

ican Speaks His Mind" (Doubleday, \$3.95) do constitute a representative cross section of the simple, forthright credo which long served as the Ambassador's familiar stock in trade.

It is a credo centered on two typically American points, patriotism and the benefits of the free-enterprise system of doing business, politically conservative in slant and (except for one or two straight reportorial pieces included here, such as a first-rate account of the inside of an H-bomb plant) presented largely in the idiom of "positive" thinking recommended by Norman Vincent Peale and Dale Carnegie.

With the basic elements of Mr. Taylor's credo—patriotism and free enterprise—few would want to quarrel. These things do need to be restated frequently, and in some such direct and inspiring way. And yet when it comes to finding acceptable answers to all of today's complex and baffling problems this sort of approach has its shortcomings. There is no real continuity in the succession of more or less unrelated talks reprinted here, no development, no close analysis. One encounters all blacks and whites, no intermediate grays, few evidences of doubt, few qualifying comments or second guesses, like most of us are prone to.

Indeed the over-all impression of these pages is of a smooth and well-planned industrial house organ, designed more to indoctrinate than to stimulate or inform. And that is something which comes off less effectively between hard covers than over the air.

—SAMUEL S. STRATTON.

FOURSCORE AND TWO: Walter Locke is a gentleman of eighty-two who for twenty-seven years was editor of the Dayton (Ohio) *Daily News*. When he retired from this post in 1954, he continued his five-days-a-week column, "Trends of the Times," which he had been writing ever since joining the *Daily News* in 1927. He was born in the West Virginia mountains, and in 1884, when he was nine years old, he went with his family to the Nebraska plains. The account of his boyhood and growing-up years in these diverse areas occupies much of his autobiography, "This World, My Home" (Antioch Press, \$3), a modest, objective little book of considerable charm—a sort of exercise in compressed regionalism with universal overtones. It is an honest and capable job, a period genre piece, an agreeable mixture of reflection and anecdote. Brooks Atkinson's introduction characterizes Mr. Locke as "an American sage who has more knowledge than most people and a deeper perspective than any man I know."

—JOHN T. WINTERICH.



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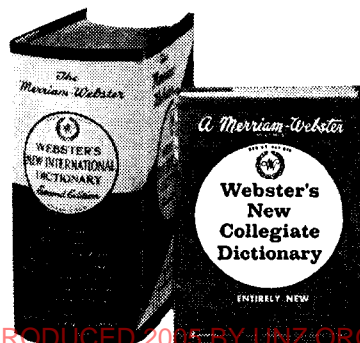
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Nations in Evolution

Continued from page 25

sions, those hates, the thoughts and the faith to constructive ends.

Yet—and here Mr. Brogan's sympathy and wisdom are at their highest—the other side of the story comes out clearly from his pages. In the midst of all the political failures, France retained her vitality and her courage; French men and women did not renounce the high exultation of living, their search for fresh ideas, their joy in artistry. This, for all the melancholy record, is the final impression that the reader retains from a work that is learned and wise, compassionate without mawkishness, disenchanted but mellow in its acceptance that in this best of all possible worlds, evil is a necessary element.

Complex Amalgam

"Adenauer and the New Germany: The Chancellor of the Vanquished," by Edgar Alexander (Translated by Thomas E. Goldstein. Farrar, Straus & Cudahy. 300 pp. \$5.25), a comprehensive consideration of le maire de Cologne, paves fresh paths to political thought. The book is reviewed by Quincy Howe, radio news commentator and author of "A World History of Our Times."

By Quincy Howe

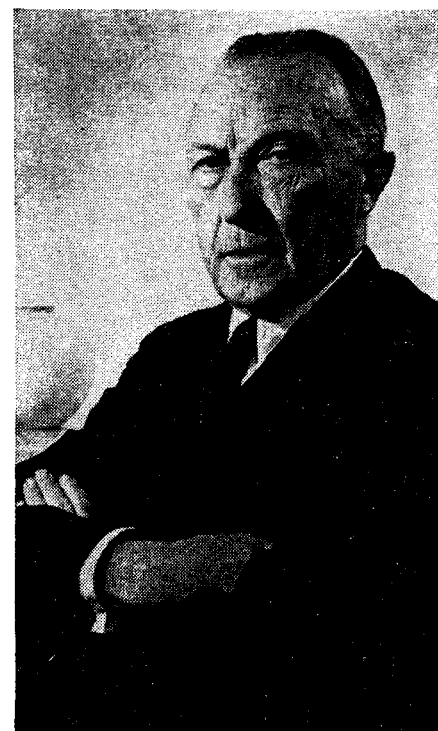
WHY do Germans, when they begin to write about ideas, men, and politics, write this way? "Only the sociobiographical presentation, combining the methods of ideohistorical analysis with the historiosociological interpretation, can lead to a deeper understanding of these problems." Does their language imprison them in abstraction or has their passion for abstraction warped their language?

The author of this ideohistoriosociobiographical study of Chancellor Adenauer and his work is a German-born Roman Catholic who left his native country when Hitler came to power and who has written nine other books on contemporary Christianity, Socialism, Europe, Russia, and the Middle East as well as a study of Hitler. Edgar Alexander knows how to organize his ideas. He has a humane and timely message to impart. But American readers—if this one is any criterion and any judge—will find that he is more inclined to use words to becloud rather than to clarify his

meaning. If the outside world found it hard to grasp the full import of Hitler perhaps that was because to non-Germans "Mein Kampf" was unreadable. Edgar Alexander's presentation of Adenauer's program, unlike Hitler's presentation of his own, is a literate and civilized performance. All the more reason, then, why it deserves a wider audience than it seems likely to find, for it opens some fresh lines of political thought and contains some useful, if deeply buried, nuggets of political wisdom.

Alexander starts from the proposition that Adenauer's Germany is not a new and simple miracle but an old and complex amalgam. He describes Adenauer's rule as neither authoritarian nor patriarchal, but paternal. And Germany needed a fatherly hand in 1945 because the Nazis had made a clean sweep of all their political rivals, most of whom had already discredited themselves.

To Alexander's mind, the great problem of postwar Germany has been what he calls the generations' problem, and though he does not hold that even Adenauer has solved this problem, he argues that Adenauer's record, personality, and philosophy gave him unique equipment with which to tackle it. During the early 1920s Adenauer favored the closest cooperation with France; he criticized the Weimer Republic, especially for the so-called Enabling Act, under which Brüning was able to govern by decree and thereby pave the way for the constitutional seizure of power by Hitler. Adenauer spoke out against



Konrad Adenauer—"... a fatherly hand."