

The Saturday Review



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The Awesome Tourist

NO THOUGHTFUL person needs to be reminded that the United States bears an awesome responsibility in the modern world. . . .

"Those who must make the great decisions in our behalf have obligations almost beyond human tolerance.

"As citizens we owe them not only loyalty and consideration, but a determined effort so to inform ourselves that we may arrive at understanding of the problems which they face."

These words by Clarence B. Randall, special consultant to President Eisenhower, occur at the start of a rather remarkable little book he has written, "A Foreign Economic Policy for the United States" (University of Chicago Press, \$1.95). Mr. Randall is the Administration's embattled spokesman in Washington and before American business on behalf of freer trade among the nations of the world. With their emphasis on "responsibility" and "understanding," his words apply particularly to international travel, and specifically—as Mr. Randall is keenly aware—to that awesome postwar phenomenon, the American tourist.

This issue of *The Saturday Review* devotes a substantial number of pages to travel because we believe the American tourist plays a significant role—culturally, economically, politically—in the world picture. We agree with Mr. Randall, who writes:

"In addition to capital investment abroad there is one other important source of American funds for providing other countries with the currency with which they may buy our goods, and that is tourism. Time was when those who followed this subject (of foreign economic policy) took tourism a little casually. But that is past, and actually this flow of dollars not only

has become of genuine significance, but the future is bright for its further growth. . . ."

Approximately eight billion dollars are put into international trade channels a year by some 100 million tourists around the globe. Sixty million U. S. tourists, at home and abroad, spend about twenty-four billion dollars annually on travel. Of this, about 1,400 million goes into foreign travel. Canadians alone spent more than 300 million dollars visiting the United States last year, over twenty million dollars more than we spent traveling in Canada.

In the world-trade picture this is no trivial factor.

THESE reflections bring to mind a nighttime scene in the lower deck bar-lounge of a luxurious airliner flying from New York to London recently.

Relaxed while sailing along 20,000 feet above the Atlantic at over 300 miles per hour—a stout tailwind was giving a friendly boost—a group of Americans was engaged in spirited conversation about America's role abroad. Three senior State Department officials discussed Germany and NATO. Two U. S. publishers spoke of an important book fair in Germany they planned to attend. Three foreign correspondents joined in the talk about European politics and economics. A number of American tourists, holiday-bound, listened with intense interest and asked questions about Britain, France and Italy, their destinations. War, peace, and prosperity, as well as fun, museums, and good eating places, figured in the conversation: all proper subjects for the modern American tourist, who is his country's ambassador abroad.

In London, the annual conference of the International Union of Official Tourist Organizations (IUOTO) to place this fall. Government directors of tourism from over fifty countries were present, including Assistant Secretary of Commerce, Samuel Anderson, from the United States. But the principal center of attention at the meeting was focused on the Russian delegation, in attendance for the first time.

The Soviet delegates stated in various private conversations during the conference that travel restrictions in Russia would be relaxed during 1955 and that they anticipated "thousands of foreign visitors will come to our country in the next few months."

This apparent easing of the Iron Curtain was regarded as a significant development by officials from the other countries, particularly when the Russians indicated their own compatriots would be allowed to travel abroad in the not-distant future.

Officials speculated on the effect on the Russians and on their visitors—of thousands of Western tourists with guidebooks in hand, tramping around Moscow, Leningrad, and Stalingrad floating down the Volga, motorizing through the Caucasus, and sunning on Crimean beaches. Even more intriguing was the impact on Russian tourists taking their first look at the wonders of the democratic West.

The principle of "understanding through travel is the passport to peace" has been the theme of the twenty-one European countries joined together in the European Travel Commission (ETC) to "further friendship and progress" through tourism. Tourism in and out of Soviet Russia would be a supreme test of this principle.

The understanding generated by travel and the economic impact of the tourist dollar prompted President Eisenhower to instruct appropriate agencies of the Government to give major priority to stimulating U. S. travel this year.

By sea and air, the tourists are on the move. We wish them well in 1955 for we also agree with what Mr. Randall told the annual Congress of the American Industry sponsored by the National Association of Manufacturers in New York last month:

"I say to you that the entire world is throbbing with vitality, surging with new ideas in a way that we in the United States only dimly apprehend. We have a great privilege and a great responsibility of leadership. We must and will measure up."

One way toward apprehension, and the fulfillment of leadership it brings is to travel, for *The Saturday Review* believes that tourists, by and large make good neighbors for all of us.

—W. D. P.

LETTERS TO THE EDITOR

IN WHOSE SIDE IS SR?

SEEMED WRONG to me that *The Saturday Review* should have published such an abusive letter as Frank C. Waldrop's on Herbert Wiener [LETTERS, SR Dec. 11]. don't suppose you publish every letter you receive; one would imagine that you apply certain standards of germaneness, if not of good manners, which ought to rule out such *argumenta ad hominem*.

Since I am an associate of Professor Wiener, I shall try to confine myself to principles; a personal defense might seem to be motivated by the bias I do have in his favor. Different sorts of people have different ideas about what is important in life. Those of us who work in universities; those who teach anywhere; professional people; scientists and artists; and those who, though not living by cultural (in the narrow sense) pursuits, love and enjoy their manifestations;—all these understand that the life of the intellect and the freedom to pursue it in a sympathetic environment are essential to civilization virtually by definition. It was to these groups and to any who might be won over to a sympathetic attitude that Professor Wiener addressed his appeal for the creation of a climate in which genius might flourish.

There are vast numbers of people who are more or less indifferent to these matters. And then there is a small number who are actively and consciously hostile to the manifestations of the free intellect. To these Mr. Waldrop seems to belong. The most powerful newspapers and magazines of our country shout for his point of view daily; it does not lack means of access to the public ear. If not an honest mistake, then it was a betrayal for *The Saturday Review*, which is supposedly on our side, to give space to such a diatribe.

ARMAND SIEGEL.

Boston, Mass.

YESUS AS JUDGE

WAS PLEASED to learn from the "The Novelist and Christ" [SR Dec. 4] that the authors, Alan Paton and Liston Pope, have read my thirty-three-year-old novel, "They Call Me Carpenter," and sorry to learn that they found my picture of Jesus unconvincing. The paragraph they devote to the book seems to me to contain a flat contradiction. The opening statement reads, "The desire to judge the sins of others is of all motives the most dangerous"; then later they say, "The Christ of the Gospels was concerned as deeply with sinners as with social wrongs." How was He concerned? Did He not judge? Of course He did! He was a moralist and a preacher, and it would be correct to say that He was concerned with nothing else, and that no one ever judged more severely. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful out-



THROUGH HISTORY WITH J. WESLEY SMITH

"Your cooking is always the same. At the Borgias' things have fascinating new tastes."

ward, but are within full of dead men's bones, and of all uncleanness." He went on like that until He got Himself crucified.

The effort to distinguish between "sinners" and "social wrongs" is a fallacy very popular in our reactionary days. A man may sin against himself, he may sin against his neighbors, or against the community, or the whole human race. The latter sin is committed by those who take the social rebel, Jesus, and turn Him into the stained-glass-window "Christ." At any rate, that is what I have been trying to tell the world in a series of books, "They Call Me Carpenter," "The Profits of Religion," "Our Lady," and "A Personal Jesus." This desert man who had not where to lay His head was very tender with personal and individual sinners, and bitter as gall against those who exploited the poor in the name of their Heavenly Father.

UPTON SINCLAIR.

Corona, Calif.

HOPEFUL SIGN

THE FIRST THING which occurs to me on reading "The Novelist and Christ," by Alan Paton and Liston Pope, is the omission of the concept in literature of the words of St. Paul, "not I, but Christ in me." Surely use of this concept is a true Christ-symbol. Perhaps it is the only real Christ-symbol. The fictional returns to earth of Christ take no cognizance of the Church's traditional views of things eschatological. Are these wild

graspings of the imagination not doomed to failure by their very nature?

With the current popularity of anything that smells even faintly "spiritual," the Paton-Pope article is a hopeful sign of discrimination. Religious orthodoxy, in literary circles on this continent at any rate, carries (and as falsely) the same bad taste as does the word peace in political circles. At the same time, the ordinary reader seems to think that anything religious in novels is naturally a Good Thing!

MRS. R. J. CROCKER.

Taber, Alberta.

PEACE OF MIND

PLEASE! More articles like "Peace of Mind," by Warren Weaver [SR Dec. 11]. Too many people today are looking to Norman Vincent Peale, and other writers like him, as a "short cut" to Christianity and inner peace—thinking this will quickly satisfy this "neurotic inner discontent" without having to accept the full responsibility of being a Christian. Man is too conscious today of the lack of time, and therefore these "how-to-do-it-in-ten-easy-lessons" books appeal to his impatient nature. Instead of thinking for himself, man today is too prone to accept someone else's shorter methods of approach.

Mr. Weaver's dynamic closing paragraph—or prayer—is a tremendous summation of his whole article.

MITZI BROWN.

Chicago, Ill.