

# the **KEY** reporter

volume xxx · number two · winter 1964-65

## 1964 PHI BETA KAPPA BOOK AWARDS

Three \$1,000 prizes for outstanding books published during 1963-64 were awarded by the Phi Beta Kappa Senate at a dinner in Washington on December 4. The winners were present to receive their awards from members of the three book award committees.

The winner of the sixth annual Science Award is Verne Grant for *The Origin of Adaptations*, published by Columbia University Press. Mr. Grant received the award from George G. Simpson, a member of the Science Award Committee and Agassiz Professor of vertebrate paleontology, Harvard University. Other members of the committee were: E. J. Crane, former editor, *Chemical Abstracts*; Charles C. Gillispie, professor of the history of science, Princeton University; Garrett Hardin, professor of biology, University of California at Santa Barbara; Kirtley F. Mather, professor emeritus of geology, Harvard University (chairman); and William C. Steere, director, New York Botanical Garden.

Mr. Grant is a geneticist and experimental taxonomist at the Rancho Santa Ana Botanic Garden in California and professor of botany at Claremont College. In 1960, Mr. Grant began to write *The Origin of Adaptations* in which he set out to review and develop the "casual theory of organic evolution as applied to diploid sexual organisms . . . and to provide a logical framework in which to organize our present knowledge concerning the evolutionary process in higher plants and animals."

Walter Jackson Bate received the fourteenth annual Christian Gauss Award in literary criticism for his biography of *John Keats*, published by The Belknap Press of Harvard University Press. This is the second time that Mr. Bate has won the Christian Gauss Award. He received it first in 1956 for his book, *The Achievement of Samuel Johnson*. *John Keats*, this year's winner, has already won two other book awards: the Pulitzer Prize for Biography and the Harvard University Press Award for the best book by a faculty member. Mr. Bate, Abbott Lawrence Lowell Professor of the humanities, has taught at Harvard since 1946.

### THOMAS F. GOSSETT

Race: *The History of an Idea in America*

### WALTER JACKSON BATE

John Keats

### VERNE GRANT

*The Origin of Adaptations*

Mr. Bate was presented with the award by Carl Bode, a member of the Christian Gauss Award Committee and professor of English at the University of Maryland. Other committee members were: Scott Elledge, professor of English, Cornell University (chairman); William Haller, fellow, Folger Shakespeare Library; John C. Lapp, professor of French, Stanford University; George W. Meyer, professor of English, Tulane University; and Ola E. Winslow, professor emeritus of English, Wellesley College. The committee reviewed sixty-seven books this year, an increase of eight books from 1963.

The Ralph Waldo Emerson Award went to Thomas F. Gossett for *Race: The History of an Idea in America*, published by Southern Methodist University Press. Mr. Gossett is chairman of the English Department at Trinity University in San Antonio, Texas.

In his book, Mr. Gossett traces the idea of racism through a period of over three centuries, from colonial times to present day. Racism is examined, social Darwinism and the social gospel are delineated, immigration and imperialism are discussed, and the fight against racism and prejudice are presented.

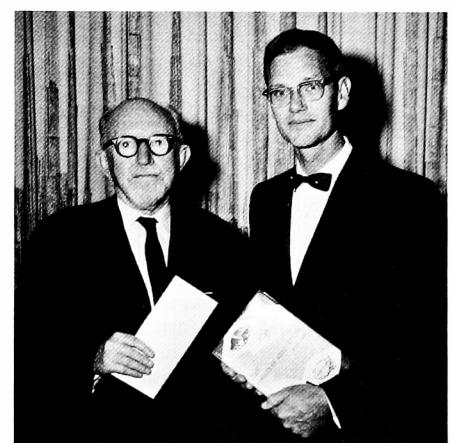
Mr. Gossett received his award from John F. Latimer, a member of the Ralph Waldo Emerson Award Committee and associate dean of faculties, George Washington University. Other members of the committee were: Brand Blanshard, professor emeritus of philosophy, Yale University; Harry Caplan, professor of classics, Cornell University (chairman); Leland H. Carlson, professor of church history, School of Theology at Claremont; Richard B. Schlatter, professor of history, Rutgers State University; and Leonard J. Trinterud, professor of church history, San Francisco Theological Seminary. The committee members read eighty-four books this year, an increase of thirty-three books from 1963.



Walter Jackson Bate (r) winner of the Christian Gauss Award in literary criticism, is congratulated by Carl Bode, a member of the book committee.



Thomas F. Gossett (r) holds a copy of his book, *Race*, as he shakes hands with John F. Latimer, a member of the Ralph Waldo Emerson Award Committee.



Verne Grant (r), winner of the Science Award, stands with George G. Simpson, a member of the committee that judged the thirty-three entries for the award.



# WHENCE MANKIND?

by EARL W. COUNT, professor of anthropology at Hamilton College. Mr. Count is the author of *Brain and Body Weight in Man: Their Antecedents in Growth and Evolution*, *This is Race*, and *4,000 Years of Christmas*.

Several recent issues of THE KEY REPORTER have introduced a goodly conversation about the human phenomenon as a problem of science. Paul B. Sears discusses THE STEADY STATE: Physical Law and Moral Choice (TKR Jan. '59); Henry Margenau, THE PERSPECTIVES OF SCIENCE: The Task of the Coming Philosophy (TKR Autumn '59); Loren C. Eiseley, MAN: The Lethal Factor (TKR Spring '63). May the conversation continue.

## I.

Man as a problem to himself (and to God) quite presumably is as old as self-consciousness. And the ancestry of its motivation includes anxiety. Now, scientific exploration of the universe ideally is detached from such deep-rooted motivation; and when, several centuries ago, the exploration extended itself to man, it consistently sought to emancipate itself from the same involvement. But eventually the inescapable paradox overtook it; for it may well be that man cannot consider himself without at least starting from a point of anxiety. If so, then either a science of man is a contradiction, or realism is the less real if anxiety is done away. Perhaps right here we anthropologists unknowingly touch hands with the humanists—at a time when C. P. Snow speaks of The Two Cultures. For we are anxious, and we struggle mightily to be scientific; and humanists are profoundly acquainted with anxiety.

The humanist knows that a culture stands for judgment in terms somehow of the Human Image it casts itself; and that in Occidental culture it now is a Broken one.\* Occidental culture has made itself a star-science and an earth-science (their specialties are not here a concern); but it has achieved no man-science; only a number of sciences which treat of man variously. Each has its own reference frame and the frames do not conjoin. Science has not yet found an image of man.

Particularly, there exist two anthropologies. One is a treatise on an evolving organism; the other, a treatise on the life-ways of a unique creature. Each gives the other fraternal respect; neither finds the other indispensable. To bioanthropology, whose stem-ancestry numbers Darwin, man is one of many variants upon some genetic theme; to cultural anthropology, with a very different ancestry, man's ways are their own sufficient reference. It matters not that the life-ways are recognized as being those of this biological variant, and as being learned under the same laws which apply to the learning of other animals. There are Two Cultures among the anthropologists. But a catholic science is the work of One Culture.

Meanwhile, there are billions for star-science and for earth-science and millions for the sciences concerning man. It is the pragmatic value judgment of our day; it hardly is geared to the needs of anxious men. Yet science is committed to shaping a new worldview; inescapably and by all the gods to a man-science eventually. Why the lag? Let but one reason be cited.—The human experimenter can manipulate several generations of rats or monkeys, because his life-span, far outstretching theirs, lends him an eternality. But if humanity is his object, individuals are his coevals; the tables, in fact, are turned: he is ephemeral, his object is eternal, for history and culture have meaningful depth. When, therefore, he shall have ended his bit of attempted god-play, and it shall have had its dénouement, he will not be there to take down his notes and plan further. Yet the men of the future will indeed be what we make them—according to our value-system and not theirs. Be our planning scientific or other, we shall know neither their thanks nor their curses.

The wisest conclusion to this matter is not, however, the readiest. Committed as we are to the way of science, we are bound to extrapolate a future that we shall never know, for thereby it appears that we better grasp the here-and-now; and we surmise both future

\* Apologies to Floyd W. Matson ("The Broken Image").

We are witnessing today a search for new approaches, for new and more comprehensive concepts and for methods capable of dealing with the larger wholes of organism and personalities . . . We are establishing new criteria of credibility with which to test the validity of these new findings . . . We are, in brief, constructing a new conceptual framework of reference for scientific investigation in the life sciences.

L. F. Frank: Foreword to TELEOLOGICAL MECHANISMS

The search for wisdom is still a single enterprise.

and present in measure as we comprehend the Whence of man. It disciplines our value-judgments and our value-system.

There abides for all human time to come the cardinal question of Man's Place in Nature, with the continuing task of restating its answer; for our knowledge of Nature and likewise of Man grows richer without pause, beyond that upon which Thomas Huxley contrived his phrase. And with this we come back to our Two Anthropologies.

What they have failed to do between them is to account for the modalities whereby creatures who once were incipient men transmitted their evolving life-mode with the same continuity that transformed their bodies from apish to human—life-mode and bodily constitution being but one GESTALT. Man-science will have to account for the "PRIMATE who formalizes his every biological process in rituals; regulates and channels his behavior via complex social 'institutions': who thinks and communicates in symbols; who finds satisfaction in singing and in carving distorted figurines, and whose very tools are esthetic; the CREATURE whose mentation is such that, even primitively, he can worry as to whether the stars are friendly; who can become willing to die while supporting abstractions, or torture and kill another of his kind for the sake of the same abstraction; a PERSON who can be simultaneously a son, a husband, a father; a hunter who turns over his kill to some one else; an ANIMAL sensitive to absurdities; a LIVING ORGANISM who can commit suicide, and who can conceive of death yet deny its existence.—We have a wealth of descriptions as to how these phenomena occur in societies past and present; but—whence did the phenomena arise and gather themselves? What are their *anlagen*, their primordia, in the sub-human level?"\*

But no fossil societies will ever be brought up along with the bones that once lived them. Our evidence must be confined to what was Darwin's also: our living animal kin. Yet we have an advantage: the kinship no longer is in question, nor behavioral evolution doubted. And now there are matured lines of investigation that in Darwin's day were faint at best. Particularly—the evolution of nervous system and control; hormonal activation of nervous mechanisms; the organic basis of behavioral course; brain mechanisms and their externalized expression; comparative behavior of animals.

## II.

At this point, the climate changes, and we enter a report about a pursuit over some years of a vertebrate "biogram".\*\*—May there be a life-mode that embraces the vertebrates—as much a facet of their very configuration, and for analogous reasons, as are, say, the life-modes of the social insects? It is supposable; yet *non sequitur*. For the bodies, particularly the nervous systems which organize them, are so very divergent between these two, the most elaborate of all animal lines. Social insects have erected remarkable societies upon a highly stereotypical nervous disposition which leaves but narrow (albeit noteworthy) margin for those adjustments to experience which we term "learning". Vertebrates, on the other hand, learn much.—Yet, what though there be a vertebrate "biogram"? What has man to do with such a scheme? An ancient ape-body humanized itself: should that not have entailed

\* From a paper delivered at the VII International Congress of Anthropological and Ethnological Sciences, Moscow, USSR, 1964.  
\*\* Neologism.

an escape from the behavioral trammels of our less-endowed congeners? Indeed, there are scientists who would have it that man's superlative psyche has ushered in a "psychozoic era" of earth-history; then are we not free to reflect that man's thoughts have become earthfree—open indeed to the fingers of the artist but finally closed to the probe of the scientist? For man has *cultures*. Let us say this in a more pedestrian idiom, but one that can be implemented: If vertebrates, from fish to man, develop freedom to learn, yet do so within a common life-mode—where and in how far do the bindings of instinct relax and permit the shapings of experience—and eventually, the play of "creativity"?

And so, the pursuit has plodded down the canyon wall of vertebrate evolution, successively abandoning man, the mammals and birds, the reptiles, the amphibians; down to the simplest of their living relations, the Cyclostomes: lampreys and hagfishes. There has been no originality: the records—though too frequently and unhappily fractional—are on the shelves. The lives of most vertebrates remain unexplored; nevertheless, if certain features of life-mode occur in a vertebrate species at all, then those features are proven to exist at that level of evolution. As the descent continued, the brains and bodies grew more primitive; it seemed that likewise elements of performance sloughed off while yet some frame withstood disintegration; until at last, when the venture touched a bottom, the frame appeared to stand forth naked. Thereupon, with the ascent, the elements added on again, yet seen now in their obverse. Quite as crucially—no features were ever encountered which appeared recalcitrant to a scheme.

Our bearing may be clearer if first we take brief note of the social insects.

Relative to vertebrates, they are tiny. Thus, even while they mingle with us amid the same natural features, they face a world of utterly other dimensions. Their frames are jointed armor capable of but a limited repertoire of proportionately crude motions. The motions none the less have the skill of specialty, since every individual is its own portable tool-kit. The behavior of social insects individually is narrow; the society compensates by diversifying body-builds—tool-kits—so that many jobs get done well. Consistently, the nervous systems put forth a rigid perfection. The society cleaves between specialists who produce viable eggs and others who are preoccupied with escorting them from helplessness to usefulness and with conducting a technology of the colony. "Family", "parent", "sibling" are vertebrate terms; they are utterly meaningless in the insect world. It were idle for us aliens to go to the ant and from its ways search out wisdom.

For, even the lowliest of us vertebrates have a flexibility of movement unmatched elsewhere in the animal kingdom. Now, to be sure some degree of stereotypy is written into any nervous system. But we vertebrates have developed into happy opportunists; we possess a wide margin of amenability to experience—and the neurologists are learning why. Our neural system has had ample practice upon a muscle-and-skeleton that is antipodal to that of insects. It has proved its capacity for motile genius by shaping eventually the brains of apes and men.

There are social consequences. Unlike insects, the vertebrate individual's position—status—is wrought from repeated, active communication with others of his/her kind. Individuals contest; yet paradoxically, this does not disrupt the society, it serves to define its vectors. Individuals tend to become dominant and subordinate to each other; if the smallness of the group favors repeated contacts, dominance/subordinance arranges individuals in status-ranks ("peck orders" etc.). The arrangements have endless variety, yet they are not haphazard. They are partly but not wholly based on sex. They are more or less impermanent. Between hatching or birth and adulthood there is a maturative transition during which the juveniles rehearse and develop the techniques and skills of status. "Play", in birds and mammals, is but one aspect of this self-training. Altogether, vertebrate societies exhibit a peculiar dynamism. It really does not force the term to speak of individuals, whatever the species, developing "personalities".

Again by contrast with the insects, vertebrates possess but one body specialization: sex. The social facet of this is the cardinal cleavage of sex moiety; as will appear, much of vertebrate social activity rests upon differential behavior of the sexes. There is

another cleavage, closely articulated with the former. The vertebrate biogram alternates between phases of sexual quiescence and sexual activation. During the latter, behavior becomes suddenly more complex. The phase alternation is so pronounced that the society changes territory for the enactment of each; very often literally, always psychologically, in that attitude toward place changes.

The behavior resides permanently in the nervous system, and the entire repertoire of the species is present in all individuals, irrespective of sex. But hormones evoke it selectively, and the hormonal system has its rhythms. We shall have reason to recall, when we reach at last the Primates, that under sex-hormone activation there is more repertoire called into play. For in monkeys, apes, and humans, the nervous system is never free from this activation. The Primate brain is indeed potent beyond that of most other mammals; but in addition, it is under a forcing from the sex hormones. It is this combination which lends to the Primates their variegated alertness.

Whenever species have been investigated for the matter, their individuals have proven to be hermaphroditic. Both sexes secrete the hormones of both, although to be sure in different proportions. The consequences are not unexpected. By suitable injections, males can be induced to behave like females, and vice versa. In one species, a segment of conduct attributable to one sex may in another species be a characteristic of the other sex. There are other complications. For instance, in mammals lactogen induces milk-secretion; programmatically in females, experimentally in males. If lactogen be injected into sexually quiescent salamanders, it arouses in both sexes their entire reproductive drama. Lactogen, moreover, is secreted also by vertebrates other than mammals. The hormone is evolutionarily more ancient than its role in evoking a particular set of events in the mammals. Again—juveniles who are injected precociously with sex hormones will display the sex behavior of adults; the nervous system is ready before the hormonal rhythm is. Finally—as far as there is evidence, homosexual behavior occurs widely among birds and mammals.

### III.

So much for some generalities, pared to the bone and free of qualifications. There follows a like sketch of the vertebrate biogram, by evolutional levels, from Cyclostomes to mammals and birds.

During sexually quiescent phase, lampreys live simply, communally or parasitically upon other fish. With onset of the sex phase, their behavior becomes richer. The males migrate (*en masse*) to a spawning-ground. Here they turn individualistic: each finds himself a nesting-site, hollows an oval spot in the stream-bed, and patrols it against his fellows. When the females arrive, they are "courted" and induced to lay their eggs in the "nest"; whereupon the male milts. There is no further parental care. The young all hatch at about the same time; they very soon orient to each other, and the age-peer group has begun—the most ancient socializing agency of the vertebrates, and even at the human level the most powerful and enduring.

The "bony fishes"—the Teleosts, to everyone the most familiar kind—have evolved the parental role farther. The most-studied form is the stickleback—brilliantly explored by the ethologist N. Tinbergen; something is known of other forms also. The lamprey plot is carried through, with some characteristic embellishments; but the most significant is, that after the eggs and sperms have been extruded in the nest, the father lingers to protect the clutch and to fan a current of water upon it. When at last the fry hatch, they orient to him, and a simple filialism has come to be.

From a far fuller survey than this may suggest, it seems that "parental solicitude" primitively is a male function rather than a female; how the female becomes increasingly involved as the vertebrate lines develop, is therefore a special story. It should nonetheless be rather obvious that, as long as eggs and sperms are extruded evenhandedly into water, there is no *a priori* reason why paternalism should not be a male function as readily as a female one. It happens, however, that the sex hormones become active in the male earlier than in the female, when the phase commences. Whatever else be the explanation, the actual outcome has its logic.

Long before the Teleosts had evolved, another line of fishes had invaded the land and modelled themselves into amphibians. But



they transferred only their sexually-quiescent phase to the land; for their sex phase they migrated back to the waters and, as far as in them still lay, reverted to fish. A tadpole therefore is a juvenile bent on undoing the reversion. And there are amphibian species in whom one of the two parents tends the young until they are as terrestrialized of body as they ever will be. At this stage the male Brazilian tree-frog picks up his progeny and transports them overland to the other territory where they are destined to spend their phases of sex quiescence.

What the amphibians began the reptiles completed: they transferred the sex phase to the land. Eggs received a tough shell which yet permits breathing in the air. But this requires that first the male shall treat the female as though she were a nest: fertilization is internal. And thus parental care passes exclusively to the female. But the other, earlier acts of the drama remain, among many reptilian genera. Male lizards stake out their territories and maintain them against their fellows; they court the females. Some females lay eggs in prepared nests, and tend them. In other species (certain lizards) the female possesses a genuine placenta and gives birth. Here, mother and young act cooperatively to free themselves from each other. Whichever the parity, mother and young immediately follow it up with a new psychological bond. The need, let it be stressed, is mutual. We shall examine the birds before the mammals, although the birds originated much later than the mammals. But each of them stems from a separate reptilian ancestry; the mammals almost certainly from a viviparous line, the birds from an oviparous one.

Bird watchers are familiar with the outline we have already encountered among the lower vertebrates: males migrating to stake out a territory, boundary disputes between them, courting, tending young; and any owner of barnyard fowl is familiar with the "peck order" of the hens. It is an entertaining fact that ichthyologists have been as struck by bird behavior as ornithologists have been by fish behavior — although all are aware that the bony fishes and the birds represent divergent lines of vertebrate evolution.

To pick up the tale of the birds after the eggs have been laid — among their most primitive orders it is the male who is the more solicitous parent, even to incubating the eggs. Among the most evolved, the parents cooperate. The genera of whom the females monopolize the care are rather the exceptions. Yet the male remains socially responsible—he defends the flock to the death.

Actually, despite their lack of the cerebral hemispheres which characterize the mammals, the psychology of birds is surprisingly complex. A sex partner (usually the female — the feature seems to depend upon which sex is the subordinate) may solicit sex attention with the "please feed me" posturing of the youngster. There are genera of whom the female incubates and gives the young their early feedings; while the male tends her all this time as a parent "ordinarily" tends young. Behavior patterns of vertebrates are fluid: birds are not the only forms in whom parental solicitude and eroticism can be entangled. Among some birds as well as mammals, parental solicitude may be aroused precociously in the young: if parents produce another brood before the first has left the family, the older youngsters may commence to tend the younger.

To the vertebrate familialism as inherited from their reptilian ancestry, the birds have added most conspicuously the feature of "training" the young. In this they exceed most mammals; in fact, we shall hardly encounter its like again until we reach man. Most birds produce more than one young at a time; so that the first experience of the age-peer group comes from one's nestling fellows. In measure as parental "training" progresses, the juveniles develop freedom to deorient from the parent and enter the wider society.

The mammals also are the reworking of a reptilian scheme — about their bodily constitution, this of course is well known. The bulk of what may be said concerning the biogram can be gathered about their growth-processes and their brain-mechanisms.

An embryo within a maternal womb is as much an organism in its own right as is an embryo within an eggshell; the difference is that in the former case *both* mother and off-spring are prolonging their mutual need. When, at birth, the youngster — lizard or mammal — parts with its placenta, the mutualism has received its first

rupture; but it immediately goes over into a psychological bond. What the mammals have inserted here is a peculiar compromise, part physiological still, although altered, part psychological already: the lactation-complex.

And it is complex indeed. — The prime need of *any* organism is an orientation, a focus of self-reference. It translates this to itself as a "feeling of security" (if the phrase may be indulged under present circumstance). And this need never departs nor grows less. A "lost" organism is potentially a dis-organism. We may surmise that in vertebrate societies, which maintain themselves by keeping statuses in repair, the problem of self-reference can become acute. This is emphatically true of man. — An insecure animal will not feed. To monkey, ape, and man, the mother's breast continues to mean "security" even after weaning.

So the second event in the course of the mutual emancipation between mammalian mother and her offspring ends the physiological aspect of the complex — and alters the course of the psychological mutualism. This fades gradually; in fact, the third and final break may never be completed, at least among the more highly endowed Primates. At the human level, this holds so true that primitive societies further the emancipation by the formalities of rituals. Merely "letting Nature take her course" is too feeble for the rigors of man's culturised life-mode.

The female mammal now possesses two reproductive foci: an erotic toward a male partner and a broody toward offspring. (And she is capable of confounding the two, among at least some mammals.) The male mammal possesses but one: an erotic toward a female partner. In keeping with a profound principle that the sexes evolve complementarily, wherever the individuals of a society live gregariously male social responsibility continues. When at last we encounter a male adult attached to a family group, it calls for a special explanation. Even outside the Primate Order, such instances do occur (e.g., some carnivores). Apparently, there are mammalian sex-partners who prolong their companionship into the pregnancy of the female and beyond. Eventually the male tolerates those new and lively appurtenances of hers; later he by-passes her and makes a contact with them directly; which they reciprocate, or even may have initiated.

Only mammals possess cerebral hemispheres. Their neuro-psychology is the richer for these possessions; yet the vertebrate biogram by no means is dismantled thereby. But our topic has reached oceanic proportions; let us be content with one fact of brain. — The mammals use their hemispheres to pass experience through a very fine mesh, for analyses and syntheses beyond what other vertebrates can do. But the effective relationship lies between the hemispheres and the more ancient and abiding stem-brain of the vertebrates which the mammals have kept. It is the stem-brain which selects, in the first place, what shall be referred to the hemispheres for processing; after receiving back their report it issues its orders to the body.

Turning now to the Primates more particularly — they have stepped up the diphasic vertebrate biogram to one of menstrual cycles and male sexual constancy. In the female the hormonal rhythm waxes and wanes rapidly. Primates have no rutting season alternating with sexual quiescence. Aggregatively, the females are always at all stages of the cycle; youngsters therefore are born at all times of the year, typically one per gestation; but prenatally and postnatally, their development overlaps a number of menstrual cycles. Consequently there are no litter-mates, but a family may be one of a mother plus several offspring ranging in maturity from advanced-juvenile to unborn. She must have physiological-and-psychological versatility. We have noted that Primates combine a high-calibre brain with an unremitting tonus applied by the sex-hormones. It is impossible for a Primate ever to act under impulsion from a nervous system that lacks this tonus. Monkey societies possess the dominance-subordination rank-statuses; males "manage" the troupe; juvenile age-peer groups, with their prodromal practice-training for adult living, are a very real part of the society, and worth study in their own right.

What, then, finally distinguishes human from other Primate societies? Certainly not a departure from Primatehood, but an exploitation

(Continued on back cover)



# reading recommended by the book committee

## humanities

GUY A. CARDWELL, JOHN COURNOS,  
RICHARD HARTER FOGLE, GEORGE N. SHUSTER  
LEONARD W. DOOB, FREDERICK B. ARTZ,  
LAWRENCE H. CHAMBERLAIN, NORMAN J. PAELFORD,  
EARL W. COUNT, LAWRENCE A. CREMIN,  
LOUIS C. HUNTER, ROY F. NICHOLS  
MARSTON BATES, KIRTLEY F. MATHER

## social sciences

## natural sciences

### LAWRENCE H. CHAMBERLAIN

#### *Man's Quest for Political Knowledge.*

William Anderson. Minnesota. \$8.

One of American political science's elder statesmen scrutinizes the record of political speculation, writing, and teaching in the Mediterranean area from antiquity to the end of the Roman Empire. This is not a conventional history of political thought. Mr. Anderson seeks to ascertain the factors and conditions in a social system that encourage—or discourage—the study and teaching of politics. His findings are interesting, but one senses that the limits of space have squeezed out much vital and engrossing detail.

#### *Ancients and Moderns.*

Edited by Joseph Cropsey. Basic. \$10.

This *Festschrift* by Leo Strauss' students, past and present, seeks to reflect and exemplify his own concepts of political philosophy. Exponents of the "new political science" will not be drawn to this book; the general reader will find it perhaps too esoteric; but the humanistically oriented political theorist will rejoice.

#### *Bureaucracy and Political Development.*

Edited by Joseph La Palombara. Princeton. \$8.50.

The common concern in this heterogeneous collection of essays is the role played by the bureaucracy in a governmental system. The systems under scrutiny range widely—from western democracies to East European, Asiatic, and African nations. Some of the essays eschew the regional for the comparative, analytical approach. The editor attempts, not entirely successfully, to produce a coherent whole by a synthesizing essay.

the **KEY**  
reporter

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enced by any living anthropologist and faces the sweep and challenge of the problem; including a question hitherto largely a topic of the philosopher of history: the respective potencies of impersonal and personal (genius) agencies in effecting constructive change.

#### *Artifacts: An Introduction to Primitive Technology.*

Henry Hodges. Praeger. \$11.50.

A beautifully succinct and informative treatise on the properties of materials and the techniques they lend themselves to, upon which man built the technologies of his lithic and early metal ages: stone, woods, clays, glazes, metals and their alloys; the fibres that became baskets and cloths; pigments; adhesives. Uniquely helpful.

#### *Sacrifice: Its Nature and Function.*

Henri Hubert and Marcel Mauss. Translated by W. D. Halls. Chicago. \$3.25.

"*Essai sur la nature et la fonction du sacrifice.*" *L'Année sociologique*, 1898. Surely one of the great classics in the anthropology of religion; known hitherto, however, only to readers of French.

#### *Voices in the Valley: Mythmaking and Folk Belief in the Shaping of the Middle West.*

Frank R. Kramer. Wisconsin. \$5.

Folk belief is a culture's earthy philosophy. Canadian French, Yankees, Pennsylvania Germans brought to the Mid-West their world-views and wrought their purposes and ideals into a civilization. The people, yes.

#### *The Aztecs under Spanish Rule: A History of the Indians of the Valley of Mexico 1519-1810.*

Charles Gibson. Stanford. \$12.50.

Once there was a native-American civilization that was struck by lightning. What happened thereafter is less known than that event. Here is a very informative and scholarly account of a post-Renaissance Spanish colonialism operating upon the small-community institution, which survived the demolition of empire—and of why "few peoples in the whole of history were more prone to drunkenness than the Indians of the Spanish colony." (Author's close.)

#### *Pedro Martinez: A Mexican Peasant and His Family.*

Oscar Lewis. Random House. \$8.75.

A goodly company of ethnographers, now in their prime, are combining sensitivity, discernment and disciplined objectivity with an expert prose and something that profoundly needs saying. Surmisingly, ours may someday be seen as an age of flowering of such a literature—hopefully, one that was given some heed. And the author of *Life in a Mexican Village, Five Families, the Children of Sanchez* here maintains his fine portion of this surmise.

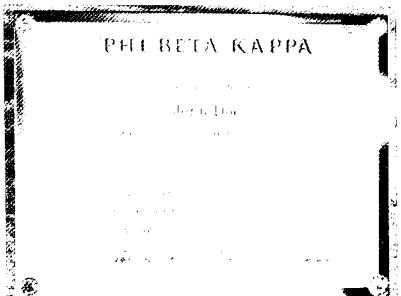
#### *Caneville: The Social Structure of a South African Town.*

Pierre L. van den Berghe, assisted by Edna Miller. Wesleyan. \$6.95.

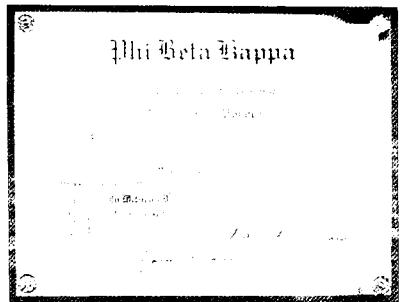
A rather tidy little town in today's South Africa; three color-castes, each with subcultures; a dominant White minority; a benevolently paternalistic sugar industry; Westernization that works its way through the



## Membership Plaques



STYLE A



STYLE B

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differences—as Allport comments, "an anthropologist's paradise and a sociologist's nightmare". An orderly account from a perceptive and sensitive sociologist.

*The Longest Way Home: Chief Alfred C. Sam's Back-to-Africa Movement.*

William E. Bittle and Gilbert Geis. Wayne State. \$8.50.

When Oklahoma was settled, Negroes tried to make of Boley a genuinely American community enterprise. As the Whites successfully whittled them down to second-class citizenry, in 1914 a group sought to salvage human dignity by resettling in the Gold Coast. Chief Sam had undaunted and real ability, but limited and unschooled; inevitably, he failed. The episode more tragic than comic, is here recited with a telling restraint.

*The After Hours: Modern Japan and the Search for Enjoyment.*

David W. Plath. California. \$4.

To a rapidly industrializing Japan has come, in its own Japanese fashion, the ineluctable problem of leisure time. The study finds itself holding up the mirror not so much to Occidentalism as to human nature.

### Also Recommended:

*War: Studies from Psychology, Sociology, Anthropology.*

Edited by Leon Bramson and George W. Goethals. Basic. \$7.50.

*The Vanishing Village: A Danish Maritime Community.*

Robert T. Anderson and Barbara Gallatin Anderson. Washington. \$5.

*Assimilation in American Life: The Role of Race, Religion, and National Origins.*

Milton M. Gordon. Oxford. \$5.25.

*Hawks of the Sun: Mapuche Morality and Its Ritual Attributes.*

L. C. Faron. Pittsburgh. \$5.50.

*Buurri al Lamaab: A Suburban Village in the Sudan.*

Harold B. Barclay. Cornell. \$5.75.

*Andean Culture History.*

Wendell C. Bennett and Junius B. Bird. American Museum Science Books (The Natural History Press). p. \$1.95.

### GUY A. CARDWELL

*Concepts of Criticism.*

René Wellek. Yale. \$7.50.

A group of masterful, related essays. One of the great scholars of this century carries further the syntheses and probings that made *Theory of Literature* (written with Austin Warren), 1949, an indispensable *vade mecum* for all advanced students of literature. While incidentally putting many critics and critical propositions in their proper places, Mr. Wellek advances our understanding of the bases of literary theory, literary criticism, and literary history.

*Selected Letters of Robert Frost.*

Lawrence Thompson. Holt, Rinehart & Winston. \$10.

The public poet and reader whom everyone knew—genial, witty, and fatherly—has been turned by recent publications into a com-

plex, darkly shadowed human being capable of rage, vindictiveness, depression, and guilt. This splendid volume contains 466 of Frost's more interesting and often revealing letters selected from the more than 1,500 that were examined by the editor. Also printed here are 95 letters written to Frost or about him.

*The Machine in the Garden: Technology and the Pastoral Ideal in America.*

Leo Marx. Oxford. \$6.75.

This book will take a conspicuous place among the valuable studies of primitivism and anti-primitivism, progress and regress, that have thrown light on American life and literature. The topic here is the contradictory nostalgia for the pastoral that accompanies a desire for the advantages of civilization. Chapters treat Shakespeare's *The Tempest*, Robert Beverley's *The History and Present State of Virginia*, Jefferson, Tench Coxe, and such assorted writers as Hawthorne, Thoreau, Emerson, and Mark Twain.

*Herzog.*

Saul Bellow. Viking. \$5.75.

Bellow's sixth novel exhibits maturity, great subtlety, and a dazzling style. It is the moving story of an anti-hero, a completely rendered "sufferer, joker and moaner, cuckold, charmer, man of our time."

*Julian Green: Diary, 1928-1957.*

Selected by Kurt Wolff. Translated by Anne Green. Harcourt, Brace & World. \$6.50. The confessional diaries of the important American-French novelist are at once naive and knowing, sensitive and intense. The selections here translated into English were written in Europe, Britain, and America. They include glimpses of places (especially Paris), comments on books and persons, and vignettes of such friends as Gide and Malraux.

*The Defense.*

Vladimir Nabokov. Putnam. \$5.

A translation of one of the popular writer's early "Russian" novels, this one first published as a book in Berlin in 1930. It is a dark fantasy of a wilfully alienated man, a chess master who at last devises an ultimate defense against the world. The gloomy tone and slow development may repel some who admired the brilliance of *Pale Fire* and *Lolita*.

*The Brigadier and the Gulf Widow.*

John Cheever. Harper & Row. \$4.95.

*Children and Others.*

James Gould Cozzens. Harcourt, Brace & World. \$5.95.

*Cold Ground Was My Bed Last Night.*

George Garrett. Missouri. \$3.75.

*Us He Devours.*

James B. Hall. New Directions—San Francisco Review. \$4.50.

These collections of short stories—two by widely read writers and two by talented contributors to the literary quarterlies—illustrate the virtuous quality that has become almost commonplace among published practitioners of the form. The highly professional tales by Cheever and Cozzens often turn out to be tiny epiphanies, small visions of emptiness that leave an ache behind them. The stories by Garrett and Hall, if slightly less carefully groomed, are more varied in style, intention, and effect.



#### Also Recommended:

*The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson, 1832-1834. Vol. 4.* Alfred R. Ferguson. Harvard. \$12.50.

*Magazines in the Twentieth Century.* Theodore Peterson. Illinois. \$7.50.

#### FREDERICK B. ARTZ

*Wit and Wisdom of the Italian Renaissance.* Charles Speroni. California. \$6. A delightful anthology.

*A History of French Civilization.* Georges Duby and Robert Mandrou. Random House. \$8.95. Now the best introduction available to story of French civilization.

*Living in a World Revolution.* Hans Kohn. Trident. \$4.95. An autobiography, full of penetrating insights, by a leading historical scholar.

*The Golden Bees: The Story of the Bonapartes.* Theo Aronson. N.Y. Graphic Society. \$8.95. The personal lives of the Bonapartes, a fascinating account with emphasis on the leading members.

*The Party of Humanity: Essays in the French Enlightenment.* Peter Gay. Knopf. \$6.95. A fresh interpretation of Voltaire and Rousseau and some of their contemporaries.

*The Kaiser and His Times.* M. Balfour. Houghton-Mifflin. \$6.95. A well-balanced account.

*The Real War.* B. H. Liddell Hart. Little, Brown. \$6.50. A reprint of what has long been considered the best short account of World War I.

*Imperialism: The Story and Significance of a Political Word, 1840-1960.* Richard Koebner and H. D. Schmidt. Cambridge. \$12.50.

Traces history of concept of imperialism. *France Reborn: History of the Liberation.* Robert Aron. Scribner. \$8.50. An excellent account of a great chapter of contemporary history.

*The Burden of Guilt: A Short History of Germany, 1914-1945.* Hannah Vogt. Oxford. \$6.00.

Translation of a widely read history written for the younger generation in Germany; objective and fearless.

#### JOHN COURNOS

*Meditations on a Hobby Horse and Other Essays.* E. H. Gombrich. Phaidon-Graphic Society. \$7.50.

The author is one of the most discerning art critics of our time, always with something significant to say, always worth reading. *My Autobiography.*

Charles Chaplin. Simon & Schuster. \$6.95. Childhood in London slums reads like something out of Dickens. His later life as a successful artist mingling with the grandees of the world and as a happy married man is far less interesting.

*Prokofiev.* Lawrence and Elizabeth Hanson. Random House. \$6.95.

One is grateful for the first authentic biography of a great composer who suffered much at the hands of Soviet ideologists and who has only lately come into his own in a big way.

*The Art and Thought of Michelangelo.* Charles de Tolnay. Pantheon. \$7.95. A distillation of all that is meaningful as sculptor and philosopher.

*Etruscan Italy.*

Henry Harrel-Courtes. Orion. \$6.95. Any scholar who has done something toward clearing up the mystery of the Etruscans deserves our gratitude. The author's enthusiasm is transmitted to the reader.

*Elements of the Art of Architecture.* William Muschenheim. Studio-Viking. \$6.50. A small but immensely interesting volume which deals with pictorial aspects usually ignored in more monumental treatises.

*Music Observed.* B. H. Haggin. Oxford. \$6.50. All music-lovers should be interested in these casual brief essays by a critic who is both knowledgeable and readable.

*William Blake, Poet and Painter.* Jean H. Hagstrum. Chicago. \$7.50. Blake retains an enormous place today as artist, poet, and as a seminal influence. Mr. Hagstrum discusses penetratingly and at length his triple role, with stress on that art which served to illustrate his poems.

*The Diaries of Paul Klee, 1898-1918.* Edited with Introduction by Felix Klee. California. \$10.

Possibly the most interesting addition to the intimate literature of modern art since Van Gogh's letters, and Marc Chagall's fairly recent confessions of his early life.

*Drawings of Hokusai.* Theodore Bowie. Indiana. \$12.50. These marvellous drawings by a Japanese master are realistic in the best sense of the word; that is, not photographic, but a response to the rhythmic sense as needful in all arts as in music. Perpetrators of ultra-modern art who indulge in their unsightly exaggerations of the human form are put to shame by these drawings, so rich in truth, in movement, and in the sense of life.

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# WHENCE MANKIND?

(Continued from page four)

tion of Primate potentialities to limits beyond what any others of the Order have succeeded in doing. Man is a Primate's Primate.

First, the ape-men who turned human stretched their biological aging-process over a lengthier chronology. While the brain stayed its maturing, more impresses were written into it. Adulthood thus began with a richer load, and then had longer to use it fittingly. There is a difference between the impresses upon a still-growing brain and those upon the accomplished one; and adult mentation is an intricate feedback between all qualities and times of impress. Part and parcel with this has come the capacity of man's brain for making symbols. But about this later.

A Primate biogram has passed to humanness by way of two very homely events: the male adult has become familialized and the child has received a socialized status.

We have noted that in some mammals males and females come to prolong their companionship beyond the pregnancy of the female. Beside this observation we may now place a fact of prehistory: tool-weapons are as old as the Australopithecines — those remarkable man-apes that long antedate the lowliest unmistakable humanity known to paleontology. Our guess has something to go on when we place these two subjects together and speculate that human familialism commenced when the skills of males and females who were living companionately began to play back to each other.

The pre-human juvenile became a human child when the thitherto private business that he is an appurtenance of a certain female became everybody's business. Undoubtedly this (as well as other social generalizations) marked a calibre of brain capable of making symbols. Altogether, a human definition of the ancient mammalian-Primate familialism has shaped up: it is a social group in which society expects coitus between its principals and refuses it to progeny within that group. By corollary, this applies to coitus between a principal and progeny. Here begin the definitions of exogamy, endogamy, incest.

It is a far cry from a primitive biogram wherein the more complicated behaviors of individuals occurred about the objectives of generating new individuals and educating their efforts at achieving mature statuses while the less complicated occurred in the phase of sexual quiescence or the extra-familial field. With the coming of a symbolopoetic<sup>\*</sup> brain, it is this extra-familial, extra-reproductive field which has presented much the ampler room for the maneuvers between individuals. Among the lower vertebrates, parentalism, familialism is a periodic and temporary mood of the society; among Primates, individually it still is so, but aggregatively it is always present; among humans, it has continuity over generations, while the individuals come and go. Yet it does not

become the determiner of what shall take place in extra-familial life. Intimate as indeed are the conjoining of the familial and 'the extra-familial fields, it remains true that when social changes come it is the extra-familial which "calls the tune" while the intra-familial structuring rearranges itself conformably.

And finally, some observations about symbolopoesis — that extraordinary functioning of a brain that results in symbol. We shall risk the dispensing with a definition of symbol from the standpoint of a neuropsychology. At all events, symbolopoesis is a capacity which we may no longer deny to apes; yet it is what has made the difference between the not-culture of ape society and the culture of human.

It may be considered the latest event in that long, long evolution of nervous control that progressed from fish to mammals. And there is no portion of the brain set aside for it. The mechanisms that contribute to it are ever busy with other activities. It is hard not to surmise that symbolopoesis represents somehow the finer-grained sublimate of a more general magma. And how symbol is assembled, how thought is organized, is beginning to open up under the probings of the neurosurgeons and of those neuropsychologists who ablate select portions of the monkey's brain and search it with yet more delicate implements. Crudely put, yet not falsely: a human patient with a certain brain lesion may suffer peculiar derangements of his coping with world and situation, including his organizing of thought and speech; a monkey victimized in comparable parts of the brain by the experimenter shows comparable wrecking — except for the matter of speech.

How could it be otherwise, if man's way is perfused with symbol-making? The brain performs always in single cooperative enterprise. So man's vertebrate-mammalian-Primate biogram remains intact; but into it he writes whatever he has developed slightly further upon the cerebrations of his less-evolved Primate ancestors.

Like all those vertebrates who have gone before him, and those who still accompany him along their respective lower roads, his brain does not receive supinely a dictation from encompassing Nature. Instead, by intricate feedback processes all those brains create their several worlds for the organisms that house them. It seems a law of organism that organism copes not only with its environment but, appropriately, with itself.

And Primates, whose mind-growing forebears transmitted down through a million Pleistocene years, continue, in one idiom or another, to question the friendliness of the universe. This is human; it is unhuman not to do so. Faust, Daedalus, Icarus, Frankenstein. It is the summit — so far — of a great and exceedingly ancient organic tradition.

\* A neologism.

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