

the **KEY** reporter

volume xxxiii • number one • autumn 1967

H. Bentley Glass: ϕ BK President

H. Bentley Glass, elected President of the United Chapters by the Twenty-eighth Triennial Council held at Duke University, August 27-29, brings with him a remarkable roster of achievements. Dr. Glass is Academic Vice President and Distinguished Professor of Biology at the State University of New York at Stony Brook. He is responsible there for the research and instructional activities of the faculty of over 400, for the doubling of this faculty by 1975, for the revision of the university process to focus on the retraining of graduates whose knowledge is obsolescent, and for the new marine resources center and the medical school and hospital that are planned for the campus. Before coming to Stony Brook in 1965, Dr. Glass was Professor of Biology at Johns Hopkins University.

An internationally known authority on human genetics, Bentley Glass is the author of *Genes and the Man*, *Science and Liberal Education*, and the 1966 National Book Award nominee, *Science and Ethical Values*. He has been for many years editor of the *Quarterly Review of Biology*. From 1959 to 1965 he was Chairman of the Biological Sciences Curriculum Study, a group whose new texts and laboratory programs for secondary school biology are now used in approximately half the high schools in the United States.

Although Dr. Glass is extremely active in academic and professional societies — he is, for example, past president of the American Association of University Professors, the American Institute of Biological Sciences, and the American Society of Naturalists — his interests are not limited to his profession. He is a former president of the Maryland Civil Liberties Union; a member of the Committee of Responsibility, a non-political group that aids Vietnamese children injured in the war; and a participant in the Pugwash Conference, the annual East-West meeting of scientists to discuss world problems.

NATIONAL HUMANITIES FACULTY: A NEW PROGRAM

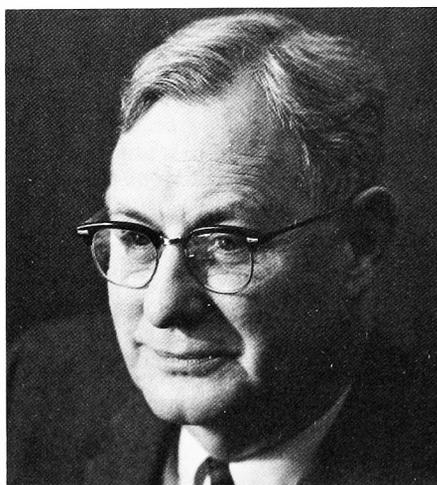
On September 18, 1967, Phi Beta Kappa submitted to the National Endowment for the Humanities a proposal to establish a National Humanities Faculty. At the meeting of the Endowment's Trustees early in November, the proposal was approved and funds were granted for a one-year pilot program, to begin in 1968. The United Chapters of Phi Beta Kappa, together with the American Council on Education and the American Council of Learned Societies, will sponsor the program. Phi Beta Kappa will have primary responsibility for its direction.

The proposed National Humanities Faculty grew out of extended discussion by Phi Beta Kappa with representatives of universities and secondary schools. The purpose of the program is to bridge the gap between scholars in the various areas of the humanities and teachers in the secondary schools and to create a meaningful interchange from which both visiting scholars and secondary school teachers will benefit.

It is hoped that visits by the scholars to local school systems, and the relationships that ensue, will generate excitement

and stimulate interest in contemporary scholarship in the humanities, and will show that these fields of study are not static but advancing, that new knowledge impels new points of view, and that a critical re-examination of what is being taught is always a necessary, vital part of a living discipline. The attention devoted in recent years to the improvement of science teaching in the secondary schools has resulted, where most successful, in bringing scientists from the universities and colleges together with teachers of science in the schools for a fruitful combination of their respective skills and knowledge. Efforts of a similar kind have been less numerous in the humanities and less well supported, although the curriculum in these fields needs revision and invigoration as greatly as in the sciences.

It is not intended that the visiting scholars will enter directly into the planning and detailed remaking of the secondary school curriculum. Their visits should catalyze such work on a local basis, however, since only school systems that have initiated a program to improve instruction in a specific subject, and have presented satisfactory plans for utilizing the visits of the scholars, will be selected to participate in the project. The plans of the schools will be expected to meet the following criteria: (1) Visits should be concerned primarily with content rather than pedagogy. (2) They should concentrate on contacts with teachers rather than with high school students, although not altogether excluding the latter. (3) They should as much as possible avoid the formal lecture as a medium and should emphasize dialogue between scholars and teachers. (4) Plans should whenever possible include provisions for cooperation between school systems and colleges and universities in the local area, and also with scholarly organizations such as local historical societies. (5) The



H. Bentley Glass

(Please turn to page four)

The Responsibility of the Intellectual

by J. Carlyle Sitterson

Although the term intellectual is of recent American usage — William James was apparently the first in this country to use it publicly — intellectuals as a class go far back into American history. Puritan clerics of the seventeenth century produced sermons of impressive philosophy, piety, and scholarship, which set deserved goals for the community. Moreover the intellectual leadership of the Puritans established elementary and grammar schools, colleges and libraries, and created a society in which devotion to matters of the mind was regarded as among the highest virtues.

In the early years of the republic, the intellectuals were the leaders of American life. Despite the democratic trends of the eighteenth century, the affairs of the state and the nation were still largely in the hands of a patrician elite. Unlike our contemporary age, this was not the era of the expert, and it was possible in this pre-industrial world for men of intelligence, industry, and motivation to read widely in the fields of history, politics, law, philosophy and the sciences, and to bring their broad knowledge to the solution of the problems of their times. That this state of affairs did not continue may be traced in part to the intellectuals themselves, who, by the end of the eighteenth century resorted to the anti-intellectualism of the alien and sedition acts and engaged in bitter political conspiracies and recriminations that tended to lower the standards of public controversy and to discredit intellectual leadership. In time, the rise of popular democracy in the nineteenth century contributed to a further derogation of the intellect in politics. It would be a mistake, however, to assume that the intellectual played no role in nineteenth century America. Although for the most part outside the realm of political leadership and power during the Jacksonian era, the intellectual addressed himself to the elimination of such moral injustices as slavery and the abuse of civil liberties, and advocated such desirable social advances as public education, prison reform, women's rights, and increased opportunities for the poor.

In the post-civil war years, a wide gulf existed between political power and the intellectual community. The intellectuals expressed their indignation and shock at the crassness, vulgarity, and dishonesty of so much of American life. Efforts of critics to reform and improve society were met, for the most part, with little more than ridicule by the Establishment.

In the early twentieth century, the progressive era ushered in a new age for the intellectual. The new world of industrialism, technology, business organization, finance, intellectual awakening, and social reform combined to provide new opportunities and responsibilities for the intellectuals. They responded with a critical examination of our institutions and the quality of our life that enabled the democratic process to accomplish significant reforms in American society.

We need not dwell on the factors that brought progressivism to an end. In a sense, the new era had been one in which

J. Carlyle Sitterson is Chancellor of the University of North Carolina at Chapel Hill. Dr. Sitterson's address at the banquet of the Twenty-eighth Triennial Council on August 28, 1967, is printed here in shortened form.

perforce the intellectual was bound to play a decisive role in the directions of American life, either through his participation or nonparticipation. Uncritical enthusiasm for the ideas espoused by Wilson and for the conduct of the war made the intellectuals vulnerable to the cynicism of the twenties. They themselves became disillusioned, and the people saw them as false prophets.

But the estrangement of the intellectual came to an end with the great depression and the New Deal. Lawyers, economists, sociologists, artists all played their part in the variety of programs of the Roosevelt era. The New Deal brought the intellectual into closer relations with power than at any time since the republic was founded, and ideas, theories, and criticisms attained new respectability.

During World War II the intellectual, especially in his role as expert in the field of science, economics, or government management, became indispensable to our nation's survival. In the postwar era, despite the disillusionment of some intellectuals and the erosions of McCarthyism, the intellectuals retained an important influence in the councils of power.

The present union of the intellectual and power is the fruit of at least two forces: one, obvious and clear, is the indispensability of the expert to modern government; and the second is the increasing rapprochement between the intellectual and American society. As early as 1952, in the midst of McCarthyism, the editors of the *Partisan Review* devoted several issues to the theme, "Our Country and Our Culture." "American intellectuals," the editors noted, "now regard America and its institutions in a new way . . . many writers and intellectuals now feel closer to their country and its culture . . . for better or worse, most writers no longer accept alienation as the artist's fate in America; on the contrary, they want very much to be a part of American life."

Of the twenty-five contributors to the *Partisan Review* symposium, only three, Irving Howe, Norman Mailer, and C. Wright Mills, expressed clear disagreement with the majority point of view. Two years later, Irving Howe wrote that the symposium had been "a disconcerting sign of how far intellectuals have drifted in the direction of cultural adaptation." And while Howe did not argue for a new alienation *per-se*, he did warn against the "slow attrition which destroys one's ability to stand firm and alone." He added: "Whenever intellectuals 'become absorbed into the accredited institutions of society, they not only lose their traditional rebelliousness but to one extent or another they cease to function as intellectuals.'"

A few years ago, Professor Stuart Hughes of Harvard argued that intellectuals in the service of government were not intellectuals at all, but merely "mental technicians." They had assigned jobs to do and were not free to speculate as their fancy directed. Thus, as intellectuals their position was diminished rather than enhanced.

What, then, can we conclude about the responsibility of intellectuals in our times? I suggest that while the importance

(Please turn to page four)

THE KEY REPORTER



DEFIANT CITIES:

An Imperative for Action

by Abraham Ribicoff

A century of neglect has turned America into a nation of defiant cities. The children and grandchildren of the Southern sharecroppers are an urban generation — and they have found that the promised land of the North is barren. They have not found jobs, decent housing, adequate education, good health, and regular police protection.

Nobody planned it that way. But the results of this neglect are as systematic and devastating as if it had been planned — every bit of it — down to the last detail. If anyone doubts this, let him look at the statistics.

The Negro migration to the city was the largest and fastest movement of a single group of people in all our history. In 1910, when the Negro began his hopeful exodus, 73 percent of all Negroes lived on farms and in areas with a population of less than 2,500. By 1960, these figures had been completely reversed, and 73 percent of all Negroes were living in urban areas. Within a period of fifty years — less than one lifetime — the Negro was transformed from a rural to an urban resident.

The concentration of Negroes in the central cities was just as dramatic. Between 1920 and 1940, the Negro population in central cities increased by 83 percent. Between 1940 and 1960, it jumped another 123 percent. By 1960, half of all nonwhites in America were living in central city ghettos, and a full one-third of the Negro population was living in 24 cities.

As soon as the Negro moved in, the whites moved out. That alone was not disastrous. But they were taking the jobs and factories with them. In the low-income neighborhood of an earlier generation, a man could walk to work. But between 1960 and 1965, three-fifths of all new industrial plants were going up outside the central cities. In some cities, the percentage of new plants being built away from the areas of highest unemployment was 85 percent. And this was occurring at a time when local transit fares reached record heights and when wages did not reflect the fact that a low-income person often had to travel twice as far to get to work. Finding a job — let alone getting to it — became a huge burden. Gradually, the Negroes were being separated from the jobs — both physically and psychologically. And the greatest damage was in — and to — the mind, as the school dropout and achievement rates proved.

In 1965, only 37 percent of nonwhites in the labor force had completed four years of high school. Those who did had received an inferior education. A U.S. Office of Education study in the metropolitan Northeast determined that Negroes who were 1.6 years behind whites at the sixth grade level, were 3.3 years behind by the time they finished high school. The average Negro was graduating from high school with less than a ninth grade education. Put another way,

Abraham Ribicoff, U.S. Senator from Connecticut, addressed the Twenty-eighth Triennial Council on August 29, 1967, at a discussion program on urban problems. This article is a condensed version of his speech.

360,000 young Negroes were entering the labor force each year with an education that did not even qualify them for a blue collar job.

The situation worsened. Not only was a segregated education an inferior education, but segregation was on the rise. In Washington, D. C., 90 percent of the students were Negro. In New York City, Negroes and Puerto Ricans comprised the majority of the school population. In Baltimore the elementary school population was 64.3 percent Negro. Detroit was 57.3 percent, Chicago 52 percent, St. Louis 66 percent. Boston, a city with only a 15 percent Negro population, had an elementary school population that was 30 percent Negro.

The circle was complete. In his march from the farm to the city, the Negro had followed a path that led to bad housing, unemployment, poor education, and finally to a new and more frustrating form of segregation.

But then, the man at the bottom began to push. World War II had made the Negro a mobile person, and when millions came to the city, television, their own eyes, and their own experiences taught them new lessons. No longer would they sit silently while the rest of society changed. They wanted their share of the American dream.

In 1955, in Montgomery, Alabama, the civil rights movement began when Mrs. Rosa Parks decided she was tired of sitting at the back of the bus. The movement, fundamentally nonviolent, headed North, drawing strength and courage from sit-ins and jailings. But soon its focus, which had been on court-related matters such as voting and public accommodations, began to change. Although the movement reached its peak with the passage of the 1964 civil rights act, it now was clear that this achievement was designed for the middle-class Negro and that it had little relevance to the concentrated poverty of the Northern ghetto. There the issues were more basic.

Now the catalyst was added — the generation gap. The young Negroes of America were an urban generation. They were judging their lives not against the rural past of their parents but against the opportunities they saw in the city — and against the quality of those opportunities. It was true that life was improving in the sense that the Negro of the 1960's was better off than the Negro of 1945. But life was not improving fast enough. The Negro was falling further behind the white man — and that was the comparison that counted. The important doors were closed. And closed doors in an open society — whether due to outright discrimination or an inability to use opportunity — lead to deep cynicism, anger, and rage.

Unable to accomplish their goals in acceptable ways, some young Negroes have resorted to violence. Often the violence has accomplished what reasoned approaches and orderly protest could not — from sprinklers on fire hydrants to more job opportunities.

(Please turn to page four)

The Responsibility of the Intellectual

(Continued from page two)

of serving as maker and implementor of government policy should not be minimized, the intellectual has an even greater responsibility to himself and to his fellow man to be the critical mind and conscience of society. To fulfill this responsibility, the intellectual does not necessarily have to be alienated from society in the usually misunderstood manner of hostility. But neither can he permit himself to become such an apologist for public policies designed to meet particular needs that he loses his independence. The deeper need of man is for the right directions, sound values, and those qualities of life that give encouragement to his spirit and freedom to his mind.

The intellectual, then, will continually ask of his society and of his country: Where is this course or policy taking us? Is this where we want to go? He will do more than exhort man to change rapidly to meet new conditions. He will ask whether it might not be wiser on occasion to slow the forces of change to permit digestion. He may even revive that older, now forgotten, skepticism that change does not necessarily mean progress. And, most important of all, his judgments will have a time-dimension that is too often lacking in the halls of power but that can have free range in the ivory tower.

This role is not an easy one. It requires courage of the highest order. Perception of the inadequacies, injustices, and distortions of social institutions is one thing. To put them before the public and call into question the most potent forces and leaders of society is quite another. Then there is the matter of patience and persistence. If the intellectual measures his usefulness by concrete, observable changes, he is likely to be sadly disappointed. Critics only rarely see the results of their criticism. Nevertheless, it is the responsibility of the intellectual to provide for his own times thoughtful, penetrating, and courageous criticism. If he does not fulfill this vital function, it will not be performed. And if it is not performed, the free spirit of man may well be smothered by the insensitive forces of an all-encompassing technological society.

National Humanities Faculty

(Continued from page one)

school system should provide a responsible officer to be in charge of the local operation, and all negotiations and arrangements should be made through him.

The National Humanities Faculty, which should eventually have a hundred or more members, will be administered by a small permanent staff headed by a Director who will be chosen by the Phi Beta Kappa Senate. The Director will administer and supervise evaluation of the projects, prepare and issue newsletters describing the developing program, and prepare reports to the Board of the National Humanities Faculty, the Senate of Phi Beta Kappa, and the National Endowment for the Humanities.

Determination of policies for the development of the program will be under the guidance of a fifteen-member Board consisting of one representative from each of the sponsoring organizations and twelve members selected by the Senate of

Phi Beta Kappa. The Board will establish panels of scholars within appropriate disciplinary lines to nominate the members of the National Humanities Faculty, who will then be chosen by the Board. Appointments to the Faculty will include not only scholars of established reputation but also younger scholars as well as those not affiliated with a particular college or university. Faculty members will serve for one year, subject to renewal or later reappointment.

The pilot program for the first year of the National Humanities Faculty will involve five school systems, with approximately twenty man/days of visiting faculty time allocated to each. The school systems chosen to participate will represent different geographic areas of the United States, and rural and suburban as well as metropolitan communities. At the end of the first year a conference of the Board, the participating members of

Defiant Cities: An Imperative for Action

(Continued from page three)

And this is tragic in itself. For it says more about us — those who do not live in the ghetto — than it does about those who do. It tells us that in spite of all the information, description, and statistics we have heard and seen in the past several years, we still do not understand what the ghetto does to people — to individual human beings. We do not understand the kind of life ghetto children are born into or what happens to a person who tries to lift himself out of the ghetto.

The place to start is just as clear as our responsibility. We start with jobs. A growing society can provide employment for all if that society is willing. And many jobs can be tied to the improvements that we must make in our homes and neighborhoods.

I do not have the whole answer. Nor does anyone else. But I do believe that any program of ending the slums and building the cities of tomorrow must include five basic elements:

1. Guaranteeing job opportunities for all;
2. Providing a decent home in a decent environment that includes personal security and public safety;
3. Offering the maximum encouragement to private investment in rebuilding our cities and the lives of our people;
4. Involving the individual in his own destiny and emphasizing neighborhood development;
5. Reorganizing our Federal government so that the new ideas of today will not wither on the bureaucratic vines of yesterday.

The question Lewis Mumford posed for urban society as a whole applies to America in particular. And that is whether mankind "shall devote himself to the development of his own deepest humanity, or whether he shall surrender himself to the now almost automatic forces he has set in motion."

The choice is that simple — and that crucial.

the National Humanities Faculty, and representatives of the selected school systems will be held to evaluate the program.



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Freedom and Nature: The Voluntary and the Involuntary. Paul Ricoeur. Translated by Erazim V. Kohak. Northwestern. \$12.95.

This is the first volume of a treatise on the will by a now widely read French philosopher who uses the phenomenological method and profits by some Existentialist insights. The lot of man, he thinks, is awareness on the one hand of the "fall" and on the other of Transcendence. "There is a Genesis," he says, "only in the light of an Apocalypse." Ricoeur's analysis begins with an "eidetic" inquiry into the character and functions of the will. It is a subtle and discursive treatise in depth on decision, habit and the unconscious. The translation seems a brilliant achievement.

The Nature of Historical Thinking. Robert Stover. North Carolina. \$7.50.

Professor Stover challenges the validity of "history proper as an essentially pure, well-defined, individual discipline." He argues that there is a parallel between the way in which an historian approaches human decision-making and its results and philosophic thought in the areas of the "natural order" and "living in the world." His book is carefully reasoned and offers still another defense of the validity of a pluralistic intellectual position.

Vatican Diary, 1962-1965. Four volumes. Douglas Horton. United Church. \$4.50 per volume.

Dr. Horton attended the Second Vatican Council as an observer representing the International Congregational Council. Prior to the time of Pope John XXIII this would have seemed a quite unusual assignment. This diary is informal, as the author says, but is very valuable by reason of what it isolates from the almost endless reams of comment made. It fastens on phrases and personalities in a way which indicates that there was wisdom even from the historiographical point of view in inviting this kind of observer.

The Russian Religious Mind. Vol. 1: *Kievan Christianity: The Tenth to the Thirteenth Centuries.* G. P. Fedotov. Vol. II: *The Middle Ages: The Thirteenth to the Fifteenth Centuries.* G. P. Fedotov. Edited by John Meyendorff. Harvard. \$10; \$12.

Professor Fedotov's scholarly and spirited account of Kievan Christianity has been admired as a classic of ecclesiastical history since it was published in 1946 and is now handsomely reprinted. The second volume, though it lacks the unity and verve of the first, is a colorful, prevalingly anecdotal

account of Orthodoxy in a period when the power of Moscow was steadily increasing. Appended is a bibliography of Fedotov's writings.

The Cambridge History of Later Greek & Early Medieval Philosophy. Edited by A. H. Armstrong. Cambridge. \$18.50.

Eight British and American scholars survey the development of philosophy from Plato to Al-Farabi. The sections are of uniformly high quality and stress influences on as well as the influence of major thinkers. Thus Augustine is viewed in conjunction with Marius Victorinus, and Philo is studied in association with Justin, Clement of Alexandria and Origen. An especially rich section deals with Western Christian thought from Boethius to Anselm. In short this volume is not a set of elongated encyclopedia articles but a sequence of stimulating, often in some sense original historical essays.

LAWRENCE A. CREMIN

The California Oath Controversy. David P. Gardner. California. \$6.50.

A sophisticated account of the struggle between faculty and Regents that for three years racked the University of California. An unhappy landmark in the history of American academic freedom, the California controversy raised many of the most fundamental issues in American higher education at mid-century. Mr. Gardner focuses on these issues, warning that they remain "essentially unresolved and promise, perhaps more firmly than before, to erupt again into public debate."

Village School Downtown: Politics and Education—A Boston Report. Peter Schrag. Beacon. \$5.95.

Two years ago, the author's first book, *Voices in the Classroom*, reported his observations on schools and schooling in a variety of communities across the nation. In the present study, Mr. Schrag is concerned primarily with the plight of the city child. Generalizing from his findings in the Boston system, he concludes that urban schools are pitifully anachronistic: "they are organized as if the children they served were scattered thinly across vast geographical areas, and they operate on social, intellectual, and moral premises more characteristic of the nineteenth century than of the twentieth."

The Lawyers. Martin Mayer. Harper & Row. \$8.95.

Having taken his readers in prior volumes through the worlds of Madison Avenue, Wall Street, and the public schools, Martin

Meyer now guides them through an intricate maze of law firms, government bureaus, corporations and courts. The work is replete with fascinating information and penetrating insights: it is critical without being contentious, learned without being pedantic. And the chapter on legal education is a gem.

Persistence and Change: Bennington College and Its Students after Twenty-five Years. Theodore M. Newcomb et al. Wiley. \$9.95.

Theodore M. Newcomb's *Personality and Social Change* (1943) stands as a classic study of the effects of the college environment on student values, documenting significant attitude changes of prewar Bennington women in the direction of greater liberalism toward public issues. Now, Professor Newcomb and a team of psychologists have restudied both the women and the college, in order to determine, first, whether these shifts in attitude have persisted and, second, whether the college itself has changed significantly with respect to its effects on student values. Chief among the authors' conclusions is that "when the effects of the college environment have been powerful enough to influence individuals' self-images, and thereby to affect their subsequent environments, the college influences are likely to persist."

George Ticknor and the Boston Brahmins. David B. Tyack. Harvard. \$6.95.

Traditional accounts of Ticknor's life have tended to emphasize his travel in Europe and his attempts to introduce into Harvard such German innovations as the seminar method and the elective system. Mr. Tyack reaches beyond this limited portrayal of Ticknor as academic reformer, describing, as well, his role as politically conservative "proper Bostonian."

RICHARD BEALE DAVIS

The Secret City: A History of Race Relations in the Nation's Capital. Constance McLaughlin Green. Princeton. \$8.50.

Traced deftly from admittedly inadequate records, especially for the early years, this history begins with the eighteenth century and comes down through 1965. Readable, in places even fascinating, it should aid any American who wishes to understand how the Negro has fared and is faring in Washington.

The Great American Desert. W. Eugene Hollon. Oxford. \$6.

Beginning with a definition of the "great American desert" as a geographic entity, this book traces its early human history and explains its geological and meteorological characteristics as well as its elastic borders. A well-written and comprehensively informed account of a unit of the United States not always recognized as possessing any unity.

The Fry & Jefferson Map of Virginia and Maryland. Facsimiles of the 1754 and 1794 Printings with an Index. Virginia. \$35.

This revised second edition of two rare maps of great intrinsic merit and historical importance affords the cartographer and historian opportunity to possess handsome and accurate copies. Both index and checklist of eighteenth century editions will also be useful.

Harvests of Change: American Literature 1865-1914. Jay Martin. Prentice-Hall. \$7.50. A fresh analysis of the progression in American Literature from romantic and cruder beginnings through regionalists, early realists, utopians and anti-utopians to the unity and open-ended maturity represented in Henry Adams and Henry James. Though the author fails to understand fully the New South movement in literature, he is very good on one of its movers, Sidney Lanier. Other portraits in the long gallery show fresh colors and some new dimensions. A sound approach to the period in literature.

Thomas Jefferson: A Profile. Edited by Merrill D. Peterson. Hill & Wang. \$5.95. Twelve provocative essays by men who have pondered Jefferson's life and work present some of the complexities and apparent contradictions of a great American mind. From the grace and charm of Dos Passos's "sketch" of a particular period in his subject's life to Knoles's judicious report on Jefferson's religious ideas, these essays form some of the fine lines and shadings Henry Adams was looking for when he tried to do the full-length portrait in his *History*.

The Lazy South. David Bertelson. Oxford. \$6.75.

This book is stimulating because it is suggestive. But overly avid pursuit of a single theme has brought implications which are not true and has ignored the tremendous contribution of the southern mind to many phases of American development. Saying that he is attempting to consider historically the meaning of "work" in the South and that in doing so he relies heavily upon Cash, the author never seems aware that Cash presents only one of two Souths existing in the "work" context. Reminding one of Alan Heimert's recent study of the American mind in its dogmatic and oftentimes contradictory use of terms, this book should be read, and tested, by every student of intellectual history.

MARSTON BATES

So Excellent a Fish: A Natural History of Sea Turtles. Archie Carr. Doubleday-Natural History. \$5.95.

A natural history of sea turtles sounds like a rather special kind of book — but Archie Carr has been watching the turtles in various parts of the world for the last ten years or so, and has written a fascinating account that should hold the interest of anyone curious about animal behavior. He has collected many facts, but even more impressively, he has outlined our deep ignorance of many aspects of the sea, especially of the way in which the turtles — and fish and birds — manage their amazing feats of long-distance navigation in the (to us) featureless seascape. Man has become a great threat to the survival of these unique animals, and I have resolved never again to eat turtle soup, or buy an object made of tortoise shell, at least until turtle farming becomes a reality.

The Frail Ocean. Wesley Marx. Coward-McCann. \$5.95.

We are apt to think of the seas as vast, unchanging, remote from interference by puny

man, despite brave projects to harness tides or change the path of hurricanes. Wesley Marx shows, horrifyingly, how wrong we are; he has carefully documented the damage we have already caused to beaches, to estuaries, to the open sea itself — a needless damage. The book is absorbing, well written, important. The obvious comparison is with Rachel Carson's *Silent Spring*, and I can only hope it will be as widely read and have a comparable impact.

Science, Man and Morals. W. H. Thorpe. Cornell. \$4.95.

Biologists of late have become increasingly concerned with the application of their knowledge to human problems — and the accumulation of knowledge has reached the point where it at least helps in understanding the human animal. The present book is based on the Fremantle Lectures at Balliol College. The lecturers, in this case a distinguished student of animal behavior, are "required to discuss the relation of science to Christianity," and Thorpe becomes involved in some very large questions. I recommend the book strongly to philosophically-inclined readers.

The Nature of Human Nature. Alex Comfort. Harper & Row. \$5.

Another look at the human animal by a biologist — this time by a man known chiefly for his studies of the physiology of aging, a medical scientist who is also a poet and novelist. Comfort is more concerned with particular human problems — population, aggression, sexuality, aging — than is Thorpe, but the two books are complementary and together should give the non-biologist a clear view of the possible contributions of this science to the mainstream of thought. Both books include strong pleas for the maintenance and development of diversity, within socially tolerable limits.

The Natural History of Viruses. C. H. Andrewes. Norton. \$8.50.

Our knowledge of viruses has increased tremendously in recent years and Sir Christopher Andrewes, one of the leading authorities, here provides an authoritative summary of this knowledge, and of our ignorance. His point of view is ecological — dealing largely with epidemiology and with susceptibility and resistance. Everyone is involved with viruses; at least eighty types are implicated in the obscure phenomenon of "catching a cold." The book is definitive — and also readable.

ROBERT B. HEILMAN

Selected Letters of Dylan Thomas. Edited with commentary by Constantine Fitzgibbon. New Directions. \$8.50.

These remarkable outpourings constitute a work of art. Composed or casual, gay in gossip or agonizing over problems, they are full of humor, fantasy, and rich and original imagery. The surface is almost always comic; underneath there is almost regular desperation.

French Novelists of Today. Henri Peyre. Oxford. \$10, p. \$2.95.

A useful revised and expanded edition of a 1955 work. Peyre is fluent, unstreamlined, inclusive; eclectic and pluralist in critical

approach; candid, independent, anti-academic, anti-faddist, unawed by fashionable deities, but not atheistic. To summaries and judgments of many novels he adds obiter dicta and even essays on modes, politics, history, and national states of mind.

Memoirs. Clara Malraux. Translated from the French by Patrick O'Brian. Farrar, Straus, and Giroux. \$6.95.

Half the book records Clara Goldschmidt's first twenty years; the rest, several years of her marriage to Malraux, principally the art-treasure hunt in Cambodia, arrest, trial, etc. The author is half Malraux apologist, half self-defender; half blue stocking, half sentimental novelist.

Dorothy Richardson: An Adventure in Self-Discovery. Horace Gregory. Holt, Rinehart, Winston. \$4.95.

Treating Dorothy Richardson's 2000-page *Pilgrimage* as a "new way to write autobiography," Gregory sketches the parallels between the author's life and that of her chief character, commenting on both personal and artistic development.

The English Lyric from Wyatt to Donne: A History of the Plain and Eloquent Styles. Douglas L. Peterson. Princeton. \$8.50.

The subtitle indicates the dual perspective of a substantial history that starts with medieval lyrics and then covers the 16th century thoroughly.

Ford Madox Ford and the Transatlantic Review. Bernard J. Poli. Syracuse. \$5.50.

This short account of a short life introduces many literary figures of the '20's. Central among Ford's editorial troubles were his differences with his young assistant, Hemingway.

The Private World of Jean Giono. W. D. Redfern. Duke. \$6.75.

In some ways academic, this study is generally spirited, free-wheeling, discriminating. Redfern is a sharp but detached critic of style and thought as he traces the major myths (Pan, Odysseus, the healer, anarchism, etc.) that appear in Giono's fiction.

Italo Svevo: The Man and the Writer. P. N. Burbank. California. \$6.

Straightforward biography and critical study of the Triestine business man, Ettore Schmitz, who after long neglect won recognition as a novelist. Joyce, his tutor in English, helped promote his work and based Bloom partly on him.

Godwin and Mary: Letters of William Godwin and Mary Wollstonecraft. Edited by Ralph M. Wardle. Kansas. \$4.

A 13-month exchange during the courtship, affair, and marriage of the anarchist philosopher and the emotional blue stocking. Mary's letters are the more revelatory, but both personalities are more than historically interesting.

Their Proper Sphere: A Study of the Bronte Sisters as Early-Victorian Female Novelists. Inga-Stina Ewbank. Harvard. \$5.95.

Sensible analyses of the novels with especial reference to the ways in which the Brontes resisted the pressures of the times, improved on conventional treatments of their themes, and thus puzzled and annoyed many readers.

THE KEY REPORTER



LEONARD W. DOOB

Psychological Needs and Cultural Systems: A Case Study. Joel Aronoff. Van Nostrand. \$2.95.

A lucid analysis of a small community on St. Kitts in the West Indies, with emphasis upon the generally contrasting modes of living and the personalities of two occupational groups, the conservative sugar cane cutters and the adventurous fishermen. The intriguing materials foreshadowed by the subtitle, unlike most very, very serious studies of this type, actually contribute new twists to the problems posed by the academically flamboyant title of a very self-conscious monograph.

Mau Mau From Within. Donald L. Barnett and Karari Njama. Monthly Review. \$10. An engrossing, polite, sympathetic description of Mau Mau—which, it is here maintained, is an inaccurate European term for the Freedom Fighters—by an African school teacher who became one of its brave, struggling leaders. The American co-author, an anthropologist, offers crisp analyses of Kikuyu culture and of the rebellion-revolution. What emerges is the African version and a glorification of the struggle which contributed mightily to Kenya's achievement of independence.

Child Rearing and Personality Development in the Philippines. George M. Guthrie and Pepita Jimenez Jacobs. Pennsylvania State. \$7.50.

Yet another, and a most welcome addition to the relativist view that child-rearing practices vary from society to society, in this instance pleasantly if unexcitingly demonstrated by interviewing 279 Filipino mothers and then comparing their replies with those previously given by Americans. We still do not know precisely how adults reflect childhood experiences, but research of this kind brings us a wee bit closer, or it at least gives us such a conviction.

African Writing Today. Edited by Ezekiel Mphahlele. Penguin. \$1.75.

Shrewdly selected shreds and snippets of prose and poetry by a group of mostly young Africans of unspecified representativeness who, though educated formally in the Western tradition and writing in a European language, manage crudely and subtly to convey their distinctly African problems with bravado and pathos. Here is a fine chaser, both before and after, for the stolid brews of social science on acculturation and conflict.

Passing On: The Social Organization of Dying. David Sudnow. Prentice-Hall. \$4.95. A not particularly lugubrious account of how the state of dying and of death is communicated to the staff in a private and public hospital and to relatives, and of how both groups react—or try to react. The author's startling and unstartling observations are perhaps less important (in spite of their intrinsic interest and unconvincing objectivity) than his demonstration that an additional phenomenon is not merely exotic or shocking but can be subsumed under more general societal generalizations: a corpse also has status and is class-typed.

Readings in African Psychology from French Language Sources. Edited by Frederic R. Wickert. Michigan State. \$3.

A sagacious collection of research findings and theories concerning varied aspects of Africans' behavior. The existence of this convenient volume may possibly help to broaden disciples of two academic guilds: the many Africanists who are anglophile in their sweep, and the many more social scientists who test hypotheses exclusively in our own society.

NORMAN J. PADEFORD

The Bitter Heritage: Vietnam and American Democracy, 1941-1966. Arthur M. Schlesinger, Jr. Houghton Mifflin. \$3.95.

A penetrating critique of American involvement in Vietnam. The former White House aide urges U.S. initiative in de-escalating the war while there is still time to avoid a major clash with China and an explosion of political irrationality at home. Mr. Schlesinger feels that the critical issue is whether American leadership is sufficiently resilient to arrest the drift toward catastrophe. Forceful writing.

The Two Vietnams: A Political and Military Analysis. Bernard B. Fall. Second Revised Edition. Praeger. \$7.95.

A monumental background analysis of the history, leaders, issues, and political and military events lying behind the struggle. A valuable source work completed shortly before the author's untimely death.

Anatomy of the State Department. Smith Simpson. Houghton Mifflin. \$5.95.

Well thought out criticism of the State Department by a career officer. Sweeping changes of mentality, preparation, organization and procedures are seen as needed to advance the interests of the nation in today's world. Ingrained attitudes of smugness, lack of imagination, and rejection of innovation call for a strong dose of new ideas, better in-service training programs, more widely read officers, and a fuller knowledge of diplomacy and politics.

Also Recommended:

To Move A Nation. Roger Hilsman. Doubleday. \$6.95.

The politics of the Kennedy Administration's foreign policy by a former Assistant Secretary of State.

Orbit of China. Harrison E. Salisbury. Harper & Row. \$4.95.

Pungent reporting on a trip encircling China beginning and ending in Moscow.

Tibet: A Political History. Tsepon W. D. Shakabpa. Yale. \$10.

An authoritative record written by a former Minister of Finance now residing in India. Valuable insights into the little known land.

Science, Technology and American Foreign Policy. Eugene B. Skolnikoff. M.I.T. \$8.95.

Scientists and War: The Impact of Science on Military and Civil Affairs. Sir Solly Zuckerman. Harper & Row. \$4.95.

Authoritative works by scientists intimately acquainted with the decision making process on each side of the Atlantic in the field of public policy.

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Eight New Chapters for Phi Beta Kappa

At the beginning of the triennium 1964-1967, sixty-seven institutions asked to be considered for new chapters. On the basis of these applications, the Committee on Qualifications selected thirteen for intensive study. Each was "expected to produce both qualitative and quantitative evidence that it has a promising student body, a scholarly faculty, a library and other educational facilities sufficient for the course offerings, an adequate and dependable income, and most significant of all, an educational program that is liberal in emphasis and objectives." Eight, briefly described below, proved to merit the recommendations of the Committee and the Senate. Their Phi Beta Kappa faculty members were granted charters by the Twenty-eighth Triennial Council.

University of California at Davis and Santa Barbara—The campus at Davis was established in 1905 as University Farm and organized in 1922 as a branch of the College of Agriculture. It remains a leading agricultural teaching and research center. With the opening of the College of Letters and Science in 1951, however, and the designation of Davis as a "general campus" of the University in 1959, the liberal arts have flourished there. Santa Barbara was founded as a private vocational school in 1891, became part of the University of California in 1944, and was designated a "general campus" in 1958.

Macalester College—Located in St. Paul, Minnesota, Macalester opened in 1885 as a liberal arts college for men and became coeducational in 1893. It is affiliated with the United Presbyterian Church, U.S.A. Enrollment is limited to 1,850 students and will be held to this optimum at least through 1972. During the last several years Macalester has strengthened its commitment to the liberal arts by a strong program of faculty development, a major revision of the A.B. curriculum, and the adoption of a January Interim Term in which each student elects an independent study project or a special course. All undergraduate programs now lead to the A.B. degree.

Michigan State University—The pioneer land-grant college, founded in 1855, Michigan State University at East Lansing has had from the beginning the stated goal of giving all students a basic liberal education. In recent years there have been two significant innovations affecting the liberal arts. The College of Science and Arts was divided in 1962 into three colleges—Arts and Letters, Natural Science, and Social Science—with revised curricula and policies for each, and the introduction of various professional degree programs. In 1965 the University opened Justin Morrill College, a small, self-contained, residential school offering a broad liberal arts program with an international dimension.

Morehouse College—A private liberal arts college for men with an enrollment of 850, Morehouse College in Atlanta, Georgia, was founded in 1867 and was operated until 1935 by the American Baptist Home Mission Society of New York. Since 1935 it has been governed by an independent, interdenominational Board of Trustees. Morehouse is affiliated with the group of six neighboring institutions that comprise the Atlanta University Center and was one of the first Negro colleges to attain full membership in the Southern Association of Colleges and Schools.

Muhlenberg College—Muhlenberg College in Allentown, Pennsylvania, was founded in 1848 and has been affiliated with synods of the Lutheran Church since 1867. The college is a coeducational liberal arts institution awarding the A.B. and B.S. degrees. Under a program approved in 1964, six departments now offer honors work. The student body, which in 1966-67 totalled over 1,400, comes mainly from Pennsylvania, New Jersey, and New York.

University of Notre Dame—Founded in 1842 at South Bend, Indiana, Notre Dame is a private institution primarily for men, conducted under the auspices of the Congregation of Holy Cross. In May 1967 its government passed from exclusively clerical to predominantly lay control. The University includes a Graduate School, a Law School, four undergraduate colleges, and four specialized institutes. There is a separately administered Freshman Year of Studies. Since 1963 Notre Dame has had the largest university library building in the United States.

St. Louis University—The oldest institution of higher learning in the trans-Mississippi West, St. Louis University was founded in 1818. It is a private, coeducational university under the direction of the Society of Jesus. From the first it has had no denominational restrictions on faculty or students, and since January 1967 the majority of its Trustees have been laymen. The College of Arts and Sciences is the largest and central unit of the University. It offers a classical A.B. as well as standard A.B. and B.S. degrees. There has been an honors program since 1938. One of the University's prime assets is the Pius XII Memorial Library, which contains among its special collections the famous and unique Vatican Film Library.

the **KEY** reporter

volume xxxiii • number one • autumn 1967

Editors: Diane Threlkeld, Ellen Joseph
Consulting Editor: Carl Billman

Editorial Committee: Irving Dilliard, William F. Hahnert, Robert H. Irrmann, Raymer McQuiston, Mary F. Williams.

Published quarterly (Autumn, Winter, Spring, and Summer) by the United Chapters of Phi Beta Kappa at the Garamond/Pridemark Press, Baltimore, Maryland. Editorial and executive offices, 1811 Q St., N.W., Washington, D. C. 20009. No responsibility is assumed for views expressed in articles published.

Advertising rates upon application. Single copies 20¢, ten or more copies 10¢ each. Subscription \$1.00 for one year, \$2.00 for two years, \$3.00 for five years. Second class postage paid at Washington, D. C.

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1811 Q Street, N.W.
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