

meat or fish, they were slowly starving to death. . .

"My sons have no food," mourned the old mother. "Soon all of them will die. I will go to a place where I can weep alone and sing the song of death."

So she went to a stream now called the Little Bitterroot and sat down beside it. There she bowed low until her face touched the ground and her gray hair spread out upon the earth. Bitter tears fell as she sang the song of death.

The Sun, coming up over the mountains overlooking the valley, heard the death song. He saw the grieving woman and called to her guardian spirit. "Your child sorrows for her starving people," the Sun Father said to the spirit. "You must go to her. Comfort her with food and with beauty out of dead things."

The guardian spirit took the form of a red bird and flew down to the weeping woman. Softly he spoke to her.

"The tears of your sorrow have gone into the soil, and there the roots of a new plant are being formed. The plant will have leaves close to the ground. Its blossom will first have the rose of my wing feathers and then the white of your hair.

"Your people will dig the root of the plant and will eat it. They will find it bitter from your sorrow, but it will be good food for them. They will see the flowers and will say, 'Here is the silver of our mother's hair upon the ground and the rose from the wings of the spirit bird. Our mother's tears of bitterness have given us food.'"

The journals of Lewis and Clark are, of course, among the glories of American history. But now and then, in the pages of Miss Clark's book, you will come upon a historical incident seen from another, or Indian point of view. Thus, in part, a Flathead's account of the first meeting of his tribe with the great explorers whose party included Captain Clark's Negro servant, York:

One of the strange men was black. He had painted himself in charcoal, my people thought. In those days it was the custom for warriors, when returning home from battle, to prepare themselves before reaching camp. Those who had been brave and fearless, the victorious ones in battle, painted themselves in charcoal. So the black man, they thought, had been the bravest of his party.

And now I am reflecting that just possibly I might have stopped off at Sam Resurrection's place and heard stories like that, if I had been smart enough or interested enough. On the other hand, probably not. Why should he have wasted his time talking to an unmindful kid who smiled as he drove past the pink house and the tepee, the mangy dog and the old man dreaming of other days?
—JOHN K. HUTCHENS.

Much Yet to Overcome

The Negro American, edited by Talcott Parsons and Kenneth B. Clark (Houghton Mifflin, 781 pp. \$9.50), and *Anyplace But Here*, by Arna Bontemps and Jack Conroy (Hill & Wang, 384 pp. \$5.95), provide a panorama of the black man's exploits and anguish. William Katz's book, "Eyewitness: The Negro in American History," will be published this fall.

By WILLIAM KATZ

AMERICANS have traditionally ignored racial difficulties until they exploded into Civil War, race riots, lynchings, civil rights demonstrations, assassinations, and urban upheavals. Before the New Deal there was little effort to examine racial relations scientifically, except by Negro scholars. The first complete analysis of America's racial problem did not appear until 1944—the six-year, 1,500-page study *An American Dilemma* prepared under the direction of Swedish sociologist Gunnar Myrdal. A great deal has happened to Americans of both races since Myrdal announced "the central view-

point of this treatise" is that "the American Negro problem is a problem in the heart of the American." Two American Presidents have proclaimed civil rights a moral issue and, adopting the anthem of the struggle, have stated "We Shall Overcome."

The Negro American, a collection of thirty penetrating essays edited by Talcott Parsons and Kenneth B. Clark, with a foreword from Lyndon B. Johnson, brings many of the informational and analytical aspects of the Myrdal study up to date. Clark explores the role of power relationships in changing racial relations; St. Clair Drake examines the Negro's social and economic status; John Hope Franklin traces the history of American racial relations; Daniel Patrick Moynihan describes the social dynamite inherent in the worsening economic conditions facing a majority of Negro families; Robert Coles and Thomas Pettigrew write of the psychological effects of prejudices; James Q. Wilson charts the Negro's voting power, and Talcott Parsons explores the sociological problems obstructing full Negro citizenship. These and the other contributors offer an informative and fascinating set of essays that together constitute the most complete summary of our

Your Literary I. Q.

Conducted by John T. Winterich and David M. Glixon

TRIPLE-HEADERS

James Killen of Chicago has gathered a fistful of trilogies and lists the author and one title for each. Can you supply the other two titles in each trilogy? If not, see page 34.

1. Aeschylus:	_____	<i>The Libation Bearers</i>	_____
2. Tolstoy:	_____	_____	<i>Youth</i>
3. Galsworthy:	<i>The Man of Property</i>	_____	_____
4. Undset:	_____	_____	<i>The Cross</i>
5. H. H. Richardson:	<i>Australia Felix</i>	_____	_____
6. Farrell:	<i>Young Lonigan</i>	_____	_____
7. Nordhoff & Hall:	_____	<i>Men Against the Sea</i>	_____
8. Dos Passos:	_____	_____	<i>The Big Money</i>
9. Faulkner:	_____	<i>The Town</i>	_____
10. Tolkien:	_____	_____	<i>The Return of the King</i>

racial crisis available today. Before they were put together, more than half of these essays (published originally in *Daedalus*) were circulated among those who planned the recent White House Conference on Civil Rights.

Anyone seeking easy panaceas in *The Negro American* or even cause for optimism are doomed to disappointment. School segregation has increased in the North since the 1954 Supreme Court decision. Housing segregation has increased in the North and South in recent years. Despite all the talk of upgrading Negro education in our large cities, Chicago, for example, in 1962 spent less money per pupil on its integrated schools than it did on its white schools and even less on its all-Negro schools. Moynihan's famous article, "Employment, Income and the Ordeal of the Negro Family," reprinted here, analyzes the frontier of desperation facing two-thirds of the nation's Negroes:

... there would ... seem to be no question that opportunities for a large mass of Negro workers in the lower ranges of training and education have not been improving, that in many ways the circumstances of these workers relative to the white work force have grown worse. It would appear that this in turn has led to, or been accompanied by, a serious weakening of the Negro social structure, specifically of the Negro family. It could be that this situation has gone on so long that the Negro potential is already impaired; in any event it would hardly seem possible to doubt that if it persists much longer the capacity of the Negro community to make the most of its opportunities will be grievously diminished. Measures that would have worked twenty years ago may not work today, and surely will not work twenty years hence. A crisis of commitment is at hand.

The failure to meet this commitment has already led to bloody rioting from Watts to Harlem as that portion of the nation that is black, as well as ill-housed, ill-fed, and ill-clad, has taken to the streets to mark their desperation. When a group of 1964 Harlem rioters were asked to return to their homes, they answered, "Baby, we *are* home."

Even where gains have been made, prejudice has created a number of contradictory relationships. Pettigrew's essay on complexity and change in racial relations tells of the McDowell County, West Virginia, coal miners who "followed a traditional pattern of desegregation below the ground and almost complete segregation above the ground." He also tells of the white Chicago steelworkers who shared their work and union experience with Negroes and then fought every effort to integrate their

neighborhood. Pettigrew cites the bitter comment of a Harlemito to a Southern Negro: "Baby, down South you're just fighting to get where we are now—and we can tell you that once you get there it's just a solid blank wall."

Anyplace But Here is the exciting chronicle of many black men and women who sought to destroy that wall. Authors Arna Bontemps and Jack Conroy uncover the story of the Negro explorers, wanderers, and adventurers who blazed new trails across the American continent and of the Negro migrations that followed them. It is clear from their writing that they enjoyed their pioneering labor.

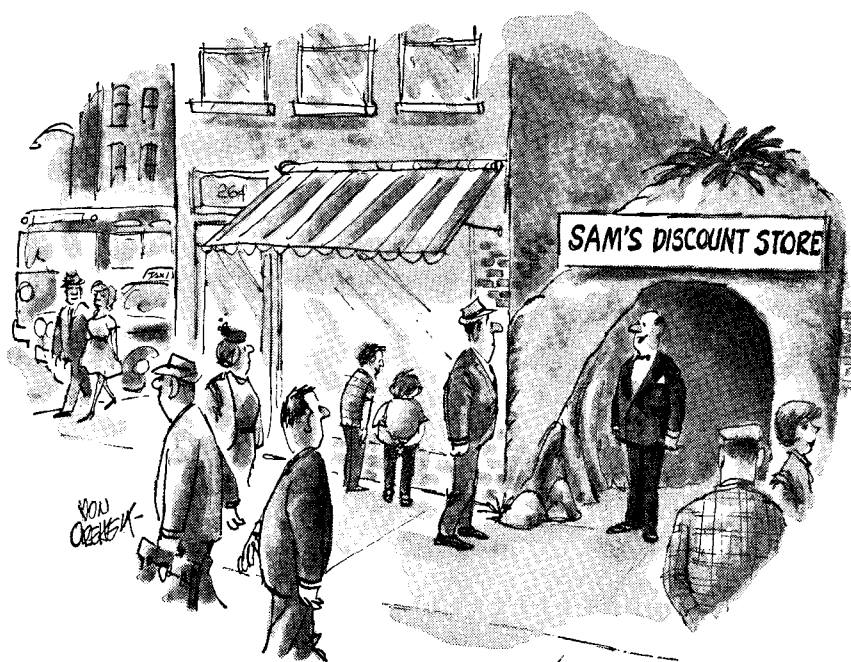
Bontemps and Conroy began to research their topic when they both worked for the Illinois WPA writers' project in Depression-ridden Chicago. Originally published in 1945 as *They Seek a City*, this new version has been carefully revised and updated to include material on the Black Muslims and the latest developments in the black ghettos of the North. The authors have put their prodigious research (unmatched in many of the fields they cover) into exciting prose that has appeal for readers of whatever level.

They begin their narrative with John Baptiste Point Du Sable, the fur-trapper whose 1779 trading-post on the Chicago river later became the site of the city of Chicago. While Du Sable was never admitted to our history books, the Indians "used to say, with straight-faced merriment, no doubt, that the first white man in Chicago was a Negro." Among the host of unheralded freedom-hunting Negroes presented is the tough, short-tempered Jim Beckwourth, the fu-

gitive slave who became chief of the Crow Indians and discovered the pass in the Sierra Nevadas important to California gold-seekers.

One of the most colorful migrations described is the "Exodus of 1879" led by ex-slave Benjamin "Pap" Singleton. Neither Southern resistance, Northern resentment, nor a Congressional investigation kept this self-styled "Moses" from leading thousands of ragged Negroes out of Southern oppression and into the farmlands of Kansas. Here also is the story of the beautiful Creoles and talented mulattoes of New Orleans whose migration was simply across the color line; the fugitive slaves who traveled by night to reach the free air of Ohio or Pennsylvania; the black peasants from the South who crowded into Detroit, Chicago, and other Northern industrial centers seeking jobs during the First World War. For those who believe that racial bombings were a post-World War II Birmingham phenomenon, Bontemps and Conroy pinpoint one small section of Chicago where "from July 1, 1917 to March 1, 1921, there were fifty-eight bombings of residences occupied by Negroes."

Both *Anyplace But Here* and *The Negro American* provide such valuable insights into our national character that they belong not only in homes and public libraries but in high school and college classrooms as well. With a little imagination a teacher could turn *Anyplace But Here* into a stimulating supplementary text for an American history class or *The Negro American* into a basic reader for a course on problems of American democracy. We owe our future citizens this kind of knowledge.



"We've cut our overhead to a minimum."