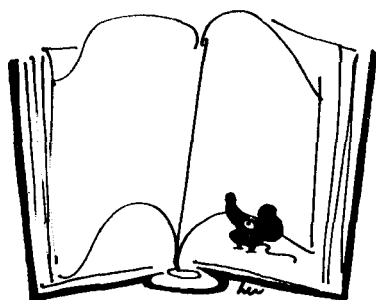


Death, which has gone into five printings and has been translated into a number of foreign languages. It also has T. S. Eliot scouting for manuscripts in England, although curiously most of his recommendations have been works of prose. Perhaps one reason for this is that Wesleyan has been developing its own series on American poets, and is unique among university presses in that it actually publishes more poetry than poetry criticism.

"When it comes to poetry, we like to think of ourselves as Gypsies," Willard R. Lockwood, the director, explains. "There are fifty-three other presses churning out scholarship in this field, and it seemed to us that someone should take hold of the creative end of it in a concerted way." In its seven years, Wesleyan has published twenty-two volumes of poetry by eighteen poets. The books are issued simultaneously in hardcover and paperback editions, the latter selling for \$1.25 to \$1.45, and the entire series is kept in print.



This year Wesleyan won two Pulitzer Prizes, which works out to the enviable average of one Pulitzer for each seven books on the 1964 list. *At the End of the Open Road*, by Louis Simpson, took poetry honors, and Sumner Chilton Powell's *Puritan Village: The Formation of a New England Town* was given the history prize. The press is particularly pleased with the latter award because the author was an "unknown," and his manuscript had been rejected by both Yale and Harvard. (Princeton did not get a look at the book.)

Many of the newer and smaller university presses have survived largely because they have become sanctuaries for the manuscript that is not quite good enough for Harvard, Chicago, or Yale. Avoiding this trap, Wesleyan has moved to the forefront by striking out with its own programs. In addition to the poetry series, there is another on the performing and useful arts, and a projected series of Russian studies. Like Princeton, it has demonstrated that successful publishing can coexist with first-rate scholarship, and that "nonprofit" need not always be spelled in red ink.

—DAVID DEMPSEY.

ON THE FRINGE

Botany, Barometers, and Bridgework

DON'T let this issue fool you into thinking that university presses publish only books of the widest possible interest and importance. The university presses are practically the only outlet for doctoral theses—and often the editors have no choice but to swallow hard and put into print the hyperspecialized papers turned in to them by the university departments. I have a hunch, however, that the swallowing is made easier sometimes by the delightful unpredictability of the themes.

Consider, for example, two daring young men, Fred Ilfeld, Jr., and Roger Lauer. They showed me what a university press book could be (and that's not all they showed). I only wish I could report that their study of life in the raw, *Social Nudism in America* (College and University Press, New Haven, Conn., \$5) will be the runaway best-seller that Jessica Mitford's examination of the funeral industry has been. These two men deserve their success more. After all, Miss Mitford didn't allow herself to be buried for the sake of her investigation, but Ilfeld and Lauer stripped for action and plunged right into their work with nothing more to protect them than a notepad and pencil.

Their book is "the direct product of a joint senior thesis submitted to the honors programs of Culture and Behavior and of Psychology of Yale University in partial fulfillment of the requirements for the Bachelor of Arts degree." Doesn't it warm your heart to think of those two fine American boys going from nudist camp to nudist camp, tirelessly undressing and observing all summer long, while the rest of the student body was home loafing and preparing crib sheets for the fall courses? Well, it warms mine. I may never open my copy of *Fanny Hill* again now that I can turn to *Social Nudism in America* and yawn over such provocatively titled chapters as "Emergence, Summary, and Overview" and "Dissonance, Individual Behavior, and Organizational Characteristics." This is naked truth, all right, and it took a university press to bring it to me. Can you see why I'm hooked?

In case I've hooked you, too, let me pass along some other gems that await you—and me, I assure you—in the grooves of academe. For a starter, how about *The Neural Control of Sweating*, by G. H. Wang (Wisconsin, \$5)? It

contains "a rich mass of experimental data, based on laboratory work with cats." I'm not saying this book will be everyone's cup of deodorant, but it certainly is the answer for anyone who has complained about the lack of topic originality in the bulk of today's writings. Unless you've finished another good book lately about sweating cats, I'd say rush out—to wherever you rush out to buy such things—and grab a copy of Dr. Wang's book before they are all gone. If nothing else, *The Neural Control of Sweating* looks great on a cocktail table, and it is a sure-fire conversation starter.

Another great cocktail-party book is *Profile of a Profession: A History of the Michigan State Dental Association*, by Robert M. Warner (Wayne State, \$7.95). When someone looks contemptuously at you and says, "What? You haven't read *A Moveable Feast* yet?" you can casually counter with, "No, I've been too wrapped up in *A History of the Michigan State Dental Association*." Follow that up with a few facts about Michigan bridgework, and then let your friend try to get the conversation back to Hemingway!

While we're in the Midwest, guess what Vol. XIII in the Centers of Civilization series (Oklahoma, \$2.75) is? Here's a clue. The first twelve volumes include such titles as *Fez in the Age of the Marinides*, *Istanbul and the Civilization of the Ottoman Empire*, and *Damascus Under the Mamluks*. Give up? Volume XIII is *Chicago*. The publishers modestly state that the "thirteenth volume adds a new dimension" to the series. You can't argue with that.

Anyone for *The History of the Barometer*, by W. E. Knowles Middleton (Johns Hopkins, \$10.95)? Don't try to weasel out by saying you've already read a history of the barometer because this is "the first complete history of the barometer as a scientific instrument" to be published. The section concerned with "the history of the mercury barometer in North America" should be worth the rather steep price of the book.

Never have so many angels danced on the head of one pin as in the case of *Conflict, Decision, and Dissonance* (Stanford, \$5). The authorship reads like the writers' credit on a DeMille epic: By Leon Festinger in Collaboration with Vernon Allen, Marcia Braden,

(Continued on page 52)

Christianity in Search of Unity

Ecumenical Dialogue at Harvard—The Roman Catholic-Protestant Colloquium, edited by Samuel H. Miller and G. Ernest Wright (Belknap-Harvard. 385 pp. \$4.95), accepts the premise voiced by Cardinal Bea that the fundamental teaching of the Catholic Church will not be changed. Daniel A. Poling is editor of the *Christian Herald*, a Protestant magazine published in New York.

By DANIEL A. POLING

INSPIRED by the Second Vatican Council and sponsored by the Harvard Divinity School, the Ecumenical Dialogue at Harvard brought together 160 scholars and specialists who met for three days of discussion on matters of mutual concern, especially regarding those that divide Protestants and Roman Catholics. The keynote of the colloquium was expressed by Augustin Cardinal Bea, who forthrightly stated in the last of his three lectures:

First and foremost, the fundamental teaching of the Catholic Church will not be changed. Compromise on points of faith which have already been defined is impossible. It would be quite unfair to our non-Catholic brethren to stir up false hopes of this nature. Nor is there a possibility that the Church—

even in its zeal for eventual union—will ever be content with a recognition only of “essential dogmas,” or that she will reverse or withdraw the dogmatic decrees drawn up at the Council of Trent. Again it would be simply dishonest to suggest that there is any likelihood that the dogmas of the primacy or the Infallibility of the Pope will be revised. The Church has solemnly proclaimed all these doctrines to be of faith, that is to say, truths revealed by God himself and necessary for salvation. Precisely because of these solemn declarations made under the guidance of the Holy Spirit, the action of the Church in this field is severely limited. She must guard these truths, explain them, preach them, but she cannot compromise them. For the Church founded by Christ cannot tamper with the Word of God which he preached and entrusted to her care. She must humbly subject herself to him with whom she is inalterably united.

“I am sure,” added the ecumenically liberal Jesuit, “that my non-Catholic brethren will understand this. For they maintain, just as strongly as we, that unity cannot be achieved at the expense of truth. As Dr. Ben Mohr Herbst, president of the United Churches of Christ, put it: ‘A unity based on the least common denominator would be a curse and not a blessing.’”

Consciously or unconsciously, all that followed in the colloquium, as contained in this volume, was affected by the Cardinal’s comprehensive and unequivocal declaration. His inclusion of “the primacy or the Infallibility of the Pope,” with his irreducible doctrinal minimum standing back on the Council of Trent, is perhaps of special significance since, of course, “Infallibility” is a doctrine of comparatively recent times.

But Cardinal Bea was not speaking for immediate or foreseeable union, organic union. Indeed he was warning his brothers in the faith, Catholics and Protestants alike, that such union could become a rock of disaster upon which the bravely sailing ship of spiritual unity could founder even before its mission was fairly begun.

Cardinal Bea’s lectures are followed in this volume by addresses and papers scarcely less learned and equally realistic, among them “Interpretation of Scripture in Biblical Studies Today,” by James M. Robinson of the Southern California School of Theology at Claremont; “Word and Sacrament in Protes-

tant Worship,” by Cyril C. Richardson of Union Theological Seminary, New York City; “Reformatio,” by Gerhart B. Ladner of the University of California at Los Angeles—all important corollaries to the Cardinal’s lectures—; “Theological Reflections on the Second Vatican Council,” by Gregory Baum, O.S.A., St. Michael’s College, Toronto; a profoundly searching lecture, “Conscience in a Pluralistic Society: Theological and Sociological Issues,” by John L. Thomas, S.J., St. Louis University; and, in direct association with this study, “The Problem of Conscience and the Twentieth-Century Christian,” by Charles E. Curran, St. Bernard’s Seminary, Rochester.

THE early creation of an atmosphere of trust and frankness made possible seminar discussions that did not evade separating issues nor suggest the surrender of loyalties dearly held. Professor James M. Robinson of the Southern California School of Theology pointed to the basic issue of division between Catholics and Protestants, which is the conception of the Church. But here Protestants find it difficult to enter into dialogue with Roman Catholics because they themselves in their diverse traditions hold varying conceptions of the nature of the Church. Nevertheless, in the first seminar it was concluded that “no issues were found to divide [the conference] which did not bend and interpenetrate and which were not subject to understanding analysis and discussion.”

During the seminars the discussions were consistently frank and led to a new appreciation and respect within the colloquium’s personnel. An example is this quotation from the report on Seminar IV, “Conscience in a Pluralistic Society: Theological and Sociological Issues”:

... through the claim to control all matters of faith and morals the church as an organization has a certain tendency to encroach on the freedom of the individual as that is conceived in relation to our basic doctrine of the separation of Church and State. . . . These are strong words, and they may, in the course of further discussion and encounter, be proved wrong both theologically and sociologically. Yet, it is precisely such assertions as these which must be faced up to in future conversation. . . . Considerations of this kind, obviously, lie behind examination of the so-called practical issues — birth control, etc.

It was from these “practical issues” that the conference by unanimous agreement (whether wisely or not) turned away. They remain to trouble and perhaps inspire later dialogues.

FRAZER YOUNG’S LITERARY CRYPT NO. 1086

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1086 will be found in the next issue.

AZBY CYZCXY DBY WXDEEYBYV

FTEZ GFBESY ERDT PSXXFYV ZSE

ZW GFOY.

LSBEYYL

Answer to Literary Crypt No. 1035

Many forgive injuries, but none ever forgave contempt.

—ANONYMOUS.