christian answer to the problem is that there are indeterminate possibilities of escaping from the prison-house of self and establishing creative relations with our fellows, both by the shattering of the self-concerned self through divine judgment and by the operations of "common grace," which is to say, the erosion of egotism through our affections and responsibilities. But there is no final possibility of an ultimate redemption of the self from itself. In the end God must take the sins of human history upon Himself and heal the breach between man and God. Wherever that is recognized it is possible for sinful men to lead charitable lives because the fury of their self-righteousness has been overcome and they know themselves to be "forgiven sinners." The New Testament is full of admonitions which are well summarized in the Pauline advice "Be ye kindly affectioned one with another, forgiving each other as God also in Christ has forgiven you."

It is this sense of humility and contrition which must restore the lost charity and humaneness of an age which is submerged in all the inhumanities of self-righteous men who suppose that they can establish a more genuine "humanity" with enlightenment and moral idealism. Men do not forgive each other because they are compelled by duty to do so. This kind of charity is beyond the power of the sense of obligation. It is possible only to those who are of "broken spirit and contrite heart." In short, the principles by which modern men have sought to do justice to the drama of human existence have been inadequate to contain either the heights or the depths of the drama or the complexities of the endless variations of love and self-love in human history. The "humanitarian" principles have been drawn from either nature or reason. But man in his freedom is not contained in either nature or mind. He is able to elaborate an historical drama in which he discerns more or less rational "causes and ef-

fects," but the ultimate dimension and motif of the world transcend every system of rational intelligibility. Life ends in mystery. The issue between Christianity, with its assertion of a "revelation" which has pierced the mystery and given it meaning, and classical mysticism is whether the final mystery annuls all historical meanings or whether meaning can feed on mystery on the one hand even as it must be supported by rational intelligibility on the other hand.

A final word must be said about the way Christians enter into this debate on Christ and modern culture. They are certainly justified to call attention to ironic distortions which have overwhelmed the idealism, the humanism, and the utopianism of modern culture and have given new relevance to the Christian interpretation of life. But every lesson thus learned can be obscured if Christians fail to understand that piety as well as "idealism" can be made the servant of human self-esteem, that religion has been as fruitful of fanaticism as of charity in the past and present; that modern culture began with a justified protest against religiously inspired fanaticism; and that the religious life is frequently conventional, bigoted, narrow, and graceless. An adequate view of life from the standpoint of the Christian revelation must be able to appreciate all the virtues which may develop through cultural enlightenment and to know that religion may be the engine of cruelty.

If this is not done Christ ceases to be the mediator of the divine judgment and mercy upon all men and becomes the dubious ally of the pious "righteous" against the "secular humanists." It is certainly revealing about human nature that pious men are as rarely truly charitable as rationalists are "reasonable." This is so because both use their supposed devotion to God or the "truth" as an instrument of the self. True Christians will understand this better than the pure rationalists. But they are not true Christians if they imagine that their understanding of the mysteries of sin is a badge of virtue.

Thus, one writes apologetically of the Christian faith. A humanist and idealist generation is prepared to entertain the "moral ideals" of Jesus if only the Christians will abate their claims of His divinity. But involved in those claims is the whole Biblical view of the character of the human drama and of the self-contradiction in which all men are involved. It has become fashionable among some Christians to assert that the Christian ethic, which even secular humanists cherish, is not possible without "faith in God." We accuse the Communists of being "atheists," and imply

that faith in God will somehow guarantee virtue. But these defenses of the faith miss the point. The question is whether the self has encountered at the ultimate reaches of consciousness the God both just and merciful, and whether the self has no illusions about itself on the one hand and no despair about the inner contradictions of the soul. The question in short is whether it has encountered the "God who is revealed in Christ." From that encounter come the "truth and grace" which make it possible to enjoy the beauty of life and to be unafraid of its terrors; to assume responsibilities in the complex tasks of achieving community and justice amidst the claims and counter-claims of men without either seeking the perfect and impossible solution or of being unconscious of the dangers of trying.

ONE word must be said about the explicit faith which must be summoned for the venture of accepting Christ as the revelation of the mystery of the divine, particularly the mystery of the divine justice and mercy. Every world view, philosophy, or religion rests upon an act of faith. But most faith is implicit rather than explicit. The commitment of faith is obscured by the belief that the view is arrived at not by faith, but by a rational analysis of the coherences of the world. The liberal idea of historical progress and the Marxist idea of an historical dialectic are both faiths; and both faiths have some evidence to support them. But they both depend upon a commitment which selects the evidence by which they are supposedly supported. Whether the faith is implicit or explicit it must ultimately be validated by the evidence, but the commitment tends to select the evidence.

The Christian commitment is more explicit than any of its secular alternatives because it deals with discontinuities rather than continuities, with the human person and with the person of God in their respective freedoms. Personality is imbedded in an order, but it rises in freedom above its organism. The relation between personalities must be by faith and love rather than by reason because persons are discrete, unique, and discontinuous; they cannot be comprehended in a rational form. In terms of Biblical faith the encounter between man and God is analogous to the encounter between persons. Personality, or any other human quality, is ascribed to God with due regard to the inadequacy of analogy. But analogy is necessary to emphasize a freedom in both God and man, above the organism of man and above the order of the

world. In this encounter the fact that man has made a false use of his freedom to center life upon and in himself is discovered. Therefore, the encounter is one which produces an uneasy conscience in man. He discerns the divine judgment. The revelation in Christ assures man that there is not only judgment but mercy; that the two are facets of the same holiness and love, though justice and forgiveness stand in provisional contradiction to each other. If the judgment is accepted the forgiveness becomes a reality in a "new" life.

This is the revelation in Christ upon which the Christian church is founded and which is the capstone of a Christian view of life. The relative merits of Jesus and Socrates as exemplars of goodness have little relevance to this assurance. It must of course be accepted by faith. That is to say, there is no rational analysis of the structure of the world which compels anyone to accept the truth about himself and his relation to God. Such acceptance comes not primarily through the mind but through the whole personality. Faith requires repentance and repentance produces faith. In that sense the Christian faith is "existential." The "existing" individual ceases to be an observer of the world and comes to terms with his own situation ultimately. This observation might persuade us to say a qualifying word about Socrates. He is supposed to be the fountain and source of all rational identifications of virtue and reason. But after all it was Socrates who said "Know thyself." By that much the view of Socrates and Christ share a common "existentialism."

It is of course not easy to follow Socrates's advice within a Socratic framework. The problem of self-knowledge is essentially unsolved despite the glories of the psychological sciences. It is unsolved because the human self is a creature, and moreover a rational creature; but also one which possesses this curious yearning for the ultimate. Either the self engages in the abortive enterprise of regarding itself as ultimate (existentialism) or of losing itself, and annulling its contingent existence, in the ultimate (mysticism); or in finding itself in a dialogic relation with the divine. The revelation of Christ has meaning only in the context of such a dialogic relationship. The Christian faith stands or falls by the affirmation that true self-knowledge, in which the self becomes aware of both its dignity and its sinful self-assertion, is the fruit of such a dialogue. The Revelation in Christ is the definitive exposition of the character of the dialogue.

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Americana

Continued from page 15

ations. As for the poltroons, William Hull, Henry Dearborn, John Armstrong, and James Wilkinson, to name but a few, come off worse than ever. Although Henry Adams was a perfectionist and a little bitter, hence likely to ask too much of men in authority, I side with him in his evaluations; Mr. Tucker's evidence does not seem strong enough to persuade me to shift.

Students of weapons will not go along with Tucker on the relative effectiveness of weapons at the Battle of New Orleans. Adams said that American artillery finished off the British, but Mr. Tucker insists that small arms did it. He can take this position because he accepts the tradition that frontiersmen present fought with many rifles. On the contrary, most of the arms experts whom I know believe that rifles were scarce behind the earthwork and that muskets were the principal individual weapon. No one could be much of a marksman with a musket.

By way of ending the brief comparison of Henry Adams and his most recent successor, the following statement summarizes my judgment: Any reader wishing to study the War of 1812 might if time pressed (which it usually does) read Henry Adams and omit Glenn Tucker, but he could not reverse the process.

Turning now to the question of how well these volumes convey what people thought and did during the second war with England, there is not much in them revealing the attitudes of enlisted soldiers, low-ranking officers, and the folks they left behind. Such material is buried deep in scores of historical periodicals, or is still in manuscript; not, that is, to be found in the sources Mr. Tucker consulted. On the other hand, his volumes are well laden with anecdotes about war leaders. These anecdotes are the work's greatest strength.

While Mr. Tucker's book must take a place below its most distinguished predecessor, it is still worth reading. The text and footnotes are a real encyclopedia of human-interest material. Here, for example, you will find a speculation about the origin of the term "Uncle Sam." Any reader interested in the wars of the United States will enjoy "Poltroons and Patriots" and will refer back to it for anecdotes and curiosities. Moreover, the maps are better than one usually looks for in this day of high publishing costs, and the well-chosen contemporary pictures liven the reading.

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Fine Arts

Continued from page 17

chief obstacle to any real solution of the moderate-cost house problem is the fact that our people do not really know how to live. They imagine their idiosyncrasies to be their 'tastes,' their prejudices to be predilections, and their ignorance to be virtue—where any beauty of living is concerned."

SO THIS tract on the natural—or organic, Wright-designed—house is not one of those comfortable little books for would-be home-owners eager to please their next-door neighbors. It is the confession of faith of a great artist who feels the battle is only half won the day the clients move in. Like his father and grandfather, who could not resist preaching the Unitarian gospel, Wright is first and foremost a reformer.

Although he has set down the fundamentals of his artistic creed dozens of times before, he can't explain matters too often to suit his admirers, and from Tokyo to Tenerife his followers will be happy to hear that he has told once more the story of his struggle to advance the principles of organic architecture. Finding when he began practice in 1893 that the American house was "a bedeviled box with a fussy lid," he freed the house from its boxlike character and stressed the flow of space that has ever since been one of the goals of the best modern architects. He also did away with basements and attics and preened himself on the horizontality of his designs. "I had an idea (it still seems to be my own)," he remarks, "that the planes parallel to the earth in buildings identify themselves with the ground."

But this is only the beginning of a summary of Wright's contribution to our domestic architecture. He was always careful to make much of the nature of materials, whether brick, wood, or glass, and now he looks forward to what may be dared with steel. "Both support and supported may now by means of inserted and welded steel strands or especially woven filaments of steel and modern concrete casting be plaited and united as one physical body."

All this may sound technical set in type, but no client of Wright's would agree. He is still a hypnotist in his sixty-first year in the architectural profession, and, judging from the photographs in this book, it is no easier for a critic to keep up with his production than for a meteorologist to chart a hurricane.

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By Doris Nash Wortman

DEFINITIONS

- A. Revolving around the planet Jupiter.
- B. Manufacturing name of the chlorine used in bleaching.
- C. Name Robert Burns used in signing his letters to Clarinda.
- D. To drench.
- E. De Quincey's word for loving the arts.
- F. One thing they used to swear by in Shakespeare's time.
- G. Unpropitious (rare).
- H. Most smartly spruce.
- I. Spanish poet credited with having introduced fifth string on the guitar (1550-1624).
- J. Pungently.
- K. Constituent part of anything.
- L. Toothed wheel whose turning is controlled by two pawls.
- M. Tease or annoy.
- N. Cut into long narrow pieces.
- O. Choke.

WORDS

1 191 65 69 178 57 98 154 47 80 124

76 41 28 152 109 180

35 156 117 102 6 122 169 60 27

92 163 155 32 130 3 46

42 108 182 120 166 11 151 133 23

177 121 71 114 164 179 147

34 97 189 158 26 176 170

84 125 123 36 13 66 70 116

87 88 95 64 59 144 127

131 72 8 55 100

96 143 185 167 111 38 31

7 106 134 22 142 82 91

157 103 56 14 40 110

195 153 174 12 39

148 196 159 2 187 20 113 128

DEFINITIONS

- P. New York's ancient coffee-house and theater (proprietor; 1789-1878).
- Q. Amer. bacteriologist in Boston, first diphtheria-antitoxin lab. (1856-1922).
- R. Relative state with respect to purchasing power.
- S. A specious appearance; to make adverse comments.
- T. First woman diplomat of U.S. (1885-1954).
- U. Jacob's altar (comp.).
- V. Medical term for watering of the eyes.
- W. Worthless.
- X. Minister of the Republic of Texas to U.S., who effected recognition and final annexation (1802-39).
- Y. Secondary; not principal.
- Z. Prearrange a course of procedure in a commercial organization.
- Z.¹ What, besides his thorn-bush, Moonshine carried in the play in "Midsummer Night's Dream."
- Z.² Formal severing of peaceful relations.

WORDS

104 83 139 126 44 185

18 45 33 61 141

107 140 162 190 115 21

74 63 150 62 99

9 93 145 78 52

173 79 29 146 25 149 168 101

118 172 194 119 68 77 136 10

4 48 192 75 86 16

53 15 90 193 85 188 183

171 49 94 5 17 37 89

58 137 184 160 132

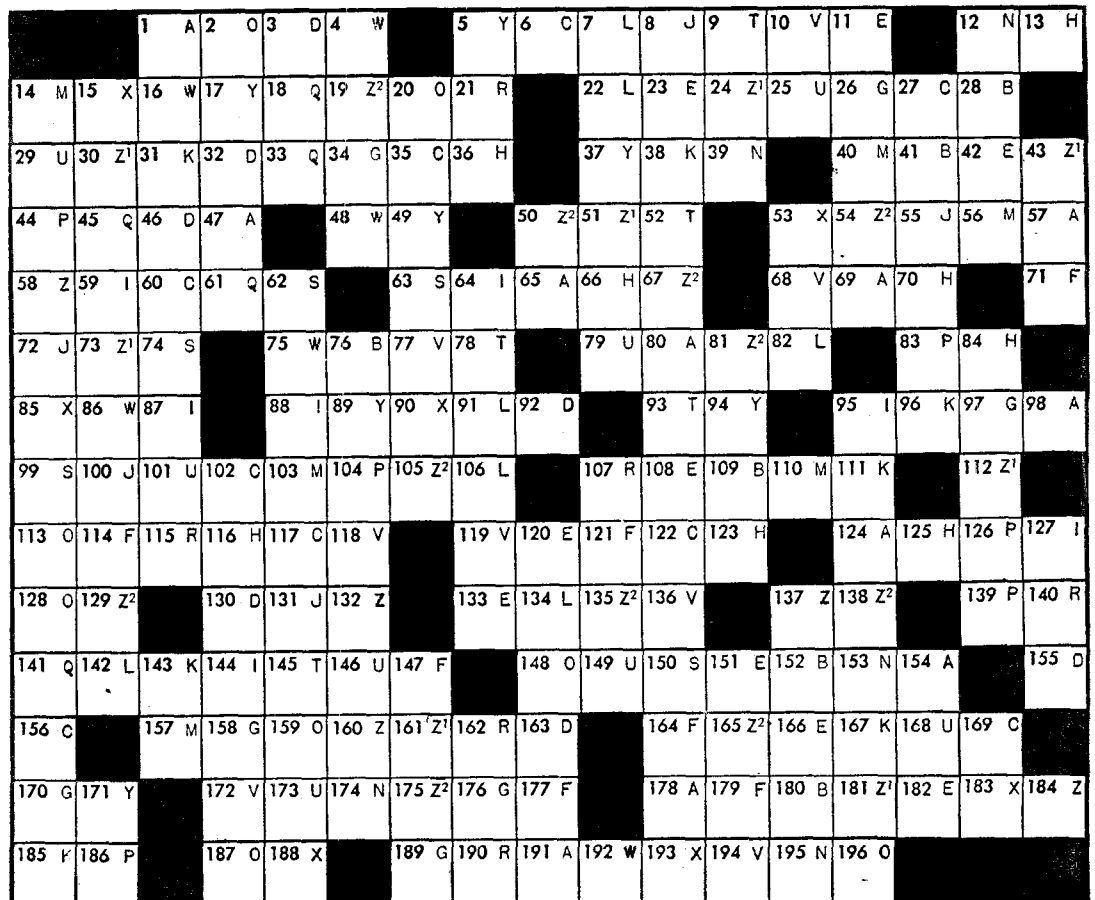
43 112 24 181 51 30 161 73

67 175 138 81 105 129 135 50 54 165 19

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line. . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop.

Authority for spellings and definitions is Webster's New International Dictionary, Second Edition.



Solution of last week's Double-Crostic will be found on page 36 of this issue.

DECEMBER 18, 1954

The Saturday Review

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