

**Balancing the Books**

**Dali in Jerusalem**

By Father John S. Kennedy

Doubleday is bringing out a deluxe gift edition of the splendid Jerusalem Bible. It is a big book, weighing about five pounds. It is bound in a material called sturdite, and is available in three colors: red, white, and black. The title is stamped in gold, and the pages are gold-tipped.

The type is large, making for easy reading. The size of the book and its handsome embellishments make it ideal for use in church, either when the Bible is enthroned or when it is read from a lectern.

The merits of the Jerusalem Bible translation are by now well known. This is a clear rendering which pleases the ear and speaks effectively to the mind. Its notes are intelligibility and grace. Nothing better has been given us.

There are 32 illustrations, in color, by Salvador Dali.

These were originally done, along with 73 others, for the Rizzoli "Biblia Sacra," the cheapest edition of which sells for \$2,000. The argument is made that a contemporary edition of the Bible should have contemporary, rather than traditional, illustrations; hence Dali.

What Dali has provided is often very striking. It is also idiosyncratic. The technique is brilliant, but Dali is both self-indulgent and self-advertising, and these qualities are not altogether absent from his work here. Curiously, he reverts to traditional representation in not a few instances. Occasionally, his illustrations have a power and an aura of mystery which are exceptionally effective.

The price of the deluxe edition of the Jerusalem Bible is \$39.95.

With the quality of almost every element in American education under challenge, it has generally been assumed that there could be no questioning the excellence of that offered by the prestigious private preparatory schools for boys, such as Choate. But readers of "A World of Our Own" by Peter S. Prescott (Coward-McCann, \$7.95) will develop strong doubts.

Prescott, an alumnus of Choate School, in Wallingford, Conn., returned there as an observer in September 1967 and carried on his study until June 1968. He watched closely every phase of school activity, attended classes and meetings, interviewed masters and students, gathered a mass of material.

Choate, founded in 1896, now has an endowment of over \$1 million. The student body numbers more than 500; there are some 80 masters. The school maintains that it spends \$1,000 per year per boy in excess of what it charges. Its masters are not especially well paid; some are quite poorly paid; none of them has tenure.

Prescott heard smooth talk about ideals, values, quality of life, about loyalty, responsibility, and honor. But it was very difficult to determine what, in the concrete, these terms meant, and what they had to do with much that was going on at the school.

Daily chapel was compulsory, and seemed to be cordially disliked. The period was used for harangues about the innumerable and frequently petty school regulations, and suggested little of the meaning and force of religion. The report

of a survey among the seniors said, "Of all the areas of school life about which the students had a chance to express their opinion, religion fared the worst."

Intellectual excitement was missing. The boys approached their studies dully, and their principal study seemed to be that of their teachers: discovering how to play the masters in order to get good grades. There was no encouragement of creativity, the artistic was hardly countenanced, and social unrest was blandly ignored.

Much stress was put on athletics and on athletic success,

and each master, in addition to his academic duties, was expected to be coaching some team, or other. It was a prominent part of the school credo that athletics build character, but it was commonly agreed among the boys that the coaches encouraged cheating if that was the only way to win.

But the world was rudely impinging on Choate in 1967-8. A few black students had been admitted, and they were talking about Black Power. Some pot smoking was going on. Opposition to the Vietnam war was being discomfitingly felt on campus.

A few changes were made, but essentially the character of the place was not altered. Whether such a school can, and should, survive is a question unanswered, but the weight of the evidence set out by Prescott tends toward the negative.

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