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ΦBK MEMBERS — THEN AND NOW

The recent publication of Albert Beecher Crawford's *Phi Beta Kappa Men of Yale, 1780-1959* provides a valuable addition to the relatively sparse biographical data that is available concerning members of the Society. The volume contains both a historical review and a systematic study of the records of the 6,082 men elected to Phi Beta Kappa since the founding of the chapter. Dr. Crawford presents brief biographies of 1,074 graduates and statistical information on the career choices of the entire group. As might be expected, his findings document a substantial shift away from the older learned professions — education, law, medicine and the ministry — to careers in business, industry and the sciences. The study also reveals the high level of achievement within a particular vocational area, as well as in government service, that has been attained by these members. Especially noteworthy is the fact that four-fifths of Yale's chief officers (presidents, provosts, secretaries and treasurers) have come from this group — less than one-fifth of their respective classes — who were elected to Phi Beta Kappa in college. Dr. Crawford is well justified in stating that his data provide positive evidence that "academic leadership in undergraduate college is definitely correlated with that in later life."

Nationally, because of the magnitude of the research that would be necessary, no similar current statistical particulars have been assembled. Phi Beta Kappa records list only the name, address, chapter and year of election of members. In the past, a membership catalogue was published in 1900 and comprehensive surveys were undertaken by the Society for subsequent directories which appeared in 1922 and in 1941. These contain limited information about everyone elected to Phi Beta Kappa since the founding of the Society at the College of William and Mary in 1776 to the date of publication. It is now estimated that the total membership elected since 1776 is 260,000. This figure is based on the total shown in the 1941 directory plus the annual new member counts recorded by the Washington office since then. The membership count of the past twenty-seven years underscores the dramatic rise in college enrollments since World War II. The figure reported in the 1941 directory for the total membership is 113,000. The total for the years 1940-1967 is an additional 140,403. Present living membership is approximately 215,000.

Additional biographical and statistical information has occasionally been collected by the individual chapters. Much of the material then available was included by Oscar M. Voorhees in *The History of Phi Beta Kappa*, published in 1945. Dr. Voorhees described the admission of the first women students to the Society at the University of Vermont in 1875. Following discussion and unanimous approval by the members of the chapter, Ellen Eliza Hamilton and Lida A. Mason were elected. Dr. Voorhees writes (p. 263), "The two young men [initiated earlier in the day] were interested participants, and the token of salutation in 'the form of shaking hands peculiar to the Phi Beta Kappa' was given with some cordiality, for some years later Frank Edward Woodruff and Ellen Eliza Hamilton became husband and wife."

Two years later, in 1877, the University of Vermont initiated a Negro student, George Washington Henderson. An article on Henderson's remarkable career, written by Margaret Hazen Muller, appeared in the April 1968 issue of the University of Vermont alumni magazine. Henderson was an illiterate freed slave who was brought to Vermont after the Civil War by a Union officer who had befriended him. Given the opportunity for an education, he rose to be the top member of his class at the time of his election to Phi Beta Kappa and he continued to earn academic honors throughout his life.

Henderson served as the principal of three local academies and then studied for the ministry at Yale Divinity School. In the years that followed, he was a vigorous defender of his race while serving as pastor of various Congregational churches and as professor of theology at Straight and Fisk Universities. His final post, from 1909 until 1932, was professor of Latin, Greek and ancient literature at Wilberforce University. An obituary at the time of his death in 1936 quoted his wife as saying that her husband was the second Negro to be elected to Phi Beta Kappa. The Society's records provide no data of this kind, and it has not been possible to identify his predecessor. Perhaps this and other interesting and significant information will come to light in the course of research by one or another chapter into its history. Dr. Crawford's work at Yale provides evidence of the valuable insights which are to be gained when a study of Phi Beta Kappa members is undertaken.

EDUCATION AND SOCIETY

by Philip H. Rhineland

Emerson's Phi Beta Kappa address on the American Scholar — given to the Harvard Chapter in 1837 — is probably best known for its strong plea that the American scholar should free himself from blind subservience to European models and European traditions. I am not concerned tonight, however, with this plea for independence, but with a related matter. Near the beginning of his oration, Emerson discussed briefly the problem of individual specialization and the persistent danger, common to all men at all times in all societies, that the living individual might become submerged within his assigned social function. In this situation, Emerson suggested, the concrete man becomes merely a functionary — the player of a role, a *thing* rather than a *man*. This distinction and this danger is a very familiar topic of discussion today by writers of all sorts — writers who see in modern industrial society a special tendency to “depersonalize” the individual and to convert the living, breathing man or woman into a mere functionary separated from his fellows. What is new about this problem today is perhaps the fact that it is not as new as we may be tempted to think. We are faced today, I suggest, with a new and aggravated form of a very ancient and persistent difficulty which has been present, to some extent, in all forms of society. Hence the relevance of what Emerson had to say 130 years ago:

Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier. In the *divided* or social state these functions are parcelled out to individuals, each of whom aims to do his stint of the joint work, whilst each other performs his . . .

Man is thus metamorphosed into a thing, into many things. The planter, who is Man sent out into the field to gather food, is seldom cheered by any sense of the true dignity of his ministry. He sees his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm. The tradesman scarcely ever gives an ideal worth to his work, but is ridden by the routine of his craft and his soul is subject to dollars. The priest becomes a form; the attorney a statute-book; the mechanic a machine; the sailor a rope of the ship.

In this distribution of functions the scholar is the delegated intellect. In the right state, he is *Man Thinking*. In the degenerate state, when the victim of society, he tends to become a mere thinker, or still worse, the parrot of other men's thinking.

I refer to Emerson not primarily because of what he goes on to say about solving the difficulty, but because of the fact that he *recognized* the difficulty. In the right state of things, the scholar should be *Man Thinking*. But when the scholar is submerged within his specialized function — when he comes merely to be the performer of a separated, social role — then he becomes a *mere thinker* and perhaps no more than a parrot of other men's thinking. Perhaps the difference is a narrow one and hard to formulate with clarity, but it is nevertheless real and deep. On this, I think, Emerson has been proved right. One common thread which runs through all the student

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unrest which we have seen lately both here and abroad has to do with this very matter. Our colleges and universities have been content to develop mere thinkers; what has been lost (in Emerson's terminology) is the ideal of *Man Thinking*, i.e. the conception of the scholar as first of all a concrete individual engaged in the business of living who is specially qualified by his education to bring to bear the resources of rational thinking upon the solution of the major and pressing problems of human existence and of social justice.

What is the significance of saying that the modern predicament in education is not wholly new but is rather a new and aggravated version of a perennial problem?

First of all, I do not in any way suggest that this is a ground for dismissing the question. I suppose one might take such a position and say that if modern discontent with higher education is concerned chiefly with old problems, there is no need for alarm. I should vehemently reject such a view and argue the reverse. The fact that we are dealing with an ancient problem, presented in new and aggravated forms, is the strongest possible proof that the new disquietude is well grounded and not to be dismissed. We are dealing with a failure of education — a failure which has led, in my view, to an increasing doubt in the minds of students (including many of the best students) as to whether intellectual discipline and rational analysis have any relevance to the solution of the pressing problems of the day. I urge those who are going on to careers in scholarship and teaching to make this your primary concern, and to show by teaching and example that this relevance exists.

Secondly, I should urge that if we appreciate the depth of the problem, we may guard ourselves against the temptation to look for superficial solutions. We are all aware that the new convert to a religion or an ideology is apt to be the most violent in his enthusiastic single-mindedness. The same is true of the man who has been newly awakened to a problem; he thinks that because the problem is new to *him*, it must be new to the world, and he tends to dismiss as “apathetic” anybody who does not fully share his new-found sense of frantic urgency. A few years ago, for example, the launching of the first Russian Sputnik precipitated a wild outcry in this country as to the state of scientific education. This had been a matter of great concern for many years previously to many educators who had spoken and written copiously on the subject, without attracting attention. Suddenly, the newly converted rushed in with admonitions and suggestions of all sorts, most of which took no heed of what the experts had been recommending. So here. For years, many thoughtful educators have been concerned about the relative neglect of undergraduate education in America, the ineffectiveness of “liberal education” and the somewhat one-sided emphasis on the development of graduate education and research. Now that their prophecies have been rather alarmingly confirmed, their diagnoses and admonitions have been forgotten and the underlying problems are (in some quarters) being approached as if they were problems of first impression which nobody had previously considered and to which past experience was irrelevant. This may be a natural human reaction, but it is more consonant with *Man Thoughtless* than with *Man Thinking*. I would urge that the remedy for bad thinking is good thinking, not the abandonment of thinking, — that the remedy for lack of vision is not blindness but sharper vision.

In this connection, I should like to remind you of some observations of Alfred North Whitehead in *Science and the Modern World*, from the chapter on “Religion and Science”:

In formal logic, a contradiction is the signal of a defeat; but

in the evolution of real knowledge it marks the first step in progress toward a victory. This is one great reason for the utmost toleration of variety of opinion. . . . But we have not yet exhausted the discussion of the moral temper required for the pursuit of truth . . . An unflinching determination to take the whole evidence into account is the only method of preservation against the fluctuating extremes of fashionable opinion. This advice seems so easy, and is in fact so difficult to follow.

Let me emphasize two phrases here: First, the “moral temper required for the pursuit of truth.” Second, the “unflinching determination to take *the whole evidence* into account.” The besetting sin of Man Thoughtless (as opposed to Man Thinking) is to over-simplify, to see things in simple black and white, to divide everybody into the “good guys” and the “bad guys,” to be intolerant of ambiguity and complexity, to find some single scapegoat on whom to blame all ills, and to reject any evidence which complicates his outlook.

It is fashionable today in some quarters — I use the word “fashionable” as Whitehead did — to blame all our ills indiscriminately upon the structure of society, as if the individual were no more than the helpless victim of social forces. I would suggest to you that if this hypothesis were true, every society would produce conformists and nothing but conformists. The fact is however that every society produces rebels as well as conformists. The social rebel is precisely one who *resists* social pressures to conformity. By his very act of rebellion, therefore, he denies the thesis that society totally controls him. I sympathize with such assertions of independence, but I am puzzled when I hear somebody who seems to be saying (a) the present structure of society compels *all* its members to blind conformity but (b) I, as a member of that society, refuse to conform and demand revolutionary change. The two parts of this assertion seem to destroy each other. If pressures for social conformity could not be resisted, it would be impossible for the individual rebel to exist. On the other hand, if the social rebel exists, then social pressures for conformity cannot be absolute and irresistible.

An illustration of this paradox occurred recently, according to the newspaper accounts of the Phi Beta Kappa exercises at Berkeley. The leading scholar of the graduating class was reported to have said that he had given up everything in his college career to achieve high grades; that he had found the results hollow and empty; and that he deplored the system which had produced this consequence. Such was the news report. Now I wholly sympathize with the first two parts of this statement. To sacrifice everything for grades is to miss most of what college offers, and good grades are no substitute for what is lost. But this has always been true. I could cite a classmate of mine at Harvard who gave everything for grades and, on graduation, likewise regretted his decision. The difference is that my classmate blamed *only himself* for his choice. He did not say, as the young man at Berkeley is reported to have said in effect, “The University is at fault for not protecting me against the choice I made.” The last strikes me as counterfeit rebellion, not genuine rebellion. It asserts, not independence, but extreme helplessness. I am not defending the grading system; I wish we might get back to the non-graded system which Stanford followed for its first twenty years. But I have little sympathy for a student who claims that because grades are given, he has no choice but to work solely for grades. Here is a demand, not for freedom, but for stronger paternalism. The objection is not against the individual’s being a cog in a machine; it is a demand for a different kind of machine in which he could have been a more contented cog.

This distinction seems to me fundamental. Man Thinking — the true scholar in Emerson’s sense — refuses to be a cog in any machine. He insists on being a man rather than a functionary. He takes responsibility for his decisions. And he has confidence that the ability to think rationally — however imperfect such capacities may be — is the best reliance man has in coping with the problems of existence. But the “mere thinker” — the man who considers intellectual pursuits to be no more than a specialized role assigned by society, like being a banker or a sailor or a cafe waiter (in Sartre’s celebrated example) — is quite content to be a kind of technician. All he desires, as I have said, is to find a machine in which he can be a contented cog. To those students who find this role profoundly irrelevant in today’s world, I can only say that I support you. And I wish you all success in your endeavor to restore Scholarship to a more central and productive place. How this can be done involves many complex questions, as to which I can venture only two brief observations. The first has to do with the structure and organization of colleges and universities, matters much in debate. I would suggest that if one looks at the problem of higher education on a nationwide basis, one must conclude that there is room for a variety of organizations and a variety of structures. I do not believe that there is laid up in some Platonic heaven, the one true model of *the* perfect University. We need in this country colleges and universities of different types to suit different needs. There is a place for the large, public, urban “commuter” university oriented almost entirely toward academic instruction with a minimum of organized student social life, and there is room, at the other end of the spectrum, for the small liberal arts college, perhaps with a religious affiliation and even a requirement for religious discipline. There is, I think, value in variety and flexibility. If this is true, then it is incumbent on any given university, like this one, to choose what sort of institution it wants to be, attracting what sort of students, and performing what kinds of educational functions. We should not let structure determine goals, but begin with the educational goals and adopt whatever kind of administrative structure seems most appropriate to the goals selected.

There is, I repeat, no one form of correct organization, no one correct model of student government, no one correct balance of power as among administration, faculty and students. Many kinds of structure are possible. I make this point because I think some discussions of university affairs have begun at the wrong end by assuming that there is one and only one proper structure for an educational institution to have, and that if that structure were obtained, all else would follow. I believe this view to be mistaken. The educational aims should be controlling — and these unfortunately tend either to be taken for granted without discussion or given only limited discussion.

As to the goals, I should wish to distinguish between knowledge and wisdom. Knowledge, in the sense of learned information, can be transmitted from one man to another and this kind of transmission is part of education, but not the most important part. Wisdom, by contrast, is the capacity to use knowledge effectively for the solution of human problems, is something which cannot be conveyed in the same way, but which each individual must acquire for himself. The process of acquiring wisdom is slow, and none of us has perhaps gotten very far. But here is the point at which the student must, of necessity, be on his own. As has been well said, we can point you the way, but we cannot save you the journey. I make this point because I think that some students today, though they talk of the importance of independent thinking and personal experience, still seem to be looking for a kind of

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magical infusion and feel cheated when it is not forthcoming. No one can say at this point how much or how little you have gotten from your career at Stanford. If you try to make such estimates I think you will find that you are thinking in terms of knowledge and information, not in terms of that elusive quality, wisdom, which has to do with what will still remain after all you have learned has been forgotten.

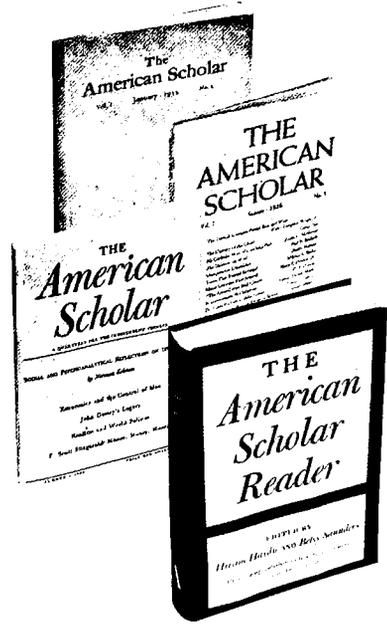
I should like to conclude with a particular plea concerning the special difficulty, but also the special importance, of coolness and clear thinking in time of crisis. In his *History of the Peloponnesian War*, Thucydides discussed the social revolution at Corcyra. (Bk. III, ch. 82, 83) in words which seem highly relevant today:

Words changed their ordinary meanings and were construed in new senses. Reckless daring passed for the courage of a loyal partisan, far-sighted hesitation was the excuse of a coward, moderation was the pretext of the unmanly, the power to see all sides of a question was complete inability to act. Impulsive rashness was held the mark of a man, caution in conspiracy was a specious excuse for avoiding action. A violent attitude was always to be trusted, its opponents were suspect. . . . So civil war gave birth to every kind of iniquity in the Greek world. Simplicity, the chief ingredient in a noble nature, was ridiculed and disappeared, and society was divided into rival camps in which no man trusted his fellow. (Trans. Sir Richard Livingstone, Oxford, 1943).

The parallels in today's world scarcely require pointing out. We have new slogans, political and social, used often with calculated ambiguity. Extreme positions, on the right and on the left, are becoming more and more uncompromising. Moderation is taken for apathy, and patience is looked upon as a pretext for inaction. There is mounting unrest and violence not only among university students but in society at large. The product is a weakening of confidence between young and old, between racial groups, between partisan political factions, between students and administrators, between citizens and government. An individualism of suspicion and distrust is replacing an individualism of opportunity and hope.

The key word in the passage from Thucydides is *euethes*, which Sir Richard Livingstone translates "simplicity." It is called "the chief ingredient in a noble nature." Like the English word "simplicity," the Greek word *euethes* may be used in a commendatory or derogatory sense. It may mean good-hearted, kind and without guile, or it may mean gullible. The double sense is, I think, significant. The word denotes the characteristic of man which gives and evokes trust. Because simplicity is trusting, it can be deceived and victimized, but this very weakness is its strength. By trusting others it invites reciprocal trust, thereby laying the foundation for communication and mutual cooperation.

It is this quality, I believe, that Man Thinking—the true scholar—must try above all else to maintain and to defend. Education ought to be ultimately not a matter of systems, nor of organizations, or of structures, or of theories, but of individuals who *encounter* one another, who respect one another, who can speak to one another, despite disagreement, and who can *listen*.



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MARSTON BATES

Life on a Little-known Planet. Howard Ensign Evans. Dutton. \$7.95.

Howard Evans has written a delightful book about insects—those little-known companions of ours on this spaceship earth. He has managed fascinating accounts of cockroaches, springtails, crickets, wasps, flies, but always emphasizing our ignorance: how much there is yet to be learned, and how inadequately we are going about the learning. In a chapter on “Springs, Silent and Otherwise” he puts the pesticide problem into a balanced perspective. And the concluding chapter, “Is Nature Necessary?” is a plea for conservation and the maintenance of diversity.

A Different Kind of Country. Raymond F. Dasmann. Crowell, Collier, Macmillan. \$5.95.

Dasmann describes his own book well when he says that it is “a plea for diversity—for the preservation of natural diversity and for the creation of man-made diversity—in the hope that the prevailing trend toward uniformity can be arrested and the world kept a fit place for the greatest possible human variety.” With experience both as a forester and as a conservationist, Dasmann is able to appreciate both use and preservation. He has wise things to say not only about wilderness but about cities and urban planning. There is a thoughtful final chapter on “Planning Against Progress”—keeping the parks free of freeways.

Curious Naturalists. Niko Tinbergen. Natural History Library. p. \$1.75.

The title of this book seems misleading to me, since it could be about naturalists who are curious in the sense of “odd.” Actually it refers to the curiosity of naturalists; it is really autobiography, recounting in narrative fashion the course of various behavioral studies carried out by Tinbergen and his colleagues. It covers the behavior of sand wasps; a Greenland interlude with seals, snow buntings, phalaropes, Eskimos and Eskimo huskies; protective and warning coloration in a variety of animals; gulls and eider ducks; and many other things. Tinbergen and Konrad Lorenz are the leaders in the modern field of ethology, and I found this account of their work fascinating and very informative. The present book is a reprint of a 1958 hardcover edition; I hope it finds a wide audience.

Land of a Thousand Atolls. Irenaus Eibl-Eibesfeldt. World. \$12.50.

Irenaus Eibl-Eibesfeldt is associated with Konrad Lorenz at the Max Planck Institute

in Munich, and is an outstanding figure in the contemporary ethological studies of animal behavior. Here he has written the story of a year spent in the Indian Ocean with the well-known underwater explorer Hans Hass. The book is an excellent account of the behavior of tropical reef fishes, lavishly illustrated with drawings and with photographs in black and white and color.

The Wild Gardener in the Wild Landscape. Warren G. Kenfield. Hafner. \$7.50.

This could well be called an “offbeat” garden book. The author considers that there are “five modes of landscape appreciation”: wilderness, rural landscape, herbicide-sculptured landscape, occidental landscape garden and oriental landscape garden. This book is about the use of herbicides in shaping a wild garden—but it is full of amusing remarks. “I really like Lawns . . . I like them as I like sheathing evening gowns on other men’s women, beautiful to look at, but horribly expensive to support.” The book is generously illustrated and has material of interest to anyone much involved in gardening.

The Sea Brings Forth. Jack Rudloe. Knopf. \$6.95.

This is the story of Jack Rudloe’s experiences in establishing a biological collecting business on the Gulf Coast of Florida. He gets many of his specimens from the “trash” brought up by crabbers, shrimpers and fishermen, and his description of the way of life of these people is as interesting as are his observations on the varied creatures of the sea that he collects for researchers and teachers around the country.

Of Predation and Life. Paul L. Errington. Iowa State. \$6.95.

The late Paul Errington was an extraordinarily keen observer of wildlife; to accompany him into the field was an unforgettable lesson in what could be learned from tracks and traces. This posthumous book, edited by his wife, is a summary of a lifetime of observation of the bird and animal inhabitants of the marshes and woodlands of the north-central United States, with special concern for the effect of predation and territoriality on population fluctuations.

Nature in Miniature. Richard Headstrom. Knopf. \$10.

It seems to me that earlier in this century microscopy was a not uncommon hobby, but that nowadays it persists only among a few of our young. It was, after all, a hobby with van Leeuwenhoek, who

started our knowledge of the subvisible world, and it still has many possibilities—for discovery as well as amusement. Headstrom has sketched the world that can be seen with a hand lens, if a microscope is not available, and his book would be a good beginning guide for anyone starting this exploration—he gives a bibliography for those wishing to go further. The book is arranged by months, discussing things to be seen in the northeastern United States; it is bountifully illustrated with line drawings.

Beasts in my Bed. Jacquie Durrell. Athenaeum. \$4.95.

Gerald Durrell seems to me one of the best of contemporary natural history writers—as good a master of prose as his brother Lawrence. It turns out that his wife is also no slouch with the typewriter. She has written an amusing and interesting account of life with Gerald—on his expeditions and at home with the accumulated animals. Impish footnotes by Gerald add to the fun.

Heredity, Disease, and Man: Genetics in Medicine. Alan E. H. Emery, M.D. California. \$6.95.

Great progress has been made in recent years in the understanding of human genetics, and Dr. Emery has written a clear exposition of many aspects of this with special emphasis on medical implications. It becomes obvious that we still have a great deal to learn, but at least there is a firm basis for much medical genetic counseling.

RICHARD BEALE DAVIS

The Journal of Richard Henry Dana, Jr. Edited by Robert F. Lucid. Harvard-Belknap. 3 vols. \$35.

Three highly entertaining volumes of social, political, professional, and literary records of an age by a Boston Brahmin who was a graduate of Harvard, a sailor before the mast, a moderately successful lawyer and politician. And, one should add, by the author of *Two Years before the Mast*. Implicitly, by his own standards and ours, however, Dana shows that he was almost as gigantic a failure as his idolized Washington Allston. Perhaps the early success of his major book was too difficult to measure up to in other respects. But this journal is social and cultural history of the Flowering of New England, of British Society at mid-nineteenth-century, of the Orient just before our Civil War. It is not the diary of a Samuel Sewall or a Landon Carter, but it might have served as a starting point for Henry Adams. Admirably introduced and annotated, editorial shortcomings are represented by only a few curious misspellings in the footnotes. A *must* for literary and general historians of nineteenth-century America.

Black History: A Reappraisal. Edited with commentary by Melvin Drimmer. Doubleday. \$6.95.

The editor has brought together thirty-odd essays, all but three written since 1945 and most of them in the 1960’s, which should interest any reader concerned with

the greatest single domestic issue of our times. Beginning with W.E.B. DuBois and including Arthur M. Schlesinger, Jr., C. Vann Woodward, John Hope Franklin, August Meier, and I. F. Stone, these authors offer varied and yet basically unified comment on the great problem. Analysis of men and movements and the factors that produced them, and an un-sentimental approach to the situation, make this one of the most valuable single volumes on the Negro in contemporary America.

Illustrious Immigrants: The Intellectual Migration from Europe 1930-1941. Laura Fermi. Chicago. \$7.95.

The New Americans. Cecyle S. Neidle. Foreword by Oscar Cargill. Twayne. \$6.

These two books complement each other. Even the two together cannot begin to tell the whole story or its ramifications. Laura Fermi, basing her survey on books, essays, symposia, conversations, and personal experience, has written and organized well the story of most of the major artists, scientists, and other great men and women who enriched our collective mind in the decade before World War II. Cecyle Neidle's book begins farther back and comes down to and includes persons still living. Its point is to show through quotations how these immigrants, from Captain John Smith in 1607 to Franz Schoenberner in the 1930's, reacted to the new environment — altogether an anthology with trenchant commentary.

Vexed and Troubled Englishmen, 1590-1642. Carl Bridenbaugh. Oxford. \$10.

This first volume of a projected history of the American people analyzes conditions in England during the period of most of the great early migrations and shows how some of them led specific elements of the British population to seek new opportunities in the western hemisphere. A comprehensive survey of town and country, government and industry, education and religion shows England prosperous and generally sanguine but in ferment. Then the author turns to the reasons not already implicit in his kind of survey to show how and why the first "swarmings" to America occurred. Well worth reading and pondering.

The Letters and Papers of Edmund Pendleton, 1734-1803. Collected and edited by David John Mays. Virginia. 2 vols. \$20.

A necessary adjunct to the editor's distinguished biography of this Founding Father. Since personal letters have largely disappeared, here are presented materials of private and public business, including some addresses worth studying. Pendleton is a good example of the mixture of conservative and liberal elements which went into the formation of American social and political concepts. Handsomely produced and generally well edited, though the reader may wish to know more about certain persons and events not explained in the notes.

Sins of the Fathers: A Study of the Atlantic Slave Traders, 1441-1807. James Pope-Hennessy. Knopf. \$7.95.

Eloquently and touchingly written of horror and bestiality and murder and

cruelty, this book provides a clear account of how the first steps in the sins of greed of our European ancestors have been visited upon the United States today in many forms.

The American Revolution and the British Press 1775-1783. Solomon Lutnick. Missouri. \$6.

Another useful study of the enduring relation of politics and the press, with perhaps surprising revelations for many readers. For this book shows that a majority of London newspapers expressed *freely* their strong opposition to the Revolution, or Britain's continuing it, throughout the whole period of the conflict. The political, moral, and economic origins of this opposition are explored. This is a relatively new source of knowledge of the British attitudes towards our war for independence.

Gothic Politics in the Deep South: Stars of the New Confederacy. Robert Sherrill. Grossman. \$6.95.

A "study" of the careers of seven southern politicians of our time and of their relation to riots, Freedom Riders, and other such current phenomena. With few holds barred, this is an amazingly entertaining book, though too much given to labels such as "dumb" and "fool" and to careless slang. It faces a great issue squarely and realistically — in verbal technicolor.

Barbary General: The Life of William H. Eaton. Samuel Edwards. Prentice-Hall. \$6.95.

The remarkable career of our early American "Lawrence of Arabia" in a readable and yet not unscholarly form is here presented. Eaton was a curious paradox of a man, possessed of real greatness, at once a "hardheaded realist and a wild-eyed dreamer incapable of separating fact and fantasy." But this individual's complexity helped to create for America a place among the nations.

Also Recommended:

Black Protest: History, Documents, and Analyses 1619 to the Present. Edited with introduction and commentary by Joanne Grant. Fawcett. p. 95¢.

To be read with *Black History* recommended above.

Woodrow Wilson: The Academic Years. Henry Wilkinson Bragdon. Harvard-Belknap. \$9.95.

LEONARD W. DOOB

East African Childhood: Three Versions. Edited by Lorene K. Fox. Oxford. p. \$1.80.

Amidst the exciting and depressing events in African countries, it is gratifying to be given this opportunity to concentrate upon individuality and to feel the meaning of existence for those growing up there who then later experience the changes and particularly the non-changes on that continent. These are three unaffected, moving surface accounts of early socialization related by Africans, two men and one woman, who strive to be understood by non-Africans and thereby move a wee bit closer, perhaps, toward understanding themselves.

Sanity and Survival: Psychological Aspects of War and Peace. Jerome D. Frank. Random House. \$5.95.

With frightened, frightening determination an attempt is made to utilize the various sciences, psychiatry, and hard sense to explain the worst madness of all and to prescribe, modestly and confidently, the therapy that seems essential. The book, alas, will never be seen by those whose need for it is greatest, for which reason I imagine the rest of us must learn what it contains and then, as the author might say, non-violently struggle to promulgate the wisdom.

The Political Beliefs of Americans: A Study of Public Opinion. Lloyd A. Free and Hadley Cantril. Rutgers. \$10.

Noteworthy and even unexpected trends in the expressed opinions of Americans during the last half decade become visible and almost intelligible in this thoughtful, sensitive analysis of survey data. Scaling techniques reveal constellations of sensible and paradoxical beliefs and values involving internationalism, personal aspirations and fears, government's role, and of course conservatism-liberalism. Here is yet another demonstration that counting samples of noses can inspire significant insights often differing from those intuitively gleaned.

The Savage and Beautiful Country. Alan McGlashan. Houghton Mifflin. \$4.

A psychiatrist examines the mysteries, most of them, and, if I may force a synthesis, maintains that, if we would "see life translucently," we must come to know that "the symbol, rightly considered, is a key to release us from the three-dimensional prison in which we live." Such a view is most attractively unfashionable as indeed are also the author's reverence for Jung, his own detached philosophy, and a lucid mode of expression.

Architectural Environment and Our Mental Health. Clifford B. Moller. Horizon. \$5.95.

An engineer-architect browses through the disciplines concerned with man and seeks to salvage what he can, so that men may have for themselves more sensible and satisfactory houses, neighborhoods, and towns or cities in which to dwell. The central thesis that there is an inevitable interaction between "structured space" and mental health may not be as startling as the author apparently surmises, but for the benefit of practical planners and humane scientists the sermon needs to be repeated, as it is here very effectively, almost every hour of the day.



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The Myth of Mental Illness: Foundations of a Theory of Personal Conduct. Thomas S. Szasz. Dell. p. \$2.25.

Even if you do not belong to the guild of professional psychiatrists and even if you are very normal, you may not like this boisterous assertion that some (not all) mental disturbances, especially hysteria, are not illnesses in the medical sense but should be viewed as a form of game-playing. You think I exaggerate? ". . . the hysteric is a person who impersonates respectability, and who cheats." Then you think Dr. Professor Szasz exaggerates? Certainly he may have heaved the pendulum a trifle too vigorously and too far, but only thus can many of us peer through our Zeitgeist-ridden assumptions concerning causation and responsibility in the realm of human behavior.

Language Within Language: Immediacy, a Channel in Verbal Communication. Morton Wiener and Albert Mehrabian. Appleton-Century-Crofts. \$5.

Hail to another twist to apprehend the not-what-you-say-but-how-you-say-it aspect of language and to the accompanying illustrations and research. You use a set of categories to make inferences concerning the relation between the communicator and his referents on the basis of what he has written. The content analysis is then thrown to the coding clerk, the computer, and the statistician, and new gems can perhaps be discovered in the masses of verbal material. As a reward for having the patience to move through this very, very serious monograph, a clinician, a critic, in fact anyone more or less acquainted with English can thereafter do it himself without all the paraphernalia.

GEORGE N. SHUSTER

The Problem of Christianity. Josiah Royce. Edited by John F. Smith. Chicago. \$10.

Royce's thesis that the Christian faith is a projection, first attempted by Paul teaching of Christ, into the "Beloved Community" which the Spirit was then to transform into a universal Community, is very perceptively reviewed in the editor's Introduction. Though Royce's views were set originally against the background of American idealistic and empirical thought, they may well seem more consonant with contemporary ecumenical thinking. The book should be read in association with Professor Smith's own illuminatingly dialectical *Experience and God* (Oxford. \$4.75).

Religion in America. Winthrop S. Hudson. Scribner's. \$7.95.

This is an ambitious attempt to summarize the religious history of the United States. It is fair-minded (perhaps too given to smoothing over prejudice), well-informed, and adequately well-written. The compressed treatment leads, however, to some rather pat conclusions and to bibliographical curtailment. Still it is a useful introduction to a complex subject.

American Piety: The Nature of Religious Commitment. Rodney Stark and Charles Y. Glock. California. \$6.75.

In this the first of three projected volumes of analysis of current religious commitment in the United States, the authors analyze and comment on the results of a broadly

based sociological survey. The technical procedures seem above reproach. Perhaps the most interesting conclusion is that agnosticism is gnawing at the fringes of some forms of orthodoxy.

Essays in Divinity. Edited by Jerald C. Brauer. Vol. III, *The Dialogue between Theology and Psychology.* Edited by Peter Homans. Chicago. \$7.95. Vol. IV, *Adversity and Grace: Studies in Recent American Literature.* Edited by Nathan A. Scott, Jr. \$7.95.

Published in honor of the 100th anniversary of the University of Chicago Divinity School, these two volumes contain twenty essays on topics in the general area of the interpenetration of theological and secular studies. The first is almost entirely concerned with issues and attitudes presented by depth psychology. The second emphasizes the need for understanding how imaginative literature, particularly contemporary American fiction, can give theology something valuable to think about.

The Church and the Second Sex. Mary Daly. Harper & Row. \$4.95.

Sex: Female; Religion: Catholic. Sally Cunneen. Holt, Rinehart & Winston. \$4.95.

The Catholic Church has been having trouble with women. Writers like Ilse von Stach began to complain sixty years ago. Professor Daly's book begins with Simone de Beauvoir and ends with a plea for the ordination of women. It is a hard-hitting attack, often angry in tone. Mrs. Cunneen presents an intelligent analysis and discussion of the results of a questionnaire distributed to a group of educated women. It also carries a wallop. Both are worth reading.

Nikolai: Portrait of a Dilemma. William C. Fletcher. Macmillan. \$5.95.

A remarkable contribution to the literature of Soviet Russia's religious history. The Metropolitan, long reviled in the West, is shown to have been a man who fearlessly walked the tightrope between the Communist assault on religion and the spiritual demands of Russian Orthodoxy. The account of his death will surprise many.

Introduction to the Old Testament. Ernst Sellin and Georg Fehrer. Abingdon. \$9.50.

A complete translation, assuredly difficult to manage, of a highly compressed, erudite summary of the present state of Old Testament scholarship. It should prove useful to teachers of "objective courses" in religion on college and university campuses but the general reader is not likely to keep going.

Plato's Symposium. Stanley Rosen. Yale. \$10.

A very illuminating commentary on one of the most memorable philosophical texts. The author proceeds from character to character with scholarly baggage aplenty but without pedantry or pedestrianism. The book is a great credit to American work in this field.

Yeats' Blessings on von Hügel. Martin Green. Norton. \$7.95.

Brilliant essays by a younger British Catholic critic. The title paper uses as its text Yeats' somewhat troubled shunting aside of the distinguished theologian. Other

papers, all aimed more or less obliquely at Catholics, range from Lawrence to Paster-nak.

On Existence and the Human World. Grace A. de Laguna. Yale. \$6.50.

Interesting essays on the potential relationships between scientific thought and the full realization of human existence. Professor de Laguna writes unusually well.

Reflections on Men and Ideas. Giorgio de Santillana. M.I.T. \$15.

These essays written in several languages are largely concerned with cosmological speculation. They are penetrating and one believes often original, written by a man with a notable breadth of experience. But the book is poorly edited, having inaccurate bibliographical attributions and an inept index.

Intellect and Hope: Essays in the Thought of Michael Polanyi. Edited by Thomas A. Langford and William H. Poteat. Duke. \$9.50.

Fifteen writers, exclusive of the author of *Personal Knowledge* himself, explore the significance of Polanyi's view of science, its limitations and its potentialities. There is a wide range of topics but a singularity of purpose.

ROBERT B. HEILMAN

Lytton Strachey: A Critical Biography. Vol. I: *The Unknown Years (1880-1910).* Vol. II: *The Years of Achievement (1910-1932).* Michael Holroyd. Holt, Rinehart & Winston. \$21.95.

Swift: The Man, His Works, and the Age. Vol. II: *Dr. Swift.* Irvin Ehrenpreis. Harvard. \$17.50.

These biographies of writers who lived an even two centuries apart may be mentioned together mainly because both are full-dress accounts not only of the subjects' lives (inner as well as outer) but also of their works, their contemporaries, and their times. Both writers "knew everybody," were wits and satirists, had many friends; neither is idealized by his biographer. Ehrenpreis' massive second volume deals with the brilliant middle of Swift's life during Queen Anne's reign, and so has a major political ingredient. Holroyd manages a fairly complete literary picture of England, 1900-1932. Ehrenpreis exhausts the scholarship of his period, Holroyd utilizes vast new materials; but despite inclusiveness, both works are consistently interesting.

A Cab at the Door. An Autobiography: Early Years. V. S. Pritchett. Chatto & Windus. 30/. Published in the U.S. as *A Cab at the Door: A Memoir.* Random House. \$5.95.

A Dickensian portrait of the writer as a young man — with his life in many neighborhoods in and about London, a Micawberish father, a gay Cockney mother, picturesque relatives in the east and the north, colorful schools, strange neighbors, a job in the leather business, constant experiments in reading, and a stronger sense of comedy than of agony. Ebullient, vivid, novelistic.

Book Reviews

(Continued from page 7)

The Edwardian Turn of Mind. Samuel Hynes. Princeton. \$9.75.

A detached, well documented, often witty portrait of the English temper, 1901-1914. Quoting widely from many kinds of sources — literature, pamphlets, newspapers, polemics, memoirs — Hynes portrays an era in some ways “Victorian,” in others anti-Victorian, e.g., in the effort to transcend mechanistic science. Oddly — to us — there was much national anxiety and fear of decline. An appendix provides brief biographical notes on several hundred figures alluded to; about one-third are literary.

The Dramatist and the Received Idea: Studies in the Plays of Marlowe and Shakespeare. Wilbur Sanders. Cambridge. \$9.50.

Sanders attacks the triviality of much source-and-influence study. He is concerned with the quality of the “received idea” and its relationship to the quality of four Marlowe and three Shakespeare plays. He stresses both the “perennial relevance” of the Christianity reflected in Shakespeare, and Shakespeare’s assertion of a “natural providence.” His aesthetic analyses are complex and perceptive.

T. H. White: A Biography. Sylvia Townsend Warner. Viking. \$6.50.

Though chronology and geography and other external matters are clear enough, this is less a formal biography than a vivid impression of the eccentric writer whose Arthurian novels were the source of *Camelot*. White is allowed to speak for himself, through journals and letters, as much as possible. Many friends comment on him. Miss Warner seems to want to stay out of it, but her novelist’s laconic and compact commentary, pictorial and analytic, is very well done.

The Complete Plays of Jean Racine. Translated into English verse by Samuel Solomon. 2 vols. Random House. \$20.

Mixing rimed and unrimed iambic pentameter, Solomon strives, with considerable success, for a version that is both literal and stageworthy.

James Joyce Remembered. Constantine Curran. Oxford. \$4.75.

The last survivor among Joyce’s university friends presents recollections of the mind, personality, and attitudes of Joyce as student and as mature writer. Curran is careful, circumstantial, and corrective but not debunking. He describes D’Annunzio and Ibsen influences on Joyce’s posture as artist.

The Symbolist Movement: A Critical Appraisal. Anna Balakian. Random House. \$6.95.

This handbook is marked by great range: it begins with Swedenborg and the Romantics and ends with a survey of the international impact of symbolism, down to Beckett and Fellini. There are sharp critical distinctions — among “precursors” and followers, the meanings of “decadence,” and good and bad critics of the school.

Modern German Literature: The Major Figures in Context. Henry Hatfield. Indiana. \$1.85.

Though inevitably crowded and sketchy, this brief handbook contains much lively and perceptive criticism.

Introduction to Tolstoy’s Writings. Ernest J. Simmons. Chicago. \$5.50.

A useful “biography of the literary career” of Tolstoy, meant for the general reader; it surveys the writings descriptively, historically, and critically.

French Literature from 1795 to Our Era. Albert Thibaudet. Translated by Charles Lam Markmann. Funk & Wagnalls. \$10.

Markmann’s translation makes available a standard history that first appeared in 1938.

Letters to Georgian Friends. Boris Pasternak. Translated with an introduction and notes by David Magarshack. Harcourt, Brace & World. \$4.75.

Sixty-nine letters, written between 1931 and 1959, reflect Pasternak’s charm and outgoingness. The twenty-six letters to Nina Tabidze, widow of a poet killed in 1937, especially reveal Pasternak’s inner being.

The Lunatic Giant in the Drawing Room: The British and American Novel Since 1930. James Hall. Indiana. \$6.95.

A witty, authoritative account, concentrating on Bowen, Faulkner, Warren, Greene, Bellow, and Murdoch, and making incisive commentaries on many individual novels.

Expatriates and Patriots: American Artists, Scholars, and Writers in Europe. Ernest Earnest. Duke. \$10.

A fairly quick pictorial survey of the careers abroad of representative Americans from 1783 to 1929. Most were not “exiles,” and most remained “American” in feeling and voice. Compared with their predecessors, the 1920’s generation seems callow and even sophomoric.

Also Recommended:

Existence and Imagination: The Theatre of Henry de Montherlant. John Batchelor. Queensland. \$6.95.

Destiny His Choice: The Loyalty of Andrew Marvell. John M. Wallace. Cambridge. \$7.50.

Desperate Faith: A Study of Bellow, Salinger, Mailer, Baldwin, and Updike. Howard M. Harper, Jr. North Carolina. p. \$1.95.

The Pillow Book of Sei Shonagon. Translated and edited by Ivan Morris. 2 vols. Columbia. \$20.



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