

# the **KEY** reporter

volume xxxv • number one • autumn 1969

## Associates Choose New President

A new president, George C. Seward, was elected by the Board of Directors of the Phi Beta Kappa Associates at its annual meeting in October.

The Associates form a group founded in 1940 in New York to constitute a "living endowment" which provides an assured source of income for the United Chapters. Each Associate contributes \$1,000 in ten annual installments to the Phi Beta Kappa Foundation, the corporation empowered to hold and administer the Society's trust funds. Active membership is limited to 200 members of Phi Beta Kappa. Upon completing his contribution, an Associate becomes a life member and his place is taken by another. In the twenty-nine years since the organization of the Associates, the Foundation has received from the Associates in contributions a total of \$571,224. The trustees of the Foundation have allocated \$329,156 of this amount to the United Chapters towards its operating expenses. The balance, \$242,068, has been added to the endowment principal.

The Associates also sponsor the Phi Beta Kappa Associates Lectureship. This program enables chapters and associations to secure distinguished speakers for special

occasions such as honors convocations and initiation or annual meetings. Speakers during the past year included George V. Allen, Landrum Bolling, Irving Dillard, Leon Dostert and David Fellman.

Mr. Seward, the new president of ΦBK Associates, is a partner in the New York law firm of Seward and Kissel. He has been especially active in efforts to develop an effective program of continuing legal education. He served as chairman of the 1968 National Conference on Continuing Legal Education sponsored jointly by the American Law Institute and the American Bar Association. From 1962 to 1963 Mr. Seward was president of the Scarsdale Phi Beta Kappa Association.

Completing seven years in office is Cloyd Laporte, the outgoing president of the Associates. During Mr. Laporte's incumbency, the Associates' roster was greatly strengthened and broadened geographically. He has also been active as an officer of the Phi Beta Kappa Alumni in New York, serving as its president in 1966 and 1967. A senior partner of the law firm of Dewey, Ballantine, Bushby, Palmer and Wood, Mr. Laporte is chairman of the Board of Ethics of the City of New York and a past president of the New York State Bar Association.

## National Humanities Faculty Second Year Program

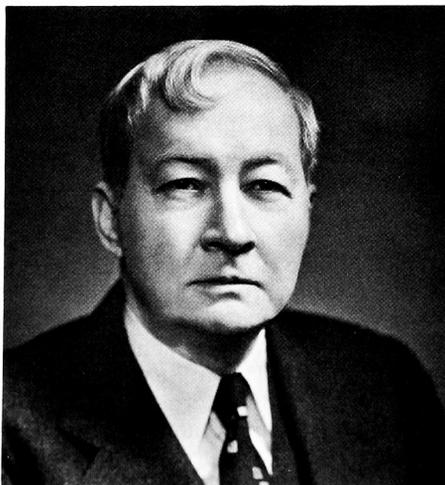
by Lowell S. Smith  
*Executive Assistant, NHF*

In its second year of operation the National Humanities Faculty has greatly expanded its program. This is the Phi Beta Kappa sponsored plan which brings university scholars to secondary schools for visits which focus on contemporary scholarship in the humanities. The National Humanities Faculty visits have been tripled to include fifteen projects in twelve states and the District of Columbia. The projects chosen are geographically diverse and represent an approximately equal distribution between urban, suburban, and rural settings. They include six individual schools, four school systems, three county systems, and two regional Elementary and Secondary Education Act Title III projects.

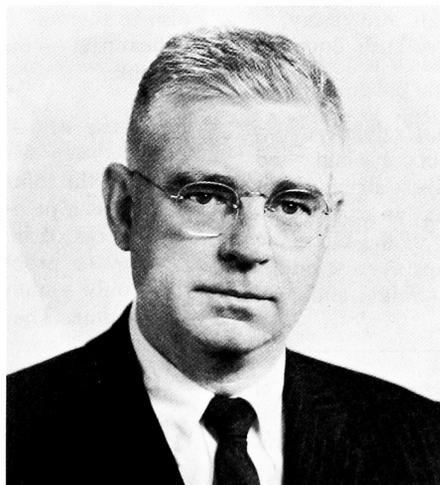
*Alameda Senior High School, Lakewood, Colorado*, will receive help from Faculty in refining and evaluating an existing interdisciplinary humanities program designed to teach what one individual can do to shape his world and the thoughts of his contemporaries.

*Berea Community School, Berea, Kentucky*, plans to create an interdisciplinary course for eleventh graders who will study the culture of man using their own Appalachian way of life as a springboard. It is hoped that "by conserving what is best in the indigenous culture and by incorporating the broader view of world cultures, it will be possible to alter the pattern of taciturn reticence common to Appalachian people." Berea Community College will supplement the NHF program, a type of cooperation that the NHF hopes to foster in other projects.

*The Board of Education of Baltimore County, Towson, Maryland*, will concentrate on a particular field of study, using NHF scholars to explore the use of drama as a focus in humanities curricula.



Cloyd Laporte



George C. Seward

(Continued on back cover)



# RESPONSE AND INVOLVEMENT

by Dwight N. Lindley

Fellow members, this evening I am going to talk to you on what I conceive to be an important difference between ways of thinking about art, particularly though not exclusively literary art. I have also raised questions related to this major one, and I have deliberately composed my remarks as a talk, not as a formal essay. I have done so in the hope that I will provoke you not only into thinking about the points I will make, but into questioning my assumptions and my values.

In the second chapter of Mill's *On Liberty* appears a passage which implies a view of history and of man and his future. The passage reads, in part:

There have been, and may again be, great individual thinkers, in a general atmosphere of mental slavery. But there never has been, nor will ever be, in that atmosphere, an intellectually active people. . . . Never when controversy avoided the subjects which are large and important enough to kindle enthusiasm was the mind of people stirred up from its foundations, and the impulse given which raised even persons of the most ordinary intellect to the dignity of thinking beings.

Mill identifies periods of such activity in Europe as being one, directly following the Reformation; two, during the latter half of the eighteenth century, "though limited to the continent and to a [more] cultivated class," and three, in the "intellectual fermentation during the Goethean and Fictean period."

Three points about the passage directly quoted and the sections of the essay from which it is taken: first, Mill believes in the primacy of intellectual activity; second, this activity is a sign of progress; third, such progress occurs only at particular periods of history. These are not startling conclusions, though I suppose there would be considerable disagreement among us as to which of these we would now accept. They all have been called in doubt.

Like Mill, Thomas Carlyle believed in a philosophy of history. Here is a passage from the *French Revolution*:

How such Ideals do realise themselves; and grow, wondrously, from amid the incongruous ever-fluctuating chaos of the Actual: this is what World-History, if it teach anything, has to teach us. How they grow; and, after long, stormy growth, bloom out mature, supreme; then quickly (for the blossom is brief) fall into decay; sorrowfully dwindle; and crumble down, or rush down, noisily or noiselessly disappearing.

In this passage and in the chapter in question, Carlyle is evoking a philosophy of history in which periods occur when good triumphs over evil, when the ideals of goodness bring about a kind of progress. Clearly Carlyle is much less an explicit believer in progress than is Mill. The metaphor of the blooming and withering plants suggests a cycle, perhaps even a circle. The distinction between the ways in which Carlyle and Mill

look upon progress (and the passages quoted are typical) reflect their differences in philosophy and in attitude: Mill, rationally hopeful; Carlyle exuberantly mystical, though sometimes melancholic in tone. But let me stress the similarity — progress is possible.

So far as one can date the origins of ideas, the idea of thinking of periods when progress is possible dates back to the eighteenth century, certainly to the German philosopher Herder and to the French philosopher Turgot, and possibly to the Italian philosopher Vico.

If, for a moment, we go further back in time, to the Middle Ages, say, we know that we are in a period when the cycle of life is just that — a time of recurring phenomena, not of forward movement. One of the most delightful expressions of the return of life and of seasons occurs at the opening of the *Canterbury Tales*.

When that Aprill with his shoures soote  
The droghte of March hath perced to the roote,  
And bathed every veyne in swich licour  
Of which vertu engendred is the flour;  
Whan Zephirus eek with his sweete breeth  
Inspired hath in every holt and heeth  
The tendre croppes, and the yonge sonne  
Hath in the ram his halve cours yronne,  
And smalen fowles maken melodye,  
That slepen al the nyght with open ye  
(So priketh hem nature in hir corages), —  
Thanne longen folk to goon on pilgrimages,  
And palmeres for to seken straunge strondes,  
To ferne halwes, kowthe in sondry londes;

A beautiful passage reflective of the conventions of medieval life and poetry, on the theme that life begins anew.

Although there are connections between the Carlyle and the Mill passages, there is nothing really to connect the Chaucer with either, though perhaps we can strain for a feeling of organic metaphor between the Chaucer and the Carlyle. And perhaps all of the passages display a kind of vitality — a feeling, if you will, that commitment to life is a good thing.

I suggest, however, that the appeal of each passage and the work from which it comes is not alone in what it says, but also in the way it says it. The appeal is to our sense of what is beautiful — the passion or idea conveyed by words entirely suitable.

For those who think about and teach literature, the distinction between what is literature and what is not lies in the value of the thing in itself. Consider Mill. He is, I gather, outmoded as a political economist, a logician, and a philosopher. The works of his which are on economics, or logic, or psychology or problems in philosophy are of historical importance only — they tell us what a great man of letters thought in his time. They do not help us much with our own. But a few of Mill's works, particularly *On Liberty* and some of the shorter essays, remain works of art. They raise primary questions about man and his life in beautiful forms. So, too, with Carlyle, many of whose writings appear nowadays as mere rant, delivered mostly from the bile engendered by a dyspeptic

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Dwight N. Lindley is chairman of the Department of English at Hamilton College. This article is a somewhat revised version of a talk given by Professor Lindley before the Hamilton College chapter of Phi Beta Kappa in April 1969.

stomach. But *Past and Present* — a commentary on society — and *Sartor Resartus* — a journey into Carlyle's mind — raise primary questions in beautiful ways.

Clearly, as readers, whether of literature or whatever, we are involved in time. We belong to whatever has educated us and to whatever surrounds us. We bring our preconceptions to the object we look at. But our reasons for reading and our responses will differ. Mill's *Logic*, for example, may be essential to someone tracing the history of inductive logic, but of no interest, except as a kind of compendium of error, to those teaching or studying modern logic. His *Principles of Political Economy* has fascination for those working out the development of economic theory, but no value, I gather, to a modern theorist. Neither book, I suggest, has any aesthetic value; neither book elicits response from us.

The difference between one way of looking at an object and another way really lies in the object itself, granting, if you please, a willingness to respond to form. For example, the Chaucerian passage can be analyzed historically, both through the language and through the allusions, an obvious one being to the sign of the zodiac. An analysis of this kind may be of help in understanding the passage, but ultimately the beauty of the passage depends upon the conjunction of feeling and words to convey the mood of which I earlier spoke. I am suggesting that the passage (and Chaucer's great poetry) must be responded to, felt within, because of the form it has, though I hedge the determinism implied by my statement by allowing for the fact that there are readers who never respond to form. Perhaps they are not readers, at least not readers of literature. In other words, the form must speak to the individual, and the individual must respond to the form.

Obviously there are gradations of aesthetic value, though I, for one, would find constructing a scale on which to measure the gradations very difficult, if not impossible.

Just briefly, let us consider a work which I teach as an introduction to the reading of Old English prose — The Anglo-Saxon Chronicle. Here is a passage, translated fairly literally so that its flavor is not lost.

In this year [871] Alfred his brother, the son of Aethelwulf came to the throne of the West Saxons, and about a month later Alfred the king with a little band fought against the invading army, and for a long time during the day he put it to flight, and the Danes retained control of the battlefield. And in this year eight pitched battles were fought against that enemy in the kingdom to the south of the Thames, besides the fact that Alfred brother of the king, the aldermen, one by one, and the kings' thanes often made raids which were not reckoned, and in this year were slain eight earls and one king, and during the year the West Saxons made peace with the invading army.

The passage poses problems about the West Saxons, their government, their harassment by the Danes, and their debt to Alfred. And in the figure of King Alfred and his little band of men, it points to the virtue of courage in the face of danger — a virtue long admired. Also, of course, since the passage is in West Saxon, it and the particular chronicle from which it comes gives us clues to the history of the English language. But the Chronicle has no value as a piece of art. Its form, if it may be said to have a form, is that of a series of entries, given by whatever chronicler was at the time writing the chronicle. They vary in length, and they generally emphasize the long struggles with the Danes, the deaths of kings, and the burial places of bishops. Occasionally an entry will charm by

presenting what to the modern eye looks like an incongruous piece of information, as in: "Sweeney, who was the best teacher in Scotland, died this year." But no way of admiring the organization of the passages, or the precision of expression, or even the simple chronicling of events can be found. The chronicle is simply a chronicle, entry by entry, without significant form either in the whole or in the parts.

I do not suggest, of course, that only works which we easily recognize as art have artistic value. Historians, philosophers, theologians, political and economic theorists, natural scientists and mathematicians might all rightly insist that many of the works they study have form, some of them being of very great beauty. Plato, some of the books of the King James Version of the Bible, Michelet's history come immediately to my mind. But to me, and I suppose to most other readers, the beauty of the forms involved are of importance secondary to the meaning. In a work of art the two must conjoin. The reader of literature, the critic if you will, is hence different from the historian, say, or the scientist. (How much these two are alike is, I understand, a subject of controversy, at least among historians.) But, crudely, an historian is evaluating a past event from his present standpoint, and a scientist is measuring a phenomenon from his, or perhaps searching for a phenomenon to be measured.

And modern art in its various media has become less and less finished; it appears more and more often as incomplete, as being without significant form. In a persuasive lecture, entitled "Improved Binoculars" Northrop Frye makes the following observations.

The work of art is traditionally something set up to be admired: It is placed in a hierarchy where the 'classic' or 'Masterpiece' of perfect form is at the top. Modern art, especially in such developments as action painting, is concerned to give the impression of process rather than product, of something emerging out of the heat of struggle and still showing the strain of its passing from completion to birth. Balzac tells a celebrated story about a painter whose masterpiece broke down into a tangle of meaningless lines. But the modern century has to take this parable or the *chef d'oeuvre inconnu* seriously, for the lines are not meaningless if they record the painter's involvement with his subject and also demand ours.

(May I remark that my own preference, or perhaps prejudice, is towards finished art — a prejudice that I suppose has been obvious for some time.)

In the last sentence of the quotation from Frye notice the following clause: "The lines are not meaningless if they record the painter's involvement with his subject and also demand ours." The process is that of involving the spectator. He feels involved in what the painter is doing instead of standing aloof and admiring what the painter has done. In other words, the observer is relating to the work of art, or to put it another way, the observer finds through becoming involved that the work of art is relevant to him. I think there is a significant difference, which it is difficult to describe, between art that has within it so much beauty that it demands response and the art Frye describes which causes involvement. Perhaps, roughly, one can say that Shakespeare's *Lear* requires response and Robbe-Grillet's *Le Voyeur* requires involvement. (Parenthetically, a recent production of *Lear* obviously is trying for both response and involvement at the same time; it takes a modern view of *Lear*: the children are right, *Lear* wrong.) From another medium Rembrandt's *Night Watch* requires response, and action-painting requires involvement. I should think that further distinctions, not more examples, could be

made, and those whose values run towards involvement probably could find examples more persuasive of their point of view than the ones I gave them. In any event, they could ransack Marshall McLuhan's murky caves of thought for justification for their point of view.

The need for and the belief in — amounting virtually to dogma — involvement is, I believe, of fairly recent date, though I hesitate saying exactly when I believe the cry for involvement arose. Certainly the insistence upon the value of the individual response goes back to the Romantics, in England, for example, to Wordsworth in his famous preface to the second edition of *Lyrical Ballads*. In any case, involvement is perhaps the most direct and obvious kind of relevance that art may have for the observer, who by becoming involved, becomes a participant. And the wish to find a direct relevance in whatever one is contemplating or studying is certainly not confined to those contemplating art. Everywhere is heard, "How is this (whatever it may be) relevant to me?" Or to turn the question around, "How do I relate to that?" Presuming a satisfactory answer to either question, one can, I think, assume involvement.

Let me give some examples. From a student of mine during a class discussion two years ago, "How do I relate to this poem?" From Harold Howe's address to the 1968 Annual Meeting of the American Association of University Professors, "Is your curriculum providing a wide enough spread of courses that are relevant to life in tomorrow's world?" Overheard, from one colleague to another, apropos of a discussion of the language requirement, especially of its being fulfilled in French, "Don't you suppose that French will no longer be of interest once deGaulle has passed from the scene?"

As a final example, let us glance at *The Dissenting Academy*, edited by Theodore Roszak. The book contains eleven essays by various academicians, the common themes of which are that most disciplines as currently pursued are irrelevant to the needs of either students in particular or the world at large, or that the aims of universities have been perverted to the wrong kinds of service. As one would suppose, the essays are uneven in quality. Some are provocative; some are out of my ken and hard for me to follow; some are silly. In any event, they raise the important question of relevance in many different ways for a number of disciplines.

Relevance itself can be talked about in many ways. To some a piece of writing is relevant if it leads to an understanding of a particular subject or discipline — knowledge for its own sake, if that is possible.

To others relevance may depend upon the discipline itself opening the way to a life of service — seminary training for ministers and theoretical study for social workers are obvious examples. Many others find relevance in a subject only if it is closely connected with their plans for a career, as with those students who elect advanced composition because they intend to be lawyers. The question I return to, is — how necessary must it be for readers of literature to find a direct relevance in it to their lives?

I summarize my answers. I believe a great piece of literature requires response, not involvement. I think the literature has value in itself. If the reader does not respond, the lack is in him, not in the literature. I do not believe that the response need come immediately, nor do I believe that all men respond to all forms of art. As I remarked to the same class in which the student asked how he related to a poem, I find opera an unmitigated bore. I do not respond, but the fault is in me, not in opera. And I do not believe that response is the same as involvement. Response requires a widening of the imagination, not the commitment to an emotional involvement. Relevance, then, for students of literature is a matter of increasing the imaginative capacity of the reader; it is not a call to action, though action may follow a long way behind the contemplation of a work. As for other disciplines, the demand for relevance they will have to answer for themselves. Some can probably answer the question more easily, though perhaps less convincingly, than others. But to decide which discipline demands what requires a series of essays, none of which I should write.

A few final bits of speculation. I began with two quotations about progress. It is, I think, harder to believe in progress now than it was during the nineteenth century. We are reminded by the newspaper, radio, and TV that we live in a savage and cruel time, and that constant reminder of what I think is a fact makes us forgetful of the very great advances civilization has made. At the same time, the consolation open to medieval man — the belief in a life conscious of itself after death — no longer commands belief from many contemporaries. The cry, then, for involvement and for direct relevance may in itself be a denial of hope in the future, whether on earth or in heaven. The cry may be a demand for immediate satisfaction, in one way or another. We certainly appear to be committing ourselves to that which is immediately satisfying, no matter how ultimately shabby and unsubstantial. We are intensifying one value, that of individuality: the value which Romanticism with its insistence upon the

(Continued on back cover)

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THE KEY REPORTER



# reading recommended by the book committee

humanities

GUY A. CARDWELL, ROBERT B. HEILMAN,  
FREDERICK J. CROSSON

social sciences

LEONARD W. DOOB, FREDERICK B. ARTZ,  
LAWRENCE H. CHAMBERLAIN, ANDREW GYORGY,

EARL W. COUNT, ANDREAS M. KAZAMIAS,

LOUIS C. HUNTER, RICHARD BEALE DAVIS

MARSTON BATES, KIRTLEY F. MATHER

natural sciences

## ROBERT B. HEILMAN

*The English Drama 1485-1585.* F. P. Wilson. Edited with a Bibliography by G. K. Hunter. Oxford. \$5.95.

While this volume contains much historical detail, nevertheless the account of the great period of transition from medieval to modern drama is both readable and of general interest. A full chronological table and bibliographies are excellent.

*Shakespearean Tragedy: Its Art and Its Christian Premises.* Roy W. Battenhouse. Indiana. \$15.

The author here brings to full fruition his interpretation of Shakespeare by Christian doctrine. He reads texts carefully in the light of great theological and philosophical learning. Incidentally he manages a wide survey of Shakespearean criticism.

*The Shepherd of the Ocean: An Account of Sir Walter Raleigh and his Times.* J. H. Adamson and H. F. Folland. Gambit. \$8.95. A full pictorial and analytic treatment of a complex personality in a complex age. The careful presentation of all the relevant contexts (military, political, literary, etc.) is integrated into a steadily moving narrative.

*The Progress of the Soul: The Interior Career of John Donne.* Richard E. Hughes. Morrow. \$7.95.

A learned and substantial, but lively and unpedantic, tracing of the growth of Donne's feeling and thought in his prose and verse. Hughes does not simply abstract an "interior" biography from the literary works but sees them as artistic wholes.

*The Fool and His Scepter: A Study in Clowns and Jesters and Their Audience.* William Willeford. Northwestern. \$8.50.

Starting with traditional fools and clowns, and drawing on both psychoanalytical and anthropological theory, Willeford defines the complex roles of fools and folly in many aspects of life. He draws equally on graphic artists and professional entertainers, on Erasmus and Jung, on Shakespeare and Chaplin and Keaton.

*Pan the Goat God: His Myth in Modern Times.* Patricia Merivale. Harvard. \$10.

An encyclopedic but still readable account of Pan in English literature — Pan is All, Pan is Dead, Panic. Some of the most impressive appearances are in modern fiction, notably that of D. H. Lawrence. The author's style is easy and direct.

*Robert Browning and His World: Two Robert Brownings?* [1861-1889]. Maisie Ward. Holt, Rinehart & Winston. \$8.50.

Vol. II of a large biography continues by

copious quotations from letters, conversation, and other sources. It is less a documentary chronicle than a series of informal essays on the spirit of different periods and relationships. The manner is conversational — anecdotal, questioning, hypothesizing, not dogmatic.

*Lawrence in Love: Letters to Louie Burrows.* Edited with an Introduction and Notes by James T. Boulton. Nottingham and Southern Illinois. \$7.50.

A well annotated edition of some 160 letters written between 1906 and 1912, more than half in 1911. Lawrence develops from a playful and jesting fellow-student and teacher, commenting vividly on her writing and his own and recording lively impressions of people, books, and places, into an intense but troubled fiancé who after much self-questioning breaks the engagement.

*Dimensions of the Modern Novel: German Texts and European Contexts.* Theodore Ziolkowski. Princeton. \$10.

A perceptive study, in public idiom, of a wide range of modern and even earlier literature. It begins with detailed essays on individual novels by Rilke, Kafka, Mann, Döblin, and Broch, and then takes up five recurrent modern themes: time, death, the artist as criminal, the mental hospital, and "The Novel of the Thirty-Year-Old."

*The Battle of Silence.* Vercors. Translated from the French by Rita Barisse. Holt, Rinehart & Winston. \$5.95.

Vercors (Jean Bruller), cartoonist, illustrator, and novelist, gives the fascinating story of underground publication by French writers of the Resistance. The book is a spiritual history of the Nazi Occupation — of cruelties, terror, self-seeking collaborators, and the physical and moral courage of those who did not give in.

## RICHARD BEALE DAVIS

*The Intellectual Migration: Europe and America, 1930-1960.* Edited by Donald Fleming and Bernard Bailyn. Harvard-Belknap. \$12.95.

Of the several interesting books on this subject in recent years, this is the most fascinating. From Peter Gay's *Weimar Culture: The Outsider as Insider* through those essays written by the great scientists educated in Europe and describing the mode and result of their exodus, this rich melange is a necessity for anyone wishing to comprehend the European cultural impact on our America. The biographical dictionary-appendix of 300 emigres makes the volume also a useful reference work.

*Black Abolitionists.* Benjamin Quarles. Oxford. \$6.75.

The always crisis-oriented American Negro as abolitionist has been largely overlooked. This is a well-organized and well-written study of what the black race did for itself in the crucial decades before the Civil War.

*The Virginia Dynasties: The Emergence of "King" Carter and the Golden Age.* Clifford Dowdey. Little, Brown. \$10.

Thoroughly researched, engagingly written, objectively and shrewdly analyzed, this book on Virginia's great colonial age explains the relation of men and families to the economic and political development of the province which was unconsciously preparing itself for the Revolution. If there is imbalance, it lies in the almost total absence of consideration of intellectual and artistic elements of this society.

*America and the Mediterranean World 1776-1882.* James A. Field, Jr. Princeton. \$13.50.

Employing fresh materials, the author has explained with unusual perception past world history and situations and the intermeshing idealistic and realistic motivations in our political, social, and spiritual relationship with almost every country of the Mediterranean world. A poetic and imaginative style blend well with his materials.

*John Breckenridge, Jeffersonian Republican.* Lowell H. Harrison. Filson Club. \$8.50.

A "political" biography which covers the national legislative history of the period from a regional point of view, this also is our first significant book on a major figure of his period. As personal portrait it leaves much to be desired, but as Jeffersonian frontier history it is useful.

*The Creation of the American Republic 1776-1787.* Gordon S. Wood. North Carolina. \$15.

Employing a wide and unusual variety of historical materials — sermons, tracts, letters, debates, among them — Wood discusses an equally wide variety of subjects in presenting the unique contributions of Revolutionary-period Americans to the history of politics.

*Red, White, and Blue: Men, Books and Ideas in American Culture.* John William Ward. Oxford. \$7.50.

A stimulating and admittedly "tendentious" discussion of "the way in which history and the imagination shape each other, and the meaning of individual freedom in American history." Ward begins with his own definition of culture and proceeds to examine men and their writings or symbolic actions from John F. Kennedy back to Benjamin Franklin.

*Historical Archaeology: A Comprehensive Guide.* Ivor Noel Hume. Knopf. \$10.

Entertaining manual-description of the various facets of historical archaeology written for the American who wishes to dig or wants to know how it should be done.

*The American Revolution and the French Alliance.* William C. Stinchcombe. Syracuse. \$7.95.

Excellent study based primarily on manuscript sources.

## LEONARD W. DOOB

*Custom and Politics in Urban Africa.* Abner Cohen. California. \$5.50.

An analytical account, based on unsensational, solid field work in 1962-3 and on historical records, of how the Hausa from Northern Nigeria have founded a community for themselves in the southern city of Ibadan and in other Yoruba towns. There they have prospered by establishing economic and especially political organizations derived from their own traditional culture so that they could profitably procure, distribute, and sell meat and kola nuts from their original homeland. Instead of becoming tribalized, therefore, they have "retribalized" themselves.

*The Suburban Myth.* Scott Donaldson. Columbia. \$10.

A semi-scholarly defense of the American suburb based upon available information which is perforce impressionistic, biased, and seldom up-to-date. The central thesis seems to be that suburbanites do not obtain the good life they seek or anticipate; what they do have, if the truth here asserted is so, is or should be reasonably satisfactory. Since all of us either live or do not live in suburbs, the author serves us well by raising the relevant issues, but he certainly does not settle them.

*Color and Race.* Edited by John Hope Franklin. Houghton, Mifflin. \$6.95.

A somewhat imposing symposium indicating that skin pigmentation is a very useful criterion to employ in behalf of privilege and discrimination. To explain why whiteness has had or still has prestige not only among us but also in Brazil, the West Indies, Japan, India, in fact virtually everywhere, demands and here sometimes receives a subtle analysis which must begin with history and then call upon facts and theories from many other disciplines. An evil symptom is thus evaluated by being viewed within a complicated syndrome.

*The Psychology of Superstition.* Gustav Jahoda. Allen Lane, The Penguin Press. \$6.95.

A didactic, conscientious, and—above all—fascinating attempt to collate relevant data and hypotheses of psychology, psychoanalysis, and the social sciences generally concerning "fundamental" phenomena that plague and please peoples everywhere, including you and even me. We emerge from this portrayal of the exotic and the mundane not only with renewed confidence in a deterministic approach to any social item, but also with a sigh of despair and relief that sophisticated explanations on this level remain delightfully incomplete.

*The Origins of Modern African Thought.* Robert W. July. Praeger. \$10.

A truly remarkable analysis of the outstanding Africans who have been struggling during the last two centuries to evolve social, political, and literary philosophies. Each man is not only examined as a unique person but is also appraised in terms of his relation to European thought and the conditions prevailing in his own milieu. We have always known that by anthropological definition Africans have their own cultures; now we also have a gracefully written description of their intellectual heritage and contributions.

*The Task of Gestalt Psychology.* Wolfgang Köhler. Princeton. \$6.50.

Four somewhat modest lectures by the broadest and most scientifically and philosophically profound thinker of the trio of German psychologists who promulgated the doctrine and procedures of Gestalt psychology after World War I. This posthumous book offers a clear and concise declaration of a stance which, though now ostensibly part of the main current, in fact still obtrudes and challenges those who give heed. Significantly the author admitted that he and his followers "do not yet know" how to cope with motivation. There is an excellent introduction by Carroll C. Pratt.

*Intelligence and Cultural Environment.* Philip E. Vernon. Barnes & Noble. \$7.25.

A refreshing examination of old and new problems associated with the measurement of intelligence. The old: the nature of the abilities and their significance in schools and human affairs. The new: accounting for the generally poor performance of non-Western peoples and of underprivileged groups in the West on formal tests generally not designed for them. Heredity-environment? Yes, but modern research—especially the author's own cross-cultural studies which he summarizes in this book—suggests sensational and cautiously optimistic twists.

## FREDERICK J. CROSSON

*Analytical Philosophy of Knowledge.* Arthur Danto. Cambridge. \$9.50.

Since before Plato, philosophers have grappled with what it means to know, and under what conditions the claim to know is warranted. In this lucid, closely-argued work, at once analytic and metaphysical, Danto works patiently through accounts by classics and contemporaries to his own intriguing view that, as knowers, men inhabit a space between language and the world. If, like Jacob wrestling with the angel, he does not finish unscathed, the strength and agility of his analyses make the encounter illuminating for us all.

*The Jerome Biblical Commentary.* Edited by Raymond E. Brown, Joseph A. Fitzmeyer and Roland E. Murphy. Prentice-Hall. \$25.

A truly monumental work of ecumenical scholarship, written by Roman Catholic scholars and blending the best contemporary research with traditional understandings of scripture. Comprehensive, with thorough commentaries on each book of the Bible plus a score of topical articles, critical and balanced with respect to both avant-garde and classical interpretations, and eminently useful for general reader and scholar.

*Humanism and Politics.* Albert W. Levi. Indiana. \$15.

Marked by urbanity and ethical concern, this study of the political crisis of Western humanism moves with grace and insight from Shakespeare and Montaigne to Picasso and Marx. Levi sees quest for value as the core of humanism, and the concrete focus of the crisis in the tension between humanism and terror in contemporary Marxism. A fascinating and moving study of the roots of the inhumanity which threatens humanity.

*Language and Philosophy.* Edited by Sidney Hook. New York. \$6.95.

One of the most interesting developments in recent language studies has been Noam

Chomsky's argument for innate linguistic structures. These conference proceedings are largely devoted to a presentation by Chomsky and a dozen or so critical analyses of his theory by philosophers. Also included are a group of first-rate articles on linguistic relativism à la Whorf.

*Faith.* Louis Jacobs. Basic. \$5.95.

An analysis of Jewish approaches to religious faith by a young rabbi, cast in the mode of traditional apologetic treatments. Although alert to the current problematics in analytic and existential literature on religious language and experience, Jacobs' own context is largely that of medieval Jewish philosophers.

*Myth, Legend and Custom in the Old Testament.* Theodore H. Gaster. Harper & Row. \$20.

Ancient stories are always engrossing, and this volume, apart from its usefulness for reference, is no exception. The piquancy of strangeness and familiarity is heightened in this systematic survey of leading Old Testament passages with parallels or sources in comparative folklore and mythology. It incorporates passages from Frazer's earlier work on the same subject.

*The Counter Reformation.* A. G. Dickens. Harcourt, Brace & World. \$5.95.

*The Catholic Reformation: Savanarola to Ignatius Loyola.* John C. Olin. Harper & Row. \$8.50.

Olin's work is a collection, with excellent introductions and notes, of translations of a dozen important and influential works which helped to bring about and form both Protestant and Catholic Reformations. Dickens' narration traces the rise of the Catholic Reformation and its transmutation into a counter reformation. Handsomely produced and profusely illustrated. Both works have overtones for contemporary ears.

## ANDREW GYORGY

*An Ideology in Power: Reflections On The Russian Revolution.* Bertram D. Wolfe. Stein & Day. \$10.

This superbly organized and edited volume contains an exciting collection of "something old" and "something new" of Bertram D. Wolfe's essays written in the past two decades. Dealing with various facets of Soviet totalitarianism in action, this distinguished senior specialist on world Communism has contributed in this book a worthy sequel to his classic, *Three Who Made A Revolution*. Some of the essays written in the nineteen fifties (particularly "The Age of Diminishing Dictators," pp. 216-228) are as exciting in style and stimulating in content as they were upon first publication.

*Russian Futurism: A History.* Vladimir Markov. California. \$12.

This scholarly book on recent trends in Russian literature is written by a well-known professor of Slavic languages and literatures at U.C.L.A. Not only is a great deal of the material presented here unknown to the majority of students of Russian and Soviet literature but, especially in terms of the recent massive persecution of writers and artists in the USSR, dating back to the ominous Sinyavski-Daniel trials of January 1966, this volume is also highly relevant in



presenting an early "gallery of rogues." These were the "bourgeois" writers of the 1930s persecuted in Stalin's Russia.

*War, Peace, and the Viet Cong.* Douglas Pike. M.I.T. \$5.95, p. \$2.95.

Following upon the author's excellent *Viet Cong: The Organization and Techniques of the National Liberation Front of South Vietnam* (M.I.T. Press), this useful volume offers a thorough study of Viet Cong tactics, ideology and organization. This reviewer was particularly impressed by the section on "Politics and Society," (Chapter Two, pp. 48-84).

*The Age of Discontinuity: Guidelines To Our Changing Society.* Peter F. Drucker. Harper & Row. \$7.95.

Written by one of the most outstanding diagnosticians of modern America's social ills, Professor Drucker presents an artful and sophisticated combination of David Riesman and John K. Galbraith. From a descriptive treatment of our affluent pluralistic society he moves toward his own well-articulated "theory of organizations" and a future "knowledge economy." A "must" reading for all concerned students of political science, sociology and industrial management.

*An Analysis of Soviet Views on John Maynard Keynes.* Carl B. Turner. Duke. \$6.50.

Although written originally for highly specialized students of economics, this book has a great deal of worthwhile information for historians and political scientists. After World War II the Soviet leadership became aware of the dangers of Keynesianism for the practitioners of Marxism. Hence the fascinating discussion of "Keynes and the Cold War" (Chapter V) analyzing in detail the Soviet refutations of Keynes' theories.

*The United Nations Economic and Social Council.* Walter R. Sharp. Columbia. \$8.75. Emeritus Professor of Political Science at Yale University, Walter Sharp has produced an able and scholarly contribution to the mushrooming literature of U.N. subjects. Of special interest is his conclusion that in the final analysis the fate of the Economic and Social Council is tied to the fate of the overall U.N. system in which, over the years, it has played a creative if uneven role.

#### ANDREAS M. KAZAMIAS

*The Academic Revolution.* Christopher Jencks and David Riesman. Doubleday. \$10. This informative and rather comprehensive "historical-sociological" *cum* impressionistic-speculative first volume of a collaborative effort of several years describes the evolution and present state of American colleges and universities and their relationship to American society. The mass of material skillfully gleaned from census reports, secondary sources, and personal observations seeks to illuminate and evaluate the transformation of American academia from provincial and local institutions with their many subcultures to tightly integrated professional universities dominated by the graduate schools of arts and sciences. This development, marked by the rise to power of the academic profession, is "the academic revolution"

which has affected and is affecting all institutions, central to higher education or marginal.

*The Year of the Young Rebels.* Stephen Spender. Vintage. p. \$1.95.

Stephen Spender, the distinguished poet, journalist and social critic, who was himself a political activist in the 1930's, and with the equally famous poetic triumvirate W. H. Auden, Louis MacNeice, and C. Day Lewis ushered in a new style in English poetry, has written one of the most lucid and perceptive accounts of recent student uprisings. The "year" is 1968, and the "young rebels" American, French, Czech, and German students at Columbia, the Sorbonne, Prague and West Berlin. The book vividly portrays these historic happenings and at the same time provides insightful interpretations of student unrest in general.

*The Irony of Early School Reform: Educational Innovation in Mid-Nineteenth Century Massachusetts.* Michael B. Katz. Harvard. \$6.95.

A critical history of the extension and reform of popular education in mid-nineteenth century America based on careful and elaborate research into selected case studies of educational controversies. The author seeks to dissolve certain myths surrounding this first reform movement of urban schools and in part draws some parallels with the current urban education "cause." His central argument is that educational reform was not "a potpourri of democracy, rationalism and humanitarianism," a common interpretation, but "the attempt of a coalition of social leaders, status-anxious parents, and status-hungry educators to impose educational innovation, for their own reasons, upon a reluctant community."

*Equal Educational Opportunity.* Harvard Educational Review Editorial Board. Harvard. \$5.95.

A collection of illuminating and provocative essays on the relationships of education, social class, race, motivation, achievement and other factors bearing upon the highly controversial and elusive doctrine of equal educational opportunity. The book, directly or indirectly, is largely a commentary on the much-publicized and widely acclaimed government-sponsored survey *Equality of Educational Opportunity* written by a team headed by James S. Coleman and otherwise known as the Coleman Report. Includes contributions by several well-known individuals, among others by Coleman himself, Daniel Moynihan, Kenneth B. Clark, and Herbert Kohl.

#### MARSTON BATES

*The Subversive Science: Essays toward an Ecology of Man.* Edited by Paul Shepard and Daniel McKinley. Houghton, Mifflin. \$8.95.

Everyone seems to have discovered the environment these days — after we have so greatly mismanaged it. Shepard and McKinley have here assembled an excellent collection of relevant articles, often from obscure sources, and placed them in perspective with editorial comment. The articles are arranged in five sections: "Men as Population," "The Environmental Encounter," "Men and Other Organisms," "Men in Ecosystems," and

"Ethos, Ecos and Ethics." The book is illustrated with apt and striking photographs.

*Lewis and Clark: Pioneering Naturalists.* Paul Russell Cutright. Illinois. \$12.50.

Mr. Cutright has combed all of the surviving material on the Lewis and Clark expedition — journals, letters, museum specimens — to put together the story of the contributions made to natural history, which have tended to be underrated. Lewis was a particularly keen observer of animals, plants and Indian customs, as well as of geography. The book also underlines the remarkable talents of Thomas Jefferson in planning the expedition and evaluating its consequences. Altogether, a fascinating account of an important bit of history.

*Life on Man.* Theodor Rosebury. Viking. \$6.95.

Dr. Rosebury's take-off point is an account of all of the myriad micro-organisms that live on our skins, in our mouths and intestinal tracts, without causing appreciable harm. Many of them, in fact, seem necessary for health; at least "germ-free animals," where they have been raised, turn out to be a pretty miserable lot. But germs have had a bad name since the time of Pasteur, and our fear of them supports a great industry producing disinfectants, mouthwashes, deodorants and the like. Discussion of this leads him to a scholarly account of the history of human attitudes toward bodily excretions — to a consideration of scatology and obscenity. He seems to me very wise about a much-neglected subject.

*Darwin's South America.* Robert S. Hopkins. John Day. \$5.95.

Last year I tried to get my students to read *The Voyage of the Beagle*, thinking that they would at least find the account of life in South America in the 1830s fascinating. To my surprise, I got nothing but complaints — too long, too much detail. Mr. Hopkins, then, may well have performed a real service in retelling the story in a shortened form, emphasizing Darwin's observations on people and landscapes, as well as on animals and plants. The author's knowledge of most of the places visited by Darwin gives the book an added depth.

*Biology and Man.* George Gaylord Simpson. Harcourt, Brace & World. \$5.95.

"Biology and Man (meaning all of mankind)," Simpson writes, "are the two most fascinating subjects in the world." Here he has gathered ten of his essays on these subjects, ranging from a look at the nature of biological science to a consideration of the biological basis of ethics, touching on such topics as race, language and the future evolution of man. As always, Simpson is thoughtful and thought-provoking.

*Biology of Mammals.* Richard G. Van Gelder. Scribner's. \$5.95, p. \$2.95.

The behavior of mammals has a special interest for man, since he is one of them. Richard Van Gelder has written a concise summary of what we know about such topics as birth, development, dispersal, territory, food, defense, social structure and reproduction. The book gains in value because the author stresses how much we still don't know about these fascinating relatives.



## National Humanities Faculty

(Continued from page one)

Teachers and students selected from the five schools of the *Concord Consortium, Concord, Massachusetts*, will meet scholars who will confront the question, "What is the Decent Man in the Twentieth Century?" and will relate their comments to the intellectual heritage of Concord. The five schools (two independent schools, two parochial schools, and a public high school) intend to continue activities on a local basis next year.

*Contra Costa County Department of Education, Pleasant Hill, California*, will use NHF visits to improve the teaching of the humanities, especially as they relate to the needs of the schools' minority group students.

*The Dartmouth-Lake Sunapee Center for Regional Innovation*, a Title III Project operating in both New Hampshire and Vermont, will conduct five seminars led by NHF scholars, aiming to improve existing humanities courses and organize new ones in the region. This is the first NHF-Title III project, and the Board is eager to determine if these projects will broaden the impact of the NHF program by providing services which individual schools could not support.

*Fairfax County Public Schools, Fairfax, Virginia*, has asked the NHF to work in two very different high schools which will serve as models for the development of similar programs in the seventeen other high schools of the county. In one, the Faculty will help teachers develop an interdisciplinary two-year world civilization program. The second model school needs the help of consultants to relate an already existing Humanities Enrichment Program to the balance of the school curriculum. Ways will be sought to make the abundant cultural offerings of metropolitan Washington available and meaningful to disadvantaged students.

The rich historical background and cultural diversity of the *Los Alamos, New Mexico* area, and the strong impact of the AEC Los Alamos Scientific Laboratory prompted acceptance of a proposal from Los Alamos High School, to use the Faculty in developing a humanities course based on a "two-

cultures confrontation" made famous by C. P. Snow.

A proposal from two teachers at the *McAllen High School, McAllen, Texas*, was accepted not only to evaluate an existing interdisciplinary humanities course, but also to determine if the interdisciplinary approach merits further study and eventual use throughout the state. A state-wide conference on the humanities is planned with the help of Professor Neil Megaw, Chairman, English Department, University of Texas.

Two teachers at *Pineville High School, Pineville, West Virginia*, are responsible for coordinating an NHF program designed to bring to the isolated students in an Appalachian mining area a sense of involvement in contemporary American problems by interrelating American history and English with music and art.

The National Humanities Faculty has joined forces with another Title III project, *Project IMPACT, Council Bluffs, Iowa*, to encourage humanities education in an area which also sees itself as culturally isolated. The area served by Project IMPACT is largely rural and includes eight counties, 35 school districts, and a student population of 52,000.

The Board selected a proposal from *Tacoma Public Schools, Tacoma, Washington*, because there is already considerable interest in up-to-date approaches to the humanities, and the teachers have the desire to devise ways of making the humanities meaningful to all the students, and not just the academically gifted. Scholars will work in two very different schools, one a well-equipped suburban school and the other a distinctly inner city school with a wide range of races and ethnic groups.

The NHF is anxious to support innovation in humanities education in large city school systems and on this basis accepted a proposal from *Western High School, Washington, D.C.* in which it will support the work of a former John Hay Fellow. At the conclusion of a three-year pilot program conducted by this teacher, the District school board will distribute this humanities course throughout the city system.

The Board chose to renew its project in *San Francisco, California*. After a year of planning, a summer workshop was held, the first in the history of the school system, and it is hoped that the coming year will bring some substantial results. Also renewed for a second year was the program of the *Gainesville City Schools of Gainesville, Georgia*, where the pilot year's experience made great strides in reducing the barriers of communication between black and white teachers, and where the second year's work is expected to produce a humanities course for that newly integrated system.

Each project is in some way different from every other, but the concept of scholars stimulating teachers to bring new and interesting ideas into the classroom is a common thread between them. The NHF plans to initiate a newsletter early this fall to establish communication between its various projects so that the ideas of particularly exciting sessions can be shared by all. Proposals are also being studied for the academic year 1970-71 and the summer of 1971. An evaluation conference held last May found the five pilot projects of the National Humanities Faculty a significant and exciting contribution in the teaching of the humanities in the secondary schools. It is hoped that those undertaken this year will expand and deepen that innovative influence.

## RESPONSE AND INVOLVEMENT

(Continued from page four)

worth of the individual made overwhelmingly important for man. It is as if Rousseau's words echo constantly in our ears, telling us to be ourselves, to do our thing, to have our bag. He, however, made the point more elegantly:

I knew my heart, and have studied mankind; I am not made like any one I have been acquainted with, perhaps like no one in existence; if not better, I at least claim originality, and whether Nature did wisely in breaking the mould with which she formed me, can only be determined after having read this work.

## the **KEY** reporter

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