

sentment, facts about race and prejudice and, best of all, the enlightened attitude they should take in dealing with unreason in single persons and chain reactions in a

mob. (Not for public distribution, this manual is published by the Chicago Park District, 425 East Fourteenth Blvd., to which inquiries may be addressed.)

WE ARE IN TROUBLE

"We are in trouble—you and I"—says Robert Wood Johnson in the first line of his book with the half-submerged title: (people must live—and work together—) *Or Forfeit Freedom* (Doubleday. \$2.50). Some of us know the ground-source of the trouble as well as the fact of it. But since others, including those in a position to worsen it, neither know nor seemingly want to know what got us into the state of confusion and conflict we all deplore, it is an excellent idea to tell it in language no one can fail to understand. Just this the book does: nails it as economic anachronism—the practice of running business by rules that may have worked in an age of scarcity but spell ruin now that it is over, and when power to produce all we need is a basic and undisputed fact. More, the book tells point by point the measures that must be adopted to restore dignity to labor, gain co-operation from workers, free the producer from hampering restrictions, and stop the trend toward ideologies that can only end in a forfeit of freedom. Himself a business executive, Mr. Johnson in his own plants uses the measures he commends.

Liberal leaders and union executives discuss these same problems in *Labor's Relation to Church and Community*, a symposium edited by Liston Pope (Harper. \$2.50). They stress the need to build up right relations now; agree that provision must be made for better living conditions and the dignity of labor restored. Unions are credited with most of

the progress, so far, in that direction, and the tendency to center on wage wars alone is deplored by labor spokesmen. An enlightened public is the immediate goal.

Sixty-two top-ranking experts come to grips with the world problem in another symposium, *Conflicts of Power in Modern Culture*, edited by Lyman Bryson, Louis Finkelstein, and R. M. MacIver (Harper. \$6.50), of the Conference on Science, Philosophy, and Religion. Founders and members of the Conference point out that some regard such discussion as futile and warn the conferees, "You have no time for deliberation. There must be action." Yes, but what action? The lead paper, by a political scientist, finds our most favored programs for action forms of escapism. A Yale physicist charges that conditions foreign to the basic attitudes of Western life inaugurate the breakdown of our culture; must be understood if we are to avoid disaster. Despite clashes of opinion within the framework of the Conference, we find common concern for a real crisis in human affairs on the part of all members—Catholic, Jewish, Protestant, army men, economists, scientists, liberals from both Americas.

Lee Fryer, born a farmer, now an agricultural expert, writes in *The American Farmer* (Harper. \$3) of a crisis in rural life. While grain prices bring prosperity to a few, the small farmer can with difficulty survive. His is a losing fight against corporate or absentee ownership of the

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best land. If a vital, prosperous family life on the farms means anything to the country, something must be done. Fryer outlines his plan in a charter for reconstruction of rural life in the United States which is socially and economically sound.

As You Sow, by Walter Goldschmidt (Harcourt, Brace. \$4), confirms Fryer's view that the farm home as we have known it is fading from the American scene, displaced by industrialized agriculture and heavy investment, and the farmer (in effect) has become a factory hand. Result: rural communities are urbanized. This study is a case history of three such large-scale farm-towns in California: Wasco, Arvin, and Dinuba, and furnishes a complete report on all aspects

of the life, social and economic—including segregation of Negroes, of Mexicans, of dust-bowl migrants—resulting from the change.

In the 800 pages of *America's Needs and Resources*, by J. Frederic Dewhurst and Associates (Twentieth Century Fund. \$5) we find an exhaustive report on all that the United States produces, with estimates in precise figures of what is needed—for food and housing, for health and recreation, etc. The study provides goals for productive attainment in basic lines; but, so enormous was the labor of mapping the entire national economy, the members of the survey did not attempt to formulate policies based on the research.

MORE OR LESS REGIONAL

Since population in the U.S. is now largely urban, great cities simulate regions, and the very popular series reporting them become regional studies. *Cities of America*, by George Sessions Perry (Whittlesey House. \$3.50), is an amiable and tolerant picture of twenty-two of them done in pat, pungent phrasing.

Our Fair City, edited by Robert S. Allen (Vanguard. \$3.50), is written from a different angle by top-flight writers from each of the featured cities, with intent to break down an easy tolerance on the part of residents toward corruption and misrule. The result is the frankest exposure of graft and mismanagement that has appeared since Lincoln Steffens wrote *Shame of the Cities* in 1904, and shows small progress since.

John Gunther's *Inside U.S.A.* (Harper. \$5), most ambitious of the famous "Inside" series, takes us state by state, and reports us as people—persons with indi-

vidual views—on key questions such as "What power controls your region?" or "What do you believe in most?" Different, often contradictory answers "add up," in the author's opinion, "to democracy—not one power but many phenomena." But as groups, people make trends: the Scandinavian immigrant influx into North Dakota made that state "almost as socialized as Sweden," while Kansas, "a child of Plymouth Rock" is conservative. Absorption of millions of immigrants he rates as the greatest achievement of the Midwest, and of the U.S.A. as a whole.

California in Our Time, by Robert Glass Cleland (Knopf. \$4), neither displaces nor ignores Carey McWilliams' recent work but quotes it with effect, as also the many other sources used to build up a comprehensive picture of the political, social, and economic development of the state since 1900. He notes an in-