tion. Since it may never be revised nor superseded for a full generation, a lengthy statement of improvements seems ridiculous excess, but nevertheless a few items may be pointed out as shortcomings or demerits.

There is some repetition (e.g., p. 14, l. 10). This is virtually unavoidable in works of multiple authorship. Several long citations (e.g., pp. 36-43) might have been either printed in smaller type or inset. The Act of Assembly (pp. 48-49) should have been paraphrased. The spelling "Louden" for "Loudon" or "Loudoun" (pp. 50, 62, 151) if not erroneous is uncommon. The legislative act (1758) might have been either paraphrased or summarized. A bad digression is the long poem "The Wild Wagoner of the Alleghenies" which though not irrelevant, breaks the flow of thought of the reader. It is dubious that the toolbox data found on page 182 should have been repeated in full on page 199.

Both the chapter Bibliographies (References) and the Index are incomplete and somewhat meagre though probably satisfactory to the general reader.

The price asked for the volume is high but not unreasonable for such excellent work. It is to be hoped and expected that many will be glad to purchase and keep this contribution to learning.

Professor Emeritus
University of Pittsburgh

Alfred P. James


"Sell the country? . . . Why not sell the air, the clouds, the great sea?" These words of Tecumseh epitomized the Indian philosophy of reverential caretaking of the things that live on the earth and of the things on which they live. What is "the land story of the American earth and of the changing attitudes of those who have used it and lived on it" since?

That is the story that Stewart Udall sets forth as his object to tell "between two covers" in The Quiet Crisis. This compression gives impact to the telling of a tale the telling of which is meant primarily to be "telling." How, from the apotheoses of the Indians, can we have come to the desecrations that make America today "a land of vanishing
beauty, of increasing ugliness, of shrinking open space, and of an overall environment that is diminished daily by pollution and noise and blight”?

For as such Secretary (Interior) Udall sees the United States — and who would demur?

One of the paradoxes of American life is that while our economic standard of living has become the envy of the world, our environmental standard has steadily declined. We are better housed, better nourished, and better entertained, but we are not better prepared to inherit the earth or to carry on the pursuit of happiness.

The history of how we have profaned our national inheritance of resources comprises a lightless litany of atrocities against animal life, vandalism of plant life, and the outright rape of our continent’s very body, its mineral composition.

The recital of this litany is more than ritualistic. The effect is to outrage the least responsible among us and to terrify the most irresponsible, alike, into an awareness of the urgency for sustained and expanded conservation programs. Further, after following the spoor of overwhelming frustrations and defeats that have characterized the history of conservation in this country, the consciousness that The Quiet Crisis induces of the need for extended and intensified conservation comes undeceived by any illusions.

On the contrary, that any redwoods rise still; that only the passenger pigeon fluttered, five billion, into extinction; that dust-storm and erosion, flood and drought, have not devastated more of America — these are the disenchanted wonders with which the book leaves you stricken. At the same time it amazes with the saga of a dozen-or-so men, sum-told, who over all our history have been able to advance conservation; they had always, against them, most of the people’s representatives in Congress, and few of the people themselves behind them, fewer still with them.

The issue Udall outlines is at worst that of the physical survival of multitudes, as our population doubles in the United States and that of the world that surrounds us trebles; at best the issue is that of the possibility for the individual of a humane existence, as the city surrounds him, and cities surround cities. Which is to say, conversely, that the stakes Udall outlines are at the least death, at the most life.