

opinion, it was not only the Sudeten Germans, Magyars, Poles, and Ruthenians who opposed "Czech imperialism"; the Slovaks did also. The latter were simply "annexed." As the author sees it, the Czechs' determination to maintain hegemony within their boundaries ultimately wrecked their experiment in ethnic patchwork and eased the way for "Bolshevization."

Dr. Glaser's background includes postgraduate studies at Harvard and government service in Washington and Germany. Readers inclined to challenge his views on Czecho-Slovakia will have to cope with careful research and impressive documentation.

VITUS ("IVAN IVANOVITCH") BERING:

Robert Murphy's *"The Haunted Journey"* (Doubleday, \$3.95) is the narrative of the expeditions of Vitus Bering to and beyond Kamchatka (1725-29) and to Alaska (1733-43). Bering, who was of Danish origin, entered the service of Peter the Great of Russia in 1704. According to Russian sources, he was known as "Ivan Ivanovitch," a man well versed in seamanship, but indecisive and unduly cautious, who followed the Horatian motto: "*Tu nisi venti debes ludibrium cave*" ("If you do not want to become a toy of the winds, be careful.").

The earliest work to deal with the Bering explorations was published in the French language in 1735 by the Jesuit, Du Halde. The most comprehensive scientific study in recent years is "The Discovery of Kamchatka and the Bering Expeditions" (in Russian), by L. S. Berg, issued by the USSR Academy of Sciences in 1946. Although "Bering's Voyages" were translated into English by F. A. Golder for the American Geographical Society (1925), the bulk of the material concerning his explorations and the contributions of his associates is still in Russian, German, or French.

"The Haunted Journey" appears to be based exclusively on materials in English, including English translations of Russian and Danish sources. The author, a senior editor of the *Saturday Evening Post*, has succeeded in simplifying and clarifying a very complicated subject. The story is vividly told, with emphasis on the severity of the Arctic environment, the hostility of Siberian and other native tribes, the frustration occasioned by court intrigues and academic jealousy, and the ravages of disease. The strength of this book is its readability and its dramatic impact.

Mr. Murphy's narrative of the Russian discovery of America will have special appeal to the general reader and even to the American teen-ager.

—IVAR SPECTOR.

Personal History

Continued from page 22

York's local defense and therefore was not present at Philadelphia to affix his signature. The leading role in framing the New York Constitution of 1777 went to John Jay. Livingston was secretary of foreign affairs briefly (August 1781 to May 1783) under the Articles of Confederation. He held the Bible for George Washington at the first Inauguration, but he failed to secure either the Treasury or the Chief Justiceship under the new government. In 1795, John Jay, his old King's College classmate, defeated him in the race for Governor of New York.

Even Livingston's leading role in negotiating the Louisiana Purchase was to be clouded in the history books by the fateful arrival in France on April 10, 1803, of James Monroe as Jefferson's plenipotentiary. That was the day before Napoleon instructed Talleyrand to abandon Louisiana. Any glory Livingston might have won for pioneering in steamboats was befogged by his scramble for monopoly, which climaxed in the case of *Gibbons vs. Ogden* (1824) after his death. He is still called *Chancellor* Livingston, for he was chancellor of New York from 1777 to 1801. And he seems to have shaped the practice of equity courts in those years. But even that achievement would become apocryphal for the simple reason that it was the custom of that court not to hand down its decisions in writing. By a set of coincidences, then, history cheated Robert R. Livingston of the fame he so passionately desired.

Mr. Dangerfield's masterful portrait shows us the personal weaknesses that make Livingston's historical obscurity less ironic than it seems at first. By his very greed for fame, his anxiety lest history should not give him his due, he clouded his reputation. Whenever he contrived to quiet doubts about his

preeminence, he planted seeds of doubt. Livingston actually forged his own letters and records to make it appear that the crucial decisions about the Louisiana Purchase had been taken before Monroe arrived in France. He changed "April 12" to read "April 10" so that posterity could plainly see that Monroe had had no decisive part in persuading Napoleon to part with Louisiana, and that Livingston was solely entitled to the glory. He could not leave well enough alone. In the brilliant climactic chapters on the propaganda, intrigue, and bribery of Napoleonic diplomacy, Mr. Dangerfield plainly shows that it was really Livingston who had maneuvered the negotiations without which the momentous Purchase might never have taken place. As much as any other single American, Livingston was responsible for the coup that transformed the United States from a parcel of seaboard-colonies into a continent-nation. But he would not let posterity discover this for itself.

In the pages of this suspenseful story we see a deeper fitness in Livingston's inability to make the historical headlines of his age. For he was at odds with the spirit of the times. True, his conservatism had led him to favor the American Revolution, which his rent-racked tenants were opposing. Pride, financial interest, and family prejudice led him from time to time to side with Washington, Jefferson, or with Robert Fulton. But he was living and thinking on a historical island. The main stream of American history was passing him by. His was a world of vast landed estates, of feudal dues, of monopoly, of genteel aristocracy, of contempt for the people. No amount of political legerdemain could transform this New York colonial aristocrat into a national leader in mobile, expanding, nineteenth-century America. Mr. Dangerfield's biography admits us sympathetically to the secret hopes and frustrations of this superlatively able man.

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Peace Corps Debate

Continued from page 19

Malaya, Thailand, and the Philippines, and having studied reports from other Peace Corps representatives in Latin America, the Middle East, and other parts of Africa, I know the need for Peace Corps volunteers is great. On my trip alone more than 3,500 specific job requests were made by the governments we visited. This is over twice the total number of volunteers we expect to have ready this year.

In every country visited, the Peace Corps is wanted and welcome. Prime Minister Nehru, President Nkrumah, Prime Minister U Nu, who have not been favorable to all American policies, all hailed this program. In the Punjab the headman of a village said: "If someone from the Peace Corps would come here, we would welcome him. Whatever poor facilities we have, we would share with him." In another country the governor of a province said: "We have the mind and heart to do things. Our people are ready to move. We need your skills to help us start."

The real question is the one posed by Mr. Sokolsky. Can we really find, recruit, and train Americans who will meet this challenge?

I think we can. The response to

President Kennedy's initial proposal and to the Peace Corps appeal for volunteers suggests that we can.

I do not think, however, we will ever attain—or that we should even try to attain—the final goal set by Mr. Sokolsky: that we get people "to look toward Washington as a Moslem does to Mecca—as the place whence cometh peace and contentment and hope for the future."

THIS is the goal of everyone who wants to unite the spiritual life of our country with the political, the goal of all who find it difficult to understand why we in the United States look to Washington for political leadership but elsewhere for spiritual leadership and inspiration.

Certainly it is not the purpose of the Peace Corps to unite Washington with Mecca, or Jerusalem, or Rome, or Geneva, or Canterbury, or Salt Lake City. Our purpose, in line with our national policy, is to help individual people succeed in their personal development, to help people everywhere strive toward human dignity and physical health and political self-government. Our purpose is peace—not salesmanship.

If Peace Corps volunteers ever did seek to persuade other peoples "to look toward Washington as a Moslem does toward Mecca" they would be laughed

out of any country I have ever visited. If they even secretly harbored this hope, it would corrupt their approach to their mission.

Their mission is not to convert, but to communicate—and if they must communicate a spiritual idea, let it be with the object of getting all men everywhere to look upward to "Heaven" rather than to Washington. For no matter whether a man be Jew, Buddhist, Moslem, Hindu, Communist, or Christian, he has been born of woman like every other man alive; he is living on this small spinning planet like every other man alive; he needs food, shelter, and spiritual comfort like every other man alive; and he will die the death like every other man alive; and if there is a destiny after death, the community of our experience here on this earth indicates that any life hereafter will be common to all.

It is easy to see and even magnify the differences among men: color, education, genetic inheritance, religion. But the new generation, unlike the era of George Sokolsky, is beginning to realize that whereas political nationalism and economic aggressiveness may divide men, the most important of all experiences unite them—birth, marriage, death, destiny.

MANY people in our land and overseas may not yet even understand why they are so stirred within their deepest reaches, but, as President Kennedy said in his Message to Congress on the Peace Corps: "Throughout the world people . . . are struggling for economic and social progress which reflects their deepest desires. Our own freedom, and the future of freedom around the world, depend, in a very real sense, on the ability to build growing and independent nations where men can live in dignity, liberated from the bonds of hunger, ignorance, and poverty."

The purpose of the Peace Corps is to permit Americans to participate directly, personally, and effectively in this struggle for human dignity. It is a world community, not an American Mecca, that we are trying to build.

For these reasons, our volunteers must go with a true spirit of humility, seeking to learn as much as to teach.

If the volunteers go in this spirit, they will contribute most and America will gain most. And our greatest gain will be measured in the lives of the volunteers. They will, as President Kennedy has said, "be enriched by the experience of living and working in foreign lands. . . . They will return better able to assume the responsibilities of American citizenship and with greater understanding of our global responsibilities."

Your Literary I. Q.

Conducted by John T. Winterich

MEN AND PLACES INTO WORDS

Many commonly-used words are derived from the names of people and places, as is the case of the list on the left below. Elizabeth Mills of Springfield, Missouri, asks you to match these words with their origins on the right. Answers on page 78.

- | | |
|----------------|--------------------------------|
| 1. boycott | () a South Carolina diplomat |
| 2. braille | () a French politician |
| 3. limburger | () an English general |
| 4. limousine | () an Irish land agent |
| 5. macadam | () a Scottish engineer |
| 6. malapropism | () a fictional Spanish knight |
| 7. meander | () the Roman god of fire |
| 8. milliner | () the father of Niobe |
| 9. Nimrod | () the son of Cush |
| 10. panic | () an English minister |
| 11. poinsettia | () a French teacher |
| 12. quixotic | () a city in Italy |
| 13. raglan | () a river in Phrygia |
| 14. silhouette | () a province in France |
| 15. spoonerism | () a province in Belgium |
| 16. tantalize | () a character in a play |
| 17. Thursday | () a Greek god |
| 18. vulcanize | () a Norse god |