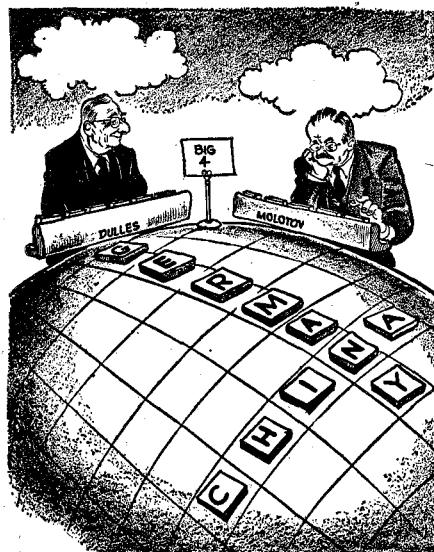


flicts that long antedate capitalism. For the twentieth-century revolutions of Russia and of Asia are not directed against capitalism but against the civilization that came from the West.

In the present situation, Mr. Aron points out, we live in a period of cold war, a limited war not as to the stakes but as to the means employed by the belligerents. It was not discovered by the genius of any individual but by the gropings of humanity itself and it is subject to unwritten laws, which the protagonists have recognized by degrees and have applied almost unconsciously. It would be wrong, however, to regard the Cold War as a conflict between two giants, the USSR and the USA. In truth, Soviet Russia is by its very nature in permanent conflict with all countries rebelling against the Stalinist message. Turning to the "neutralists." Mr. Aron rightly remarks that "if, for the sake of argument, we eliminate the United States and its alleged imperialism and imagine America taking no interest in the continent of Europe, the Europeans will not suddenly become secure; on the contrary, they will be doomed to Sovietization, perhaps without a general war, but quite certainly not without pain." This is the reason why the union of democracies resisted recently in Berlin all the tempting offers by Mr. Molotov, and why most Europeans reject the withdrawal of America from Europe. Mr. Aron has no great difficulty in showing that all the talk about a possible "neutralization" of Germany makes simply no sense under present world conditions. The few pages which he dedicates to this subject should be required reading for the advocates of neutralization.

As regards the future, Mr. Aron hopes that the Cold War may be a substitute for total war. "Surely, no peace is conceivable unless the Kremlin abandons the fight against heretics, which is improbable for years to come." Until then cold or unlimited war will be the normal state of the world. "To determine clearly the cases in which the threat of general war is applicable, to implement that threat by rearmament, to fill gradually the European gap, to abandon the Asiatic outposts whose local defense is too expensive, to maintain a line of resistance while leaving open the possibility of negotiations with Peiping—these are the lines of action in the immediate future which are indicated by good sense."

It is the strength of Mr. Aron's book that it makes good sense. He has the courage to oppose the myth of European unity. The name Europe represents not an economic or political unit, but either a geographic continent or a historical civilization. The Scan-



—Scott Long, in the Minneapolis Tribune.

"A New Kind of Scrabble."

dinavian countries and the Mediterranean countries belong to distinct complexes. National states are obsolete, but Europe is not the supranational unit into which they can merge. Even united, Europe would be lost if the United States yielded to isolationism. Even divided, Europe still has a good chance so long as the national states remain integrated in an Atlantic community, however imperfect. Western Europe must build up its military strength and, as Mr. Churchill rightly declared immediately after the war, that strength can only come from a reconciliation between France and Germany. But Europe "is a grandiose name provisionally given to a Continental sector of the Atlantic community." What is needed is a closer integration of that community, seat of Western civilization under attack from Russia and Asia.

Some of Mr. Aron's most incisive pages are directed to his fellow Europeans and their widely accepted myths about the United States and about Russian Communism. In their eagerness not to commit themselves, European intellectuals, especially in Italy and France, vie with one another in finding ways of making an eventual war appear absurd and in regarding the chief protagonists as fundamentally similar. In a brief chapter, "The End of the Socialist Myth," Mr. Aron has written the best and most cogent reply to some of his compatriots like Jean-Paul Sartre. Against the over-optimists who never die out, he stresses that Stalin's death does not close the Cold War, which stems from the conjuncture itself and not from the evil intentions of one man. He has hope without undue optimism, faith without easy illusions. The West will not succeed unless it is united and believes in itself.

## No Bread, No Circuses

*"The World's Food," by M. K. Bennett (Harper, 282 pp. \$4), is an economist's look at the prospects for better and more abundant diets throughout the world during the coming half century. William Vogt, who reviews it below, was chief of the conservation section of the Pan American Union, 1943-1950, and author of "Road to Survival."*

By William Vogt

**B**ELIEF in Utopia dies hard, especially among Americans! There has been a spate of "if" books telling us that if farms could be manipulated like test tubes and people like machines available technical knowledge would provide much better diets not only for all the people in the world today, but for those to be born in the next fifty years. M. K. Bennett's "The World's Food" is another one.

Writes Dr. Bennett: "Given an era of real peace and international cooperation, I think we could count upon recovery to and maintenance of levels of per capita calorie ingestion appropriate to the body sizes and activity of all populations for a good many years to come, with population growing as the nonfood factors governing it may determine." He reaches his optimistic conclusion (without defining "real cooperation") despite estimates published by U.N.'s Food and Agriculture Organization (Second World Food Report) that for every four people on a calorie deficient diet prewar there are now seven! (He concedes well over a billion are probably worse off than prewar.) One who has spent years in "underdeveloped" countries and understands the intricacies of the problem—climatic, edaphic, topographic, demographic, cultural—finds it impossible to accept Dr. Bennett's virtually unsupported conclusion.

He writes as an economist, which means that he is concerned with abstractions far removed from soil fertility, water tables, taboos, superstitions, etc. He recognizes the existence of these factors in a few paragraphs, but disregards them in the writing of the book. To Dr. Bennett man seems to be an internal combustion engine, and food the fuel that makes it go. Such psychic concerns as the oral satisfaction derived from sugar—surely significant in the American consumption of candy, soft drinks, ice cream, etc.—are not recognized. Food is food.

About half his pages are concerned with U. S. food habits, in a summary

that is fascinating despite the fact it is almost entirely statistical and quantitative. He gives us no clue, for example, as to why we must now go to Buenos Aires or Oslo to find meat and bread as palatable as those common in America forty years ago. (An inkling as to his approach is given by the fact that the kind of tasteless doughy substance commonly sold here today is an "indication of economic improvement of diet." We asked for bread and ye gave us a dollar sign!) He includes some amusing debunking of current nutrition lore.

Dr. Bennett also raises some plausible doubts concerning FAO statistics and virtually accuses the or-

ganization of falsifying its "facts." But his discussion of foreign food problems is less successful, it seems to me, than that of the U. S. Statistics for most of the world outside of our country and Western Europe must be regarded with skepticism, yet he leans on them heavily. He constantly uses figures with "per capita income." This is meaningless unless one knows its distribution, just as "population per square mile" is nonsense unless one considers the kind of mile.

Whether this book will improve understanding or muddy further waters that are already murky, remains to be seen. Yet it is a valuable contribution, if read with discrimination.

## Planet's Welfare

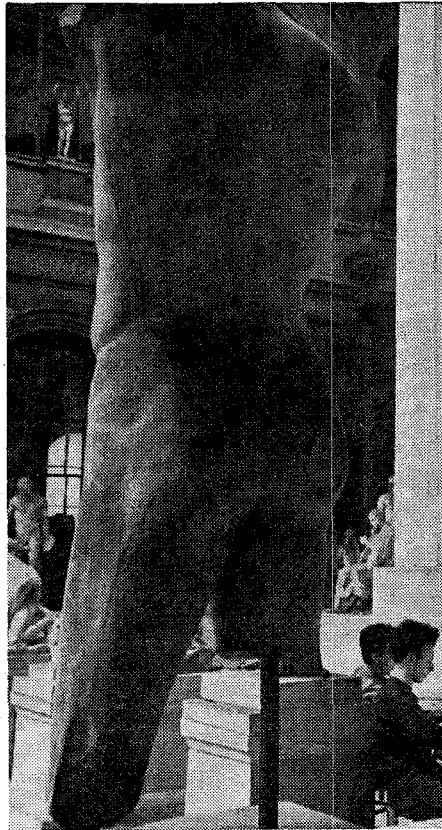
*"The World's Good," by Carleton Washburne (John Day, 301 pp. \$4), is an educator's blueprint for the training of youth for world-mindedness in our schools and colleges. Our reviewer, Amry Vandebosch, is head of the department of political science at the University of Kentucky.*

By Amry Vandebosch

WHO has not asked himself the baffling question of why war and huge expenditures for armaments are necessary in a world which has made so much progress in so many areas of life? Who does not know that the peoples of the world are interdependent, "are members one of another," that "in the world's good is your own and in yours, the world's." Then why should rational men find it so difficult to organize for peace and to promote the common good? Surely, minds which released atomic energy and produced the hydrogen bomb can also devise the means for effective international cooperation or even world government, if that is necessary to rid the world of the dreadful threat which now hangs over it. Much thought has been given to this problem and volumes have been written on it, a specialized agency has been set up under the United Nations for the purpose of building defenses of peace in the minds of men, but the world continues deeply and bitterly divided.

If mankind could be frightened into a world government we ought not to have long to wait for the new day, but it is quite clear that the gospel of damnation lacks the power to unite mankind in ways of constructive peace. If international organization is to be effective it must be supported by a world community. Until the peoples of the world share a minimum common body of ideas and values and a real concern for the welfare of every section of the human race, the best organization men can devise will operate ineffectively.

What is needed, then, is education for world-mindedness, and that certainly is the function of the schools and colleges, for the citizens of tomorrow are sitting in the classrooms of today. Carleton Washburne, a professional educator with a considerable international experience, accepts the challenge of arousing teachers to their responsibility "to help children to grow up with the ability and the will to feel; to think, and to act in terms



**PEOPLE IN PARIS:** Not too long ago I was complaining in these pages about the prevalence of picture travel books that concentrate on inanimate ruins and art objects to the exclusion of people [SR, Jan. 2]. Now Harper's has just published a picture book that concentrates happily on people and how they live. "The French of Paris" (\$6) contains 112 full-page photographs by Sanford H. Roth, and includes "Notes on the Photographs" by Beulah Roth as well as an introductory essay by Aldous Huxley. Mr. Roth's photographs are remarkable, especially for their ability to capture the nuances of human expression. With the exception of two or three labored still lifes, he has successfully resisted the temptation to lapse into the arty. I was particularly interested in his portraits of such local lights as Picasso, Matisse, Utrillo, Stravinsky, Cocteau, and Jean Renoir. Mr. Huxley's essay is brief and full of entertaining personal reminiscence. The "Notes," however, bothered me somewhat. Miss Roth often prefers to describe what she imagines might be going on in the picture rather than what is actually taking place. I would have preferred a slightly more factual and less impressionistic approach.

—WILLIAM MURRAY.