

tial strength of the book does not lie in its philosophic meditations, rich and mature though they are. Nor is it in the blank verse, though that has remarkable authority, transparency, and flexibility: "How shall I mark the slow obliteration/ Which time works, or, in the brains of men,/ That drunkard, memory?" Those virtues are integral elements in a *story*, a story which could not have been told except in meter and metaphor, but, above all, a narrative invention so compelling that this new Faustus briefly eclipses all the older ones and for a moment Hamlet and Claudius are less real than Amleth and Fang.

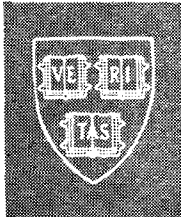
## Pacemakers

*Continued from page 28*

book. They have excerpted various years of the "Poor Richard" to give us a fair sampling, and have reprinted, along with some choice new material, a number of well-known items, including the speech that Franklin concocted and ascribed to one Polly Baker, the virgin who felt enjoined to obey "the first and great command of nature, and of Nature's God, 'Encrease and Multiply.'" That so cynical a piece could come from the pen of the same man who wanted to have his Academy

erected in a country town, as less corrupting to students' morals than Philadelphia, attests to the complexity and seeming contradictions in Franklin's character. Counseling industry and thrift for others and speculating feverishly himself, concerned about the moral upbringing of the young but at home himself in the uninhibited society of the Paris salon, Franklin managed to maintain a temperate and balanced course. His cosmopolitanism was tinged with an appreciation of the steady Puritan and Quaker virtues. He never allowed the question of wealth to stand in the way of his intellectual interests or his dedication to the public service, nor did he permit that attachment to the Empire, so manifest in this period, to impede his developing sense of American nationalism.

## BOOKS TO AND FROM GOVERNMENT



The great public interest in the literary and intellectual quality of the Kennedy administration has led us to look over our publication lists in a new light. No fewer than nine men now prominently connected with the national government have expressed important aspects of their thinking on public matters in books we have published over the past several years. The books and the positions now held by their authors are:

**ECONOMICS OF DEFENSE IN THE NUCLEAR AGE**, by **CHARLES J. HITCH**, Assistant Secretary of Defense (Comptroller), and **ROLAND N. MCKEAN**, A RAND Corporation Research Study. \$9.50

**CONFLICT OF INTEREST AND FEDERAL SERVICE**, by The Association of the Bar of the City of New York, Special Committee on the Federal Conflict of Interest Laws. Research Staff Director: **BAYLESS MANNING**, member of the President's three-man advisory panel on ethics in government and conflict of interest. \$5.50

**POWER AND DIPLOMACY**, by **DEAN ACHESON**, Chairman of the Advisory Committee for Coordination of the U.S. Policy for NATO \$3.00

**JOURNEY TO POLAND AND YUGOSLAVIA**, by **JOHN KENNETH GALBRAITH**, Ambassador to India \$3.00

**THE DIPLOMACY OF ECONOMIC DEVELOPMENT**, by **EUGENE R. BLACK**, President of the International Bank for Reconstruction and Development \$3.00

**THE CHALLENGE TO AMERICAN FOREIGN POLICY**, by **JOHN J. McCLOY**, Chairman of the United States Disarmament Commission \$2.00

**AMERICAN POLITICS IN A REVOLUTIONARY WORLD**, by **CHESTER BOWLES**, Under Secretary of State \$2.25

**THE UNITED STATES AND JAPAN**, *Revised Edition*, by **EDWIN O. REISCHAUER**, Ambassador to Japan \$5.50

**ANTITRUST POLICY: An Economic and Legal Analysis**, by **CARL KAYSER**, appointed to the staff of McGeorge Bundy, Special Assistant to the President for National Security Affairs, and **DONALD F. TURNER** \$7.50

**HARVARD UNIVERSITY PRESS**

Cambridge 38, Massachusetts

## The Constant Loser

**"Hamilton Holt: Journalist, Internationalist, Educator,"** by **Warren F. Kuehl** (*University of Florida Press*, 303 pp. \$7.50), records the many achievements of a pioneer for world federation. **Jacob H. Jaffe** is chairman of the Department of Journalism at Long Island University.

By Jacob H. Jaffe

OF HAMILTON HOLT, Mr. Kuehl remarks that "few men fail so well and in defeat achieve so much." Holt, indeed, was a fabulous failure. His significance today is manifested primarily in the grim paradoxes that were so large a part of his life.

For a quarter of a century he served as managing editor, then owner-editor of *The Independent* magazine, which had been founded in 1848 to expound Congregationalism as well as doctrines in opposition to slavery, and was gradually reconstructed into a comparatively successful but stuffy reformist organ that shunned the sensationalism of muckraking and boasted of having government leaders as contributors, including every President since 1896. Yet Holt was to retreat from his desk in the face of intensifying financial problems and a public with which he had apparently lost touch. In 1927, five years after he had separated from the declining magazine, he lamented, "I haven't the heart to read it any more."

Over much the same span of time he pioneered for a world federation that would enforce the peace, only to have men and parties of decisive power reject or ignore him at critical moments.

From such disappointment he moved on to the presidency of Rollins College, where he concluded his career after ini-

tiating in the Twenties and Thirties a variety of educational experiments similar to those at other small progressive institutions—most of which he saw diluted through harsh trial and error. He had extravagantly committed himself to academic freedom, yet both he and the college were subjected to what the author terms a “devastating attack” from the American Association of University Professors for his dismissal of a teacher who had been unconventional in speech and dress, and incompatible with Holt.

Mr. Kuehl's biographical study is factual, unsophisticated, and, much of the time, uncritical. His examination, holding to obvious events, reveals little of the inner man, his emotional turmoil, or his family relationships. Although the book carries a set of photographs displaying Holt in the company of notables and students, not one shows his wife or children.

Nevertheless, any book about the man would probably be a service, since Holt has become a forgotten figure despite the relative recency of his death, in 1951. He was the author of “Commercialism and Journalism,” a precedent-making commentary on unethical newspaper practices, but no major general history of journalism so much as mentions his name. Mr. Kuehl has at least revived the record and rewarded his subject with the dimensions of a man worth remembering.

Holt's frustrations offer their lessons. His life itself reflects neglected facets of a touching past.

## Aunt Susan in the Garden

By S. Dorman

**E**SPALIÉRED on the flat frame  
of her decency  
She grew in a shape planned  
by a society  
Enamoured of pegs, blots, pottery  
and bloody nails.  
Fruit did not drop, it was plucked  
by lucky strangers  
From her green shelves; she would  
grow more  
But fears so much make-weight  
hanging  
From her neat crossbars. Birds,  
even doves,  
Deny her, not used to such smart  
unyielding,  
Liking the sway of growth gone  
its own way.  
She clings to her wall in spite  
of snow,  
But nothing is torn from her now, not  
even brown leaves.

### AMERICAN OPINION ABOUT RUSSIA 1917-1920

by Leonid I. Strakhovsky

In this review and examination of what the American press and statesmen thought about Russia during the years 1917 to 1920, the author attempts to show, as events unfold, the results of opinion based on emotion rather than on reason. The parallel with world events since 1945 is clear.

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### THE PLAYS OF T. S. ELIOT

by D. E. Jones

This is the first book in English to be devoted entirely to Eliot's plays. The author, who, as well as exploring them in the study, has directed many of the plays in the theatre, intends his book as an aid to understanding Eliot's work rather than as an evaluation which he feels would be premature.

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## First Settlers

Continued from page 22

tened intently to the old Indians' ac-  
counts of tribal life in buffalo days,  
and he recorded their stories of the  
deeds of mythical heroes and of their  
great warriors of old. By reliving the  
glories of a recently vanished past the  
old Indians found escape from the  
harsh realities of an almost hopeless  
present in which these restless, fiercely  
independent people were confined upon  
reservations, dependent on govern-  
ment rations for their daily bread. In  
Grinnell's sympathetic view:

The Indian is neither a fiend nor  
a saint. There are good ones and there  
are bad ones. As a rule, perhaps they  
try to act up to their ideas of what  
is right, but the standard of a race  
of barbarians cannot be the same as  
that of a civilized people. . . . The  
standard of right and wrong among  
civilized people is a growth, the pro-  
duct of the experience of thousands  
of years. The Indian races have not  
been through a like experience.

Nevertheless, by the time the Old  
Frontier of free land had disappeared  
and the Indians were all settled on  
reservations, the drive to remake the  
Indian in the white man's image had  
become a major objective of Indian  
policy. Civilizing the Indian had come  
to mean Christianizing him, whether  
or not he was satisfied with his own  
religion; educating his children, wheth-  
er or not they had any thirst for the  
white man's knowledge; and intro-  
ducing him to the "blessings" of private  
ownership of property. The Dawes Act  
of 1887 provided for the allotment of  
reservation land to individual tribal  
members and the sale of surplus lands  
remaining after allotment. Title to the  
allotted land was to be held in trust  
by the United States for twenty-five  
years.

For many years the declining Indian  
population appeared to be a factor in  
the solution of the Indian problem.  
Then, at the turn of the century, the  
number of Indians began to increase,  
at first gradually, then at a rate two  
or three times that of the nation as a  
whole. Allotted lands, which had ap-  
peared more than adequate to support  
a declining population, were divided  
and subdivided until some heirs owned  
less than one-fiftieth interest in a tract  
of less than 200 acres. Meanwhile, illit-  
erate and impoverished Indians ob-  
tained fee patents to their lands and  
their holdings slipped away into white  
ownership at an alarming rate.

Throughout the early decades of the  
present century government officials  
continued to make the Indians' major

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ing for all who enjoy Mexico and  
wish her well." — Hubert Herring,  
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decisions for them. Policies were changed and rechanged so rapidly that the confused Indians sometimes couldn't be sure whether they should be devoting their efforts to farming or to raising livestock. By the late Twenties it had become apparent that paternalistic policies had failed to cure either the Indian's poverty or his apathy. During the early years of the Depression the Indians, always near the bottom of the economic ladder, suffered severely.

Then, in 1934, Congress passed the Indian Reorganization Act, which embodied a new philosophy in Indian administration. Tribes that wished to do so were permitted to organize under their own constitutions, to operate their own tribal enterprises, to hire attorneys, and to defend their interests in court. More than a million acres of land were purchased and added to the Indians' holdings. A revolving credit fund made money available for Indian agricultural and industrial enterprises. Educational loans enabled Indians to obtain the benefits of higher education.

Many tribes had had no experience in self-government for generations. Their elected officials made some costly mistakes. Nevertheless, the Hoover Commission was able to report in 1948 that "tribally owned and controlled economic enterprises are playing a significant part today in the improvement of Indian life. There are tribal (or village) loan funds, herds, forests, range lands, sawmills, fisheries, canneries, stores, marketing cooperatives, and other enterprises."

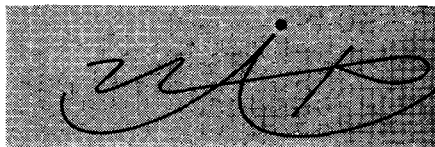
Numerous signs of the progressive assimilation of the Indians into the larger American community have appeared in the last half century. In World War I Indians volunteered for service in the Armed Forces, and in tribute to their patriotism Congress, in 1924, granted citizenship to all Indians. After World War II, in which Indians served beside non-Indian buddies in all the theatres of war, the discriminatory law prohibiting the sale of liquor to Indians was revised. A growing number of Indians have left the reservations to find employment in business, industry, and the professions. Bureau of Indian Affairs figures indicate that more than half of the country's half-million Indians were no longer living on reservations in 1960.

Nevertheless, the disappearance of Indian tribes and communities is not in sight. Anthropologists believe that the Indians' interests in their land, their strong family ties, and tribal loyalties will preserve these Indian communities indefinitely. The development of reservation resources to provide a living for the burgeoning Indian population will be a continuing problem. However, in recent years some of the most

unpromising-appearing Indian lands have yielded unexpected wealth in minerals and oil. Less than fifteen years ago the Navaho, our largest tribe, were in desperate straits, but the discovery of oil and uranium on their reservations has wrought a marked improvement in their economic condition.

For more than two decades the long-range objective of the Bureau of Indian

Affairs has been that of improving the condition of the Indians to the point where they will no longer need Government aid or supervision. Yet when the Eighty-second Congress, in the interest of economy, initiated action in 1954 to terminate Federal responsibility for certain Indian tribes, which in the opinion of the Commissioner of Indian Affairs were prepared to manage



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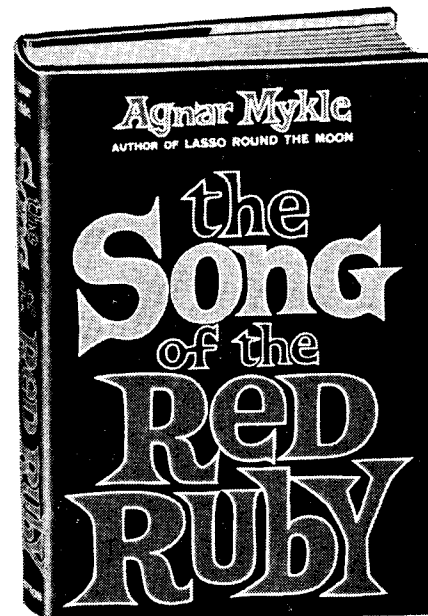
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their own affairs, the suddenness of this action roused the anxiety of members of other tribes who feared that this termination policy would be extended to them before they were ready. Their fears were partially allayed when they were promised that future termination proceedings would not be undertaken without the consent of the tribe or tribes to be terminated. Nevertheless, the cost of providing such services as education, health, welfare, credit, irrigation, mineral leasing, forest and range management, and road construction to the rapidly growing Indian population, coupled with the increasing sophistication of many Indians in the management of their personal and tribal affairs, argue in favor of withdrawal of Federal services as soon as this can be done without hardship to the Indians.

A movement that is becoming increasingly significant in Indian affairs is now commonly referred to as Pan-Indianism. Pan-Indianism had its modest beginnings after the end of the intertribal wars, when people of neighboring but formerly hostile tribes visited one another, exchanged gifts, and found that they had common interests and problems which enabled them to become lasting friends. Intertribal contacts among Indian students at off-reservation schools, intertribal marriages, and the mingling of Indians from many tribes in Oklahoma and at regional fairs and pow-wows have tended to break down the Indians' traditional distrust of members of alien tribes. Pan-Indianism employs the English language as a means of communication, and stresses the pride all Indians have in their racial heritage. Whether or not this movement represents the Indians' last stand in their resistance to complete assimilation, as some scholars have regarded it, Pan-Indianism has given them a rallying point in their fight against racial discrimination, and for the preservation of their rights and the improvement of their social and economic condition.

The political arm of this movement is the National Congress of American Indians. Founded in 1944, this all-Indian organization proposes to speak "as the representative voice of the Indian people." In cooperation with the University of Chicago the National Congress has called a conference of Indian leaders from all sections of the country to meet in Chicago in mid-June. There they will review the record of Indian affairs, assess the present condition of the Indians, and draft a statement of the Indians' needs on the "Frontier of the Sixties." Surely no one who has followed the long and tortuous course of Indian affairs in this country, as related in Dr. Hagan's book, will underestimate the task this

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When first published in Norway, *THE SONG OF THE RED RUBY* became the center of an 18-month storm of sensation and controversy—the first book to be tried and convicted of obscenity under a 70-year-old Norwegian statute. Mykle and his publisher later appealed the verdict to the Norwegian Supreme Court, where, after seven months of tension and debate, the obscenity verdict was dramatically reversed. *Translated from the Norwegian by Maurice Michael*

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unique Indian council has set for itself. Nor will he fail to listen to its expression of the hopes and aspirations of the descendants of the first Americans.

**TRADER-DIARIST:** It took the FBI and a lot of digging by John C. Ewers in the archives of the Missouri Historical Society to unearth Edwin Thompson Denig's "Five Indian Tribes of the Upper Missouri" (University of Oklahoma Press, \$4), but Western Americana buffs will be grateful for their efforts. This is the early West from the horse's mouth, so to speak: a close-up, eyewitness account of how things really were on the Upper Missouri, 1833-56, written by a hard-bitten, rye-drinking merchant of the American Fur Company who lived among the Plains tribes for twenty-two years.

What Denig wrote lay unidentified for eighty years—until the FBI compared the manuscript with the handwriting in his will, and so established its authorship. Now, beautifully edited and annotated by Mr. Ewers, it has been published for the first time in book form.

The book deals with the history and ethnology of the Sioux, Arickaras, Assiniboines, Crees, and Crows. Denig was especially qualified to write about these tribes, for he knew them intimately, having had not one, but two Indian wives. In addition, he was a literate, observant man with close friends among the best naturalists, scientists, and scholars of his day.

Yet Denig was closer to the trader-diarist—Alexander Henry the Younger, David Thompson, François La Rocque, and Jean-Baptiste Trudeau—than he was to the romantic Catlin or the sophisticated Maximilian. If he wrote with the ease and objectivity of an educated man, he never ceased to see with the shrewd, unsparing eye of the veteran trader. And this is what makes his book unique.

Although it lacks the narrative interest of a personal journal, it is fascinating reading, not only for specialists but for anyone interested in the Old West as it really was. One of the most authentic descriptions of American Indian culture ever written, it is by all odds our best firsthand report on the Upper Missouri tribes in the mid-nineteenth century.

Unfortunately, many pages of Denig's manuscript, dealing with the Mandans, the legendary blond Indians of the Missouri, have been lost, and so are missing from the published book.

—WALTER O'MEARA.

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