

# the **KEY** reporter

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## NEW OFFICERS AND SENATORS

Leading the slate of newly elected officers of the United Chapter of Phi Beta Kappa is President Rosemary Park, who has had a distinguished academic career that spans the American continent. Miss Park is now professor of higher education at the University of California in Los Angeles, where until this year she served as Vice-Chancellor for Student and Curricular Affairs. Explaining her decision to return to teaching she says, "I began to feel that I needed time to try to understand what is happening to universities today and this seemed a good way to start. I therefore resigned the Vice-Chancellorship, which was more and more of what I already knew."

Miss Park stems from a family of educators and scholars. Her father, Dr. J. Edgar Park, was president of Wheaton College and her brother, Dr. William E. Park, serves as president of Simmons College. When she was inaugurated as president of Connecticut College in 1947, her father was prompted to say, "This family has spent all its life walking in academic procession."

Her career as professor of German at Connecticut College and then as dean and later president, first of that school and then of Barnard College, was indeed marked by numerous academic honors. They have come in recognition of the many innovative programs she undertook at these institutions, such as Connecticut College's African and Far Eastern study programs and its American Dance Festival. Long before such issues became current fashion, during her presidency at Barnard, Miss Park instituted student representation in college governance and was known for her reasoned but forthright views on the need to give women true equality of educational and professional opportunities.

In 1965, Miss Park married Milton V. Anastos, professor of Byzantine Greek at U.C.L.A. Her appointment to U.C.L.A., in 1967, made her one of the few women to hold a high administrative position at a (please turn to back cover)



Barnaby C. Keeney (center), chief executive officer of the Washington, D.C. Consortium of Universities and former chairman of the National Endowment for the Humanities, received the first Phi Beta Kappa Award for Distinguished Service to the Humanities. Participating in the presentation were Dr. Rosemary Park, newly elected president of the United Chapters and Dr. H. Bentley Glass, outgoing president. The award was established by Mr. and Mrs. William B. Jaffe of New York City.

## TWENTY-NINTH COUNCIL MEETING

by Marion F. Houstoun

At the invitation of Gamma of Indiana, 200 members of Phi Beta Kappa, representing 125 chapters and 17 associations, convened September 9-11 at the Bloomington campus of Indiana University as the Twenty-Ninth Council of the United Chapters. Despite the comforts so abundantly and hospitably provided by the host chapter and university, the mood of the Council — clearly discernible in the casual conversations and the resolutions of the delegates and in the formal addresses of its officers and guests — was one of serious, indeed somber, self-examination. Scholars, professors, university administrators, and educators met in their role as purveyors of the humanist tradition of scholarship in the liberal arts and sciences to discuss its present and future significance in the contemporary world, and to assess their effectiveness in conserving and contributing to this tradition.

This concern was stressed by Barnaby Keeney, first chairman of the National Endowment for the Humanities and first recipient of the Phi Beta Kappa Award for Distinguished Service to the Humanities at the opening session of the Council. Characterising the humanities as "the custodians, not of values but of the things

that help us to form values," Mr. Keeney stated that the Endowment was created "to fill the gap caused by the abdication or detachment of the humanities from society." In this world of a "first generation of parents whose youthful experience is totally dissimilar to the experience of their children," Mr. Keeney argued that "the key to the use of the humanities is in undergraduate education." Critical of its current state in this country, he deplored the fact that "much of undergraduate teaching is directed toward training professionals, with the rest merely satisfying distribution requirements, while Ph.D. programs increasingly emphasize content rather than thought, knowing rather than knowing why."

H. Bentley Glass, president of the United Chapters during this past triennium, broke precedent by addressing the Council on "the state of the union." President Glass emphasized that the Society, like its sheltering institutions, faces a time of acute and swift social change and that he had therefore recommended to the Senate that an ad hoc Committee be set up to study the role of Phi Beta Kappa. Reaffirming his commitment to the value of

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# THE SEVEN SLEEPERS

by Byrum E. Carter

*This talk, by the Chancellor of Indiana University at Bloomington, was delivered at the Twenty-Ninth Council Meeting.*

The title of this talk will be familiar to all of you, for it is admittedly plagiarized from a poem by Mark Van Doren.

The liberal arts lie eastward of this shore.  
Choppy the waves at first. Then the long swells  
And the being lost. Oh, centuries of salt  
Till the surf booms again, and comes more land.  
Not even there, except that old men point  
At passes up the mountains. Over which,  
Oh, centuries of soil, with olive trees  
For twisted shade, and helicons for sound.  
Then eastward seas, boned with peninsulas.  
Then, orient, the islands; and at last,  
The cave, the seven sleepers. Who will rise  
And sing to you in numbers till you know  
White magic. Which remember. Do you hear?  
Oh, universe of sand that you must cross,  
And animal the night. But do not rest.  
The centuries are stars, and stud the way.

Even in 1944, the quadrivium and trivium slept in a distant cave, separated from us by oceans, mountains, and our own animal selves. In 1944 there were not many princes dedicated to the liberal arts and fewer followers. We were engaged in a struggle for survival and our energies were turned to destruction, not development.

Now, it is possible that you expect me to try to develop some thesis regarding what liberal education is, some prescription to be applicable to the solution of the problem of awakening the sleepers. But I have no solution to provide. All of us have some sense of what we hope will come out of the educational process. As Daniel Bell has said, "The nature of individual differences, of individual experiences, and of individual ends is an element to be respected as much as different natures of societies and institutions (including colleges), each developing in its own way. A respect for truth or the rational pursuit of knowledge can come from contemplation, or from a grounding in the processes of inquiry through which one learns to define standards, to question them, apply them, and redefine them, and thus be true to the nature of the intellectual enterprise itself. The ends of education are many: to instill an awareness of the diversity of human societies and desires; to be responsive to great philosophers and imaginative writers who have given thought to the predicaments that have tried and tested men; to acquaint a student with the limits of ambition and the reaches of humility; to realize that no general principle or moral absolute, however strongly it may be rooted in a philosophical tradition, can give an infallible answer to any particular dilemma."<sup>1</sup> It is clear that Daniel Bell is still essentially a man of the Enlightenment, mediated perhaps by nineteenth century social structuralists, with a slight touch of romanticism, but basically a man of the Enlightenment. And so am I.

This leads me to what I want to make the central consideration of this talk, and it may cause many of you to remark that this is only another case of administrative paranoia. But I hope you will bear with me. The last time I spoke in this auditorium, part of the audience walked out to protest the fact that anyone as immoral as the Chancellor should be allowed to speak at a memorial service for Bertrand Russell. My fundamental thesis is that the future of the liberal arts, and of universities as we have known them, forces us to consider the consequences of a changing life-style which fundamentally challenges our traditional processes and goals. Let me be more specific.

In October of 1967 a group of anti-war protesters converged upon the Pentagon. Protest marchers had paraded before in Washington, and would again, but this one had a new twist. Included

among the protesters were, as the *East Village Other* reports, contingents of "Witches, warlocks, holymen, seers, prophets, mystics, saints, sorcerers, shamans, troubadours, minstrels, bards, roadmen, and madmen." They came with a specific, awesome mission. They came to exorcise the Pentagon itself, and to lift it off the ground and sweep it away. The *East Village Other* tells us that they did "cast mighty words of white light against the demon-controlled structure." But they failed; perhaps because they used the wrong incantations. Only H. P. Lovecraft seems to have mastered the dreaded book of the *Necronomicon*.

This grotesque effort naturally captured the baleful eyes of the television camera so that we could communally share in this occult effort. Its protagonists may well have been only partially serious, but something more significant is expressed in these events than the playful antics of the young or the delusions of their alienated older associates. Something of the same thing can be seen in the spread of interest in mystery religions, the fascination with Zen Buddhism, the resurgence of astrology into a multimillion dollar business, or the widespread publicity surrounding the predictions of Jean Dixon.

Unquestionably, much of this is no more than a passing fad. Just as the hair will be cut and the beard shaved when employment is sought, so will the primitive talisman disappear into the drawer to be worn only on weekends at circumspectly selected parties among others of like mind, or at least of mutual tolerance. However, there is something different about the minds of some of the young, something visible to all if we only look and see. There is both a quest and a repudiation. And both will raise fundamental questions for our educational system.

Perhaps another example will help. This time a literary one. Theodore Roszak in commenting upon the poetry written by Allen Ginsberg after the early 1950's says:<sup>2</sup>

From this point on, everything he writes has the appearance of being served up raw, in the first draft, just as it must have come from mind and mouth. There is never the trace of a revised line; there is, rather, another line added on. Instead of revision, there is accumulation. As if to revise would be to rethink, and hence to doubt and double-back on the initial vision. For Ginsberg, the creative act was to be a come-as-you-are party and his poems would arrive unshaven and unwashed, and maybe without pants on, just as they happened to be lying around the house. The intention is clear: lack of grooming marks the poems as 'natural', and therefore honest. They are the *real* thing, and not artifice.

The objective is the *real* thing, the thing you can see, touch, feel, smell, hear. To attempt to rewrite the poem, to revise lines, is to change the *real* thing, just as to dissect the flower for microscopic examination is to murder it. What is left in both instances is not the *real* thing. We cannot know real things through analysis, for to analyze something is to murder it by breaking it into parts, thus destroying the wholeness which makes it *real*. Real things can only be experienced in their wholeness.

Knowing is not a product of the trained intelligence, working logically upon the analysis of data or systematically attempting to explore the ambiguities or structural characteristics of a piece of literature. It is a personal vision which is sought — unmediated by experts, uncluttered by tradition, undistorted by any theory. And why not? After all, has not Roszak, surely by now one of the high intellectual priests of the counter-culture, informed us that "Nothing we come upon in the world can any longer speak to us in its own right. Things, events, even the person of our

<sup>1</sup> Daniel Bell, *The Reforming of General Education*, New York, Columbia Univ. Press, 1966, p. 289

<sup>2</sup> Theodore Roszak, *The Making of a Counter-Culture*, Garden City, Anchor, 1969, pp. 126-27



fellow human beings have been deprived of the voice with which they once declared their mystery to men. They can be known now only by the mediation of experts, who, in turn, must rely upon the mediation of formulas and theories, statistical measures and strange methodologies.”<sup>3</sup>

These remarks have probably struck you as strange and their relevance to our concern is probably being questioned in your minds. How significant really are the witches and the warlocks, the primitive communes playing at cowboy in the area surrounding Taos — now armed against intruders who might wish to join their numbers, or the development of sensitivity centers such as those described in *Please Touch*. Perhaps not greatly significant in themselves. But how significant is the drug culture among the young, for is it not but another quest for the private experience; though taken together, it is experienced privately and one person’s “high” is different from another’s.

Who knows how many are involved in these activities to some degree or other? And who knows how many will be involved in the future? Perhaps it is something which will pass away to be succeeded by a “straight” generation of the young. It may, but I am dubious. I think Roszak may be right when he says:<sup>4</sup>

What the counter-culture offers us, then, is a remarkable defection from the long-standing tradition of skeptical, secular intellectuality which has served as the prime vehicle for three hundred years of scientific and technical work in the West. Almost overnight (and astonishingly with no great debate on the point) a significant portion of the younger generation has opted out of that tradition, rather as if to provide an emergency balance to the gross distortions of our technological society, often by occult aberrations just as gross.

If this is happening, where were the practitioners of the liberal arts while it was happening. Note that Roszak says this has happened “... astonishingly with no great debate on the point.” Why was there no great debate? Probably because we did not wish to see what was happening.

Some saw it, and identified its challenge before it had enveloped all of us. Daniel Bell stressed it in his treatment of the reformation of general education. “Perhaps,” he said, “we are too close in time to these new styles and mistake what may be a passing fad for a rupture in moral temper. But I think not. The crucial line of difference is that the elder modern writers, no matter how daring, constrained their imagination with the order of art. The post-modern sensibility seeks to abolish constraint by substituting experience for art, sensation for judgment. And it wants to impose that sensibility of undifferentiated experience upon all realms of culture.”<sup>5</sup> Those words appeared in 1966, and others, including Lionel Trilling, had stressed the appearance of a new intellectual nihilism earlier. The recognition of this change in life style and in both intellectual and emotional orientation led Bell to stress the radical division in the intelligentsia of the day between the technocratic and the apocalyptic. It led him, even more, to stress that this conflict will come to be focused in the university, its battles most ferociously fought within our midst, its outcome the most significant cultural issue of our day.

Bell saw this focused struggle because he recognized what many of us recognized, the increasing professionalization of our undergraduate programs, our increasing distrust of ideology on the grand scale, our emphasis upon the disciplined, careful, analytical assault of mind upon data as a means of dealing pragmatically with the issues before us. After all, it was Bell himself who had only six years earlier authored a volume entitled *The End of Ideology*, declaring the great “isms” dead. He was to be shortly joined by a young President of the United States who spoke of the necessity to apply technical competence and expertise to the solution of the pressing problems of the nation rather than to be led astray into ideological debate.

Many of our young people simply do not accept this pragmatic method of dealing with our fate. They contend that the specializa-

tions of function which have made our affluent nation possible, our technical competences so highly developed, have contributed to the destruction of human relationships among men. They see no integral human interconnections among us, and they seek for ways to restore them. In many of these respects, I think they are right, but often the efforts made to find solutions seem almost pathetic, for they know not what they do. (Reflect for a moment on the vacant faces of the inhabitants of the farm commune in *Easy Rider*. Reflect a little longer on the scene in which they try to sow crops; their total incapacity, their complete absence of even rudimentary knowledge of what it takes to work the soil. They are obviously doomed to disaster.)

The basic motivations of the young people who express these viewpoints is, in the last resort, not the fundamental issue. Recently I heard Dean Ralph Smuckler of Michigan State make two basic points regarding the students engaged in the repudiation of our culture. First, he pointed out that for some, the repudiation was a product of a basic personal insecurity produced by the successes of their parents and their parents’ generation. They were concerned as to whether they could measure up to what had been done by their parents, and, in consequence of insecurity, they ostensibly rejected the goals and values of their parents so that the traditional measuring rods of relative success could not be applied to them. But, second, he added many saw the successes of their parents, but also saw that they were dissatisfied and unhappy. Perhaps these remarks are part of the explanation, but they do not enable us to deal with the educational problems posed by the counter-culture in any direct way. Universities happily are not able to deprive persons of acquired successes, nor, unhappily, are we able to provide assurance of future success to those who worry about their personal inadequacies.

Universities have nearly always lived in a state of intellectual tension, though it has awaited our happy, humane time for universities to live in a tension involving expectation of the sniper’s bullet or the bomber’s dynamite. The intellectual tension is a product of the dual function of the university. It is the carrier of the intellectual traditions of its culture. It is the conservator of our past, obliged to pass it on to a new generation, thus ensuring the continuity of civilization and civility. But the university is also the reinterpreter of the past, the critic of the present, and the tester of the novel. The stresses upon it as an institution are great; it is inevitably, except in those deadly dull periods such as afflicted Oxford and Cambridge in the eighteenth and early nineteenth centuries, fragmented and potentially divided against itself as the new and the old strive for place within its structure.

Paul Goodman has argued that the university should formally devote itself to the inculcation of the traditional lore — not because he wants conservative, traditional products, but because he wants radicals, and he assumes that the younger generation is inevitably rejective in its stance. Presented with tradition, they will seek the new for themselves, so that their individuality may be affirmed. American universities, however, have not followed this mold. It may have required decades for Oxford to accept the relevance of the modern English novel as part of its curriculum of study; it required no such long deliberation in the United States. Novelists published in the summer may find themselves subjected to academic scrutiny in the fall by both professors and students. The “instantness” of our television is almost matched by the “instantness” of our curriculum.

Lest I be misunderstood, far be it from me to argue that the scientific method is to be equated with the devotion of the advocate of the liberal arts, or even that the rationalism of the Enlightenment is the only way to truth. After all, Mark Van Doren follows his Seven Sleepers with another poem, “Northern Philosopher.” No one would think of identifying Kierkegaard as a secular rationalist, but we have long honored him as worthy of study and contemplation. We have sent our students to him. He is not outside our tradition; he is within it, though perhaps now seated in a corner, more a curiosity for most of us than a potential partner in the dance.

Perhaps we find it easy to incorporate Kierkegaard for strange as he is to the secular vein of the modern world, he is not strange

<sup>3</sup> *Ibid.*, p. 264

<sup>4</sup> *Ibid.*, pp. 141-2

<sup>5</sup> Bell, *op. cit.*, pp. 308-9



to our western past. It is harder for me, though perhaps not for you, to accept Norman Brown. What am I to make of, "Your young men shall see visions, and your old men shall dream dreams; Freud. These are not drunken, as ye suppose. Wonder and signs. The sun turned into darkness and the moon into blood. Pentecost is madness. The god is Dionysus."<sup>6</sup> Or, for a conclusion, "The antinomy between mind and body, word and deed, speech and silence, overcome. Everything is only a metaphor; there is only poetry."<sup>7</sup> These are Brown's own words in conclusion, but he adds a quotation to complete this strange book.

Hereby the duality, the discrepancy between mind and body, mundane form and supramundane formless, is annihilated. Then the body of the Enlightened One becomes luminous in appearance, convincing and inspiring by its mere presence, while every word and every gesture, and even his silence, communicate the overwhelming reality of the Dharma. It is not the audible world through which people are converted and transformed in their innermost being, but through that which goes beyond words and flows directly from the presence of the saint: the inaudible mantric sound that emanates from his heart. Therefore the perfect saint is called "Muni", the Silent One.

Better the proselytization through silence than through the propaganda of the deed. Or is it? The deed can be identified; sometimes, hopefully, its propagators can be found. Who can deal with silence, with that which flows from the saint, presented without words?

But what does it all mean for us? What does one do with the student who informs him that all of the evidence points to one conclusion, but that he has a "feeling" that the conclusion is wrong. Of course, if we think he is a genius, the thing to do is to get out of his way. Most of our students are not geniuses, but increasingly the weighing of evidence, the considerations of logical argument are being rejected—not by poor students who can recognize neither, but by good students who remain dissatisfied with the conclusions which evidence and logic seem to entail.

Daniel Bell has said that this challenge of the "new," the challenge of sensibility, of private experience is the most significant challenge facing the university. He has also said that it is "first and foremost the problem of the humanities, since these are the bearers of tradition."<sup>8</sup> It is an easy way out. It is not only a challenge to the humanities—it is a challenge—to all of us, including the professional schools for they are dependent upon the traditional departments of the College of Arts and Sciences for either the preparatory work of their students, or for a large part of the work taken concurrently with the work in their own schools. All of us are caught in a new dimension, William Blake's Tyger is in our midst.

We are parties to something different. As Bell puts it, "The most radical and new meets with little opposition, even when it is most destructive of tradition, for novelty and the new have become the tradition itself."<sup>9</sup>

This talk has gone on too long. Audiences are entitled to conclusions, but I have none. I said earlier that I was essentially an Enlightenment man. The new world is strange to me. As an administrator I cling to the supposition that rational arguments will carry the day. So far, they usually have. But, I am admittedly lost in dealing with those who do not recognize the relevance of reason in my sense, to the consideration of issues. Something is awry, and will stay awry till the issue is joined. Who would deny the relevance of the sensibilities? I would not. Who would deny the value of experience or the efforts at self-discovery? I would not. Who would deny the real expression of conscience? I would not. But who is debating the issue of the ways of knowing and developing the self? Certainly, we cannot leave the debate to be carried on alone by Spiro T. Agnew. I have a feeling that for

many of us, the world is passing us by. We proceed in our well worn paths, all of them thoroughly mapped, unexciting to explore, but safe. A substantial body of our students have taken new paths heading we know not where, and their guides often lack any sense of the value of past experience. Some of us must seek to re-establish contact with these new explorers. Nor do I mean the comradely discussion over beer for us and pot for them. Somewhere the real issues must be joined—the alternatives explored, the human and social costs determined—and I do not yet see that we are doing this. We are dealing with a radical subjectivity— even more extreme than that expressed in nineteenth century romanticism. What do we do with it?

Lionel Trilling said of radical subjectivity, "It must be confronted with the mind that insists that . . . the world is intractable as well as malleable. And such a countervailing force must, I believe, be specifically offered to the radical subjectivity of our students, else they will never develop their powers of intellectual mastery; they will fall into inertness and the weariest of all conventionalities, the conventionalities of an outworn radical mode."<sup>10</sup> It is a frightful thought! But who among us has not already seen it. The dull, deadly conformity of dress, hair style, facial adornment; the parroting of stereotyped expressions whether from the Thoughts of Chairman Mao, Zen Buddhism, or the writings of Leon Trotsky. The President of our student body here at Indiana, elected with 2,200 votes (Our enrollment exceeds 29,000), recently said in rejecting an administrative modification of a proposal made by the Student Government, "All I can say is that they had better know what they are doing, because students are the most explosive element in the country today. . . ." He may be right, but the statement implies that students are conditioned to respond in particular ways to a stimulus as if they were rats running in their mazes.

In some senses, this is the most conformist generation of students we have had. But it conforms internally—our influence is limited. It has demanded, and generally received, the removal of parietal rules. But it has established its own rules, sometimes more restrictive and demanding than ours might have been. Bluntly, I think we have failed to join issue with the present generation of students. John Roche once said that the function of the faculty is to serve as a backboard for students, against which they can bounce their own ideas. Generally, faculties have not shown sufficient backbone, or sufficient interest, to serve this purpose. They have therefore let the counter-culture develop without context—though they have complained at cocktail parties.

But somewhere we must join issue with what is being posed to us—for its most immediate impact is upon us. Later, society will feel its proportions, but that will come more slowly, and its effects will be more dispersed. We will feel it directly, bitterly, even sometimes poisonously. Universities have busied themselves in the decades since the end of World War II with various services designed to assist society in its many activities. Now our most crucial service is on the campus itself. We must begin to explore the new alternative with our students—for we cannot reject it out of hand, nor can we as teachers disregard our responsibilities to our students.

We cannot reject it out of hand, for our past traditions are built upon assaults made upon tradition. We must try to set the new post-modern sensibility in context, relating it to the values sought and the harsh intractabilities of the world. If there are portions of the new which we should accept, as I think there are, we should openly accept them. And we should make our acceptance both public and loud. If there are portions we should not accept, we should say so—and loudly. But we should also say why. We have been too quiescent, too reluctant to enter battle, even over ideas. We have said, "no," but in a low voice and often we have not been forthright in giving reasons. It is surprising, for if we say "no" or "yes, but" and give reasons we may compel the advocates of the new to give reasons. If we do, we change the battleground from the affirmations of radical subjectivity to one more in keeping with the traditions we honor. Somewhere and sometime the battle for the relevance of reason must be joined. This seems like a very good time.

<sup>6</sup> Norman O. Brown, *Love's Body*, New York, Random House, 1966, p. 221

<sup>7</sup> *Ibid.*, p. 266

<sup>8</sup> Bell, *op. cit.*, p. 146

<sup>9</sup> *Ibid.*, p. 148

<sup>10</sup> Lionel Trilling, (*Beyond Culture*)

# reading recommended by the book committee

## humanities

GUY A. CARDWELL, ROBERT B. HEILMAN,

FREDERICK J. CROSSON

LEONARD W. DOOB, FREDERICK B. ARTZ,

LAWRENCE H. CHAMBERLAIN, EARL W. COUNT,

ANDREW GYORGY, ANDREAS M. KAZAMIAS

LOUIS C. HUNTER, RICHARD BEALE DAVIS

J. T. BALDWIN, JR., KIRTLEY F. MATHER

## social sciences

## natural sciences

### J. T. BALDWIN, JR.

*Population Resources Environment.* Paul R. and Anne H. Ehrlich. Freeman. \$8.95.

This is an important and timely book: it gives the best analyses that I know of the topics stated in the title, and the treatment is clear and cogent and frightening and is a compelling plea for urgent action. The sources covered, both published and oral, are comprehensive. The survey is truly multidisciplinary. Some arguments seem extreme—even wild, but they add to the shock value which is desperately needed.

*Flowers in History.* Peter Coats. Viking. \$12.50.

The author writes about some of his favorite flowers and people associated with them—plant explorers, horticulturists, botanists, gardeners, artists, writers in literary and scientific areas. The book is beautiful, richly illustrated and replete with information.

*Country Editor's Boy.* Hal Borland. Lippincott. \$5.95.

The author, now seventy, recalls some of his boyhood experiences in Colorado where his father was editor of *The Flagler News*. A beautiful and sensitive book: "a story of youth—the transition years of a boy, of a town, of the culture of an area." Autobiography and social history. Recollections of events that seem as fresh as when they occurred more than half a century ago.

*Nightshades: The Paradoxical Plants.* Charles B. Heiser, Jr. Freeman. \$5.95.

Has much firsthand and historical information about the potato-tomato-tobacco family and gives instances of how a botanist attempts to solve certain sorts of problems. Not edited well, and a studied cleverness is sometimes distracting.

*The Albatross of Midway Island.* Mildred L. Fisher. Southern Illinois. \$5.95.

With scientific data supplied by her husband and against a background of her own observations, the writer gives a readable account of the natural history of the Laysan Albatross and of how these huge seabirds have adjusted to naval installations on their breeding grounds on Midway. Mrs. Fisher builds her story around the life of a single bird. This fictional report is very interesting but too anthropomorphic: no "gooney bird," one believes, could exhibit the level of intelligence that this individual is made on occasion to express.

*Lost Heritage.* Henry Savage, Jr. William Morrow. \$10.

"Now, with most of the magnificent, teeming, and flowering wilderness that was our

Professor Baldwin of the College of William and Mary, is substituting for Marston Bates, who is ill.

Founding Father have been brought out together, and in only three volumes. Fires, personal reticence, and other matters destroyed or caused to be destroyed whatever else there was. But there are enough significant essays in the political papers alone to show how and why the author of the Virginia Bill of Rights who refused to sign the U.S. Constitution was a real influence on both federalists and anti-federalists in his time.

*America the Violent.* Ovid Demaris. Cowles. \$7.95.

In this exciting, horrifying, even terrifying book we have an alarm we should all listen to and ponder. The historical perspective goes back to the Vikings, the instances to last year.

*A Little Commonwealth: Family Life in Plymouth Colony.* John Demos. Oxford. \$6.95.

*Pocahontas and Her World.* Philip L. Barbour. Houghton Mifflin. \$6.95.

These two books on our beginnings are based on research in new places and at times in new ways. Demos reconstructs Plymouth life from archaeological remains, literary documents, journals, and wills. Barbour shows the Virginia Indian princess in her relation to the three Englishmen in her life—John Rolfe, John Smith, and Samuel Argall. In presenting all the facts Barbour has dug up new materials and analyzed perceptively the older documents often misconstrued.

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

Emphasizing the technical aspects of the great expedition and Lewis and Clark as significant early American naturalists, the author has retraced the whole journey, concluding each section with tables summarizing discoveries in a dozen areas. Rapidly moving, apparently accurate in detail, this book will interest the general reader and many kinds of scientists.

*Interpreting American History: Conversations with Historians.* John A. Garaty. Macmillan. \$10.95.

Edited after recording, these conversations with first-rate men, each representing a period or a genre within our history, form a fruitful and fascinating book. Editor and interviewees acknowledge personal biases, though they turn out to be rational and useful rather than distorting. Each historian's list of decommemended books for his area is worth special attention.

*The Papers of Benjamin Franklin. Vol. 14: January 1, 1767, through December 31, 1767.* Edited by Leonard W. Labaree. Yale. \$17.50.

The last of this great (ongoing) Series to be edited by Mr. Labaree, the volume contains an unusual number of family letters and the usual interesting scientific and political papers.

### ANDREW GYORGY

*The Taking of the Bastille.* Jacques Godechot. Scribner's. \$9.95.

This book is a fascinating case study of the fall of the Bastille, truly the high point of the French Revolution. Among the strong points of this interesting analysis is a careful sketching by the author of the 18th century context of the French monarchy, of the revolutionary milieu of French society, and of the symbolic meaning of the



Bastille itself. The freeing of a mere seven prisoners was totally unimportant; the significance of this event was that it signalled the first direct and successful attack on a feudal and privileged society.

*The New Nations in the United Nations, 1960-1967.* David A. Kay. Columbia. \$10. This volume is aimed not only at students of international organizations in general but to all interested observers of the United Nations in particular. It studies, in a series of detailed statistical analyses, the role of the new nations in the U. N., the extent of their political and ideological influence, the ups and downs of "bloc voting" and, in a final fascinating chapter, the general implications of the "Politics of Decolonization." As a study of the third force in the new United Nations, this scholarly work is a major contribution.

*The Spanish Revolution.* Stanley G. Payne. Norton. \$7.95.

In the mushrooming literature on the Spanish Civil War, this detailed and analytically important work will stand out as a major contribution. In order to understand and appreciate the complex story of foreign involvement in the Spanish episode, which was the first truly International Civil War of our times, the author presents particularly valuable chapters on the "International Response," and the foreign policies of "The People's Republic." A final chapter gives dramatic insights into the defeat of the anti-Franco forces.

*Four Finns: Political Profiles.* Marvin Rintala. California. \$5.95.

In this well-written and beautifully documented work, Professor Marvin Rintala offers concise comparative biographies of four major leaders of the Finnish government. These political figures are carefully chosen and the significance of their political offices, on a lasting basis, are ably analyzed. The author should be congratulated for a major academic contribution to the Anglo-American study of Scandinavian politics.

*International Law and the Social Sciences.* Wesley L. Gould and Michael Barkun. Princeton. \$9.75.

Professors Gould and Barkun have written a badly needed and methodologically significant work placing the discipline of modern international law into the overall context of the social sciences. As far as the reviewer is aware, this work is unique in highlighting the fluctuating importance and application of the principles of international law. Professor Harold D. Lasswell of Yale University contributed a challenging introduction. The book is beautifully documented throughout.

*The Reluctant Imperialists. British Foreign Policy, 1878-1902.* C. J. Lowe. Macmillan. \$7.95.

*The Reluctant Imperialists* offers a series of relevant case studies in British foreign policy covering the years 1878-1902. In the earlier chapters of this comprehensive and scholarly work, the author turns his attention to the role of Great Britain in India and in Europe, while in the later sections interesting accounts are given of the British involvement in the Near East and Africa as well as the Far East. This book is distinctly not aimed at the general reader but will appeal to the highly specialized student of this particular period. It includes a schol-

arly bibliography and important appendices.

*Germany: Illusions and Dilemmas.* Carl Landauer. Harcourt, Brace & World. \$8.95. Professor Carl Landauer, himself an early refugee from Hitler's Germany and then a long-term and influential Professor of Economics at the University of California in Berkeley, has written a most significant volume on the many problems and dilemmas of recent German history. The book is scholarly and a significant contribution. To this reviewer, the most interesting section dealt with American policies for Germany, including a discussion of the controversial question of the inevitable recognition of East Germany. This work is a must for students of Central European politics and economics.

### ROBERT B. HEILMAN

*Lichtenberg: Aphorisms and Letters.* Translated and Edited by Franz Mautner and Henry Hatfield. Jonathan Cape. \$4. p.\$1.50. The German physicist (d. 1799) writes imaginative and playfully ironic letters. His aphorisms bring to mind La Rochefoucauld's *Maxims*, but are less tailored and reflect a more elastic sensibility.

*A Long Time Burning: The History of Literary Censorship in England.* Donald Thomas. Praeger. \$12.50.

A well documented history, from 1476 on, of efforts by governments and other agencies (e.g., vice societies) to prevent the printing or sale of political, religious, and erotic materials deemed harmful at the time. Thomas cites many cases that involve irony, changing standards, legal complications, factional plotting, and different motivating fears.

*John Donne: A Life.* R. C. Bald. Edited by Wesley Milgate. Oxford. \$15.

This low-key, encyclopedic, year-by-year account portrays Donne in all his personal and professional relationships, tells much about the men and women he knew, and explicates many aspects of Elizabethan and Jacobean life. Donne's inner life is presented largely by extensive quotation from his letters.

*The Rise and Fall of the Man of Letters: A Study of the Idiosyncratic and the Humane in Modern Literature.* John Gross. Macmillan. \$8.95.

The heavy title is followed by a lively and discerning critical history, from the 1830s to the 1930s, of numerous reviewers, editors, literary essayists, critics (academic and journalistic). The spread is from Francis Jeffrey and the Romantic prose-writers through Mill and Carlyle, Stephen and Saintsbury, to Eliot, Orwell, and Leavis.

*The Letters of Robert Browning and Elizabeth Barrett Browning 1845-1846.* Edited by Elvan Kintner. 2 vols. Belknap-Harvard. \$30. The 573 letters cover the 20 months up to the Brownings' wedding day. The remarkable exchange is virtually an epistolary novel telling a romantic love story with many obstacles and revealing two personalities of extraordinary charm — learned, literate, imaginative, playful, spontaneous, able to combine the subtle and allusive with direct statements of warm emotion.

*Letters of Aldous Huxley.* Edited by Grover Smith. Harper & Row. \$15.

Some 900 letters (including a dozen by

Huxley's first wife), 1900 to 1963, to relatives and to writers, artists, philosophers and scientists of various nations give an almost novelistic portrait of a learned, curious, witty, and unusually affectionate and humane man. He makes even routine matters of business interesting.

*Selected Literary Essays.* C. S. Lewis. Edited by Walter Hooper. Cambridge. \$7.95.

Twenty-two essays on subjects from medieval to modern. Lewis's great erudition is matched by lightness of touch. Wisdom and wit, good sense and a lively metaphorical style, openness of mind and firm judgment make the work a model of the profitable and the delightful.

*A Sentimental Journey: Memoirs, 1917-1922.* Viktor Shklovsky. Translated from the Russian by Richard Sheldon. Cornell. \$10.

The brilliant founder of Russian formalism, adapting Sterne's techniques, produces a remarkable impressionistic chronicle of the violence, chaos, and deprivation of military defeat, revolution, and civil war. Active on many fronts from Galicia to Persia, Shklovsky never gave up literary associations and work. He writes equally vividly about military, political, and literary methods. Excellent glossarial aids.

### LEONARD W. DOOB

*The Dangerous Hour.* Richard and Eva Blum. Scribner's. \$12.50.

A painstaking presentation of the folklore and supernatural beliefs expressed by the inhabitants of three rural Greek villages when confronted with dangerous hours of uncertainty, anxiety, and insecurity. The social and psychological functions of these beliefs are set forth, not certainly proven in any rigorous sense — but how does one ever really validate compelling speculation and insights? Equally subjective but intellectually provocative is an attempt to show that the modes of thinking and feeling have survived in identical or similar fashion from classical times.

*Cross-National Encounters.* Herbert C. Kelman and Raphael S. Ezekiel. Jossey-Bass. \$10.50.

A minute, an astonishingly minute study of 28 radio specialists from 16 countries who spent almost three months in the United States studying communication, this country, and therefore themselves and whom the authors interviewed and questioned before, during, immediately after, and a year later concerning almost every conceivable belief, attitude, and value. Picayune? Not in the least: whoever reads this analysis must forever after hesitate to generalize glibly concerning the significance of well intentioned international exchanges of persons either by governments or private institutions.

*Altruism and Helping Behavior.* Edited by Jacqueline Macaulay and Leonard Berkowitz. Academic. \$11.50.

A collection of studies seeking empirically and experimentally to extend our vistas concerning the ninety-nine and more factors determining conduct labelled altruistic by journalists, philosophers, Sunday-school teachers, and ordinary persons. Incredible ingenuity has been exercised not only, as usual, upon an atypical but available group,

college students, to have them respond "naturally" to "real" situations, but also upon unsuspecting adults outside the laboratory. Although no startling synthesis emerges, the parameters of a problem disturbing Tolstoy and all of us become faintly visible.

*Patterns of Dominance*. Philip Mason. Oxford. \$11.50.

A sweeping historical analysis of the thesis that a concept of ethnic inequality inevitably accompanies the stratification apparently necessary in all societies. But wherever we look—and this book concentrates upon India, the Caribbean and South America, and of course South Africa—we note slow or rapid change and also protest and guilt. The author tries valiantly to predict a brighter future for us, but both the facts and his own thesis push him more strenuously, I think, into the shades of gloom.

*New African Literature and the Arts*. Edited by Joseph Okpaku. Crowell. \$8.95. An anthology of literary and semi-scholarly essays as well as actual poetry, short stories, and a one-act play by the editor which thus describe and illustrate some of the thrilling humanistic developments in modern black Africa. I would really like to recommend this very uneven volume, but the editor prohibits me from doing so because, he writes at the outset, "the primary criticism of African arts must come from Africans using African critical standards."

#### ANDREAS M. KAZAMIAS

*Radical School Reform*. Ronald and Beatrice Gross. Simon & Schuster. \$7.95. In recent years few social enterprises have been the subject of as much controversy and criticism as formal education. We are in the midst of yet another of those recurring educational "crises" which seem to be characteristic of fast-changing and restless societies. *Radical School Reform* is a collection of excerpts from the writings of a variety of contemporary observers, critics, innovators, and educational pundits, e.g., Paul Goodman, Marshall McLuhan, George Leonard, Jonathan Kozol, John Holt, Jules Henry, George Dennison, Edgar Friedenberg, Herbert Kohl, and Joseph Featherstone. The volume also includes reports on experimental schools and three pieces from *Summerhill*, the classic experiment in educational freedom by A. S. Neill, *Teacher*, the dramatic teaching experience with Maori children by Sylvia Ashton-Warner, and the excellent *Teaching as a Subversive Activity* by Neil Postman and Charles Weingartner. This anthology is representative of a type of educational writing that is currently popular and apparently influential, one that is anecdotal, personal, and "involved," and one that aims at radical school reform which, in the words of the editors, "demands that basic postulates be reexamined, challenged, and where necessary replaced."

*The New Education, 1870-1914*. R. J. W. Selleck. Sir Isaac Pitman & Sons. \$8.40. Given the climate described in the above mentioned book, a look at previous periods of educational turmoil and transition might provide a broader, and hopefully salutary perspective to assess current innova-

tions and experiments. *The New Education* is a comprehensive and well-documented study of the movement to transform English elementary education, particularly its curriculum, at the turn of the century when English society was undergoing rapid social change. Like most movements at educational reform, the "new education" was a motley of ideas, theories and practices, often ambiguous and contradictory. Individuals and groups who were identified with it were united in their reaction against the old, so-called "instrumentary" type of education with its emphasis on the Three R's, rote learning, inculcation of facts, and examinations. Practical educationists favored manual training, science, drawing, nature study and physical education; naturalists asked that childhood be respected and education "humanized." Herbartians offered teachers clearly defined classroom techniques; scientific educationists joined the Herbartians in repudiating the abstruse faculty psychology and sought to make education a science; moralists called for separate moral instruction in the schools to counteract the crumbling of traditional values and beliefs; and social reformers, more than any of the others, wanted fundamental change in education to bring about a new social order.

*The Shaping of the American High School, 1880-1920*. Edward A. Krug. Wisconsin. \$3.95.

Modestly called by the author a "story," this is a painstaking thorough and highly readable study of the American high school during its formative period of development. Krug unravels his "story" through a detailed examination of professional writings such as the reports of National Education Association and other teacher associations, educational journals, and published as well as unpublished documents by the major *dramatis personae*. Some of the major themes of the study, such as education for social efficiency which triumphed in the early decades of the twentieth century, are of interest today when schools are criticized for being instruments of social control and alienation. Krug has demonstrated beyond any doubt that education, like politics or economics, need not be studied from the perspective of other social disciplines or as a mere epiphenomenon to be intellectually stimulating and rewarding.

#### FREDERICK J. CROSSON

*Freud and Philosophy: An Essay on Interpretation*. Paul Ricoeur. Translated by Denis Savage. Yale. \$15.

Any philosophy which takes its point of departure from consciousness must come to terms with Freudian as well as Cartesian doubt of the manifest. But this profound study of Freud's work by a phenomenological thinker is not confined to the dialectic of consciousness and the unconscious. It places that work in the context of the philosophy of language, and specifically in the terms of Freud's theory of interpretation—of dreams, behaviour and speech. An original and rewarding reflection on psychoanalytic theory.

*The Quest: History and Meaning in Religion*. Mircea Eliade. Chicago. \$4.95.

A collection of essays, some previously

published, by the foremost American historian of religion. Religion and myth once formed the matrix from which philosophy and science were born, and Eliade's thesis is that a new and more comprehensive humanism can emerge from the confrontation of Western man with the unknown or less familiar worlds of yet alien religious myths and symbolisms.

*Rene Descartes, A Biography*. Jack R. Vrooman. Putnam. \$6.95.

The first biography of Descartes in English since Elizabeth Haldane's, in 1905, minimizes the development of his philosophy to tell the story of his life, fleshed out with ample quotations from the recent definitive edition of his correspondence. Readable but cautious about speculating where evidence is meager, not infrequently the case with this guarded writer whose tombstone reads, "He lived well who hid well."

*Selected Letters of Friedrich Nietzsche*. Edited and translated by Christopher Middleton. Chicago. \$10.

Ranging from one written at age 17 to the final, feverish letter to Burckhardt signaling his breakdown, the letters are chosen to mark the formative and critical periods of his life and to exhibit something of his range of intellectual concerns. The man who emerges is curiously different and yet the same as the one known through his books, like a binocular complement.

*The New Rhetoric: A Treatise on Argumentation*. C. Perelman and L. Olbrechts-Tyteca. Translated by J. Wilkinson and P. Weaver. Notre Dame. \$22.50.

An important book, which should initiate re-estimation of the importance of a liberal art central to antiquity and the Renaissance, latterly eclipsed by the (non-argumentative) logic of science and mathematics, and which exists as a wraith-like discipline today only in the titles of freshman English courses and speech departments. Perelman, a former logical empiricist who was seeking a logic of value judgments, decided to analyze political discourse and the reasoning of judges and moralists, and found to his surprise that he was re-discovering a logic of argumentation or non-formal reasoning of which classical rhetoric was the nucleus and prototype. The logic of demonstration—formal logic—is not the whole of reasoning and not the only part susceptible of disciplined analysis, though its contemporary prominence has practically excluded "mere rhetoric" from serious and sustained consideration by philosophers. Dealing primarily with the written word, the authors analyze the constant and the variables in all argumentation, whether addressed to a universal audience or to one's self. Perelman claims that this work marks a break with a concept of reason which has dominated Western thought for three centuries. In 550 pages, he makes a good case for the claim.

*Hermeneutics*. Richard E. Palmer. Northwestern. \$9.

This useful survey of the emergence of a general theory of hermeneutics through Schleiermacher, Dilthey, Heidegger and Gadamer is influenced most by the latter and aims at drawing the implications of hermeneutics for literary interpretation. Wholly non-Biblical, it fills a need for an introduction addressed to a wider audience.



## NEW CHAPTERS

**BOSTON COLLEGE**, Chestnut Hill,  
Massachusetts  
**CENTRE COLLEGE**, Danville, Kentucky  
**HIRAM COLLEGE**, Hiram, Ohio  
**HOPE COLLEGE**, Holland, Michigan  
**HERBERT H. LEHMAN COLLEGE**,  
City University of New York  
**MANHATTAN COLLEGE**, New York  
City  
**MARQUETTE UNIVERSITY**,  
Milwaukee, Wisconsin  
**MARY BALDWIN COLLEGE**,  
Staunton, Virginia  
**MARY WASHINGTON COLLEGE**,  
Fredericksburg, Virginia  
**MASSACHUSETTS INSTITUTE OF  
TECHNOLOGY**, Cambridge, Mass.  
**STATE UNIVERSITY OF NEW YORK  
AT BINGHAMTON**  
**PURDUE UNIVERSITY**, Lafayette,  
Indiana  
**SKIDMORE COLLEGE**, Saratoga  
Springs, New York  
**TEXAS CHRISTIAN UNIVERSITY**,  
Fort Worth, Texas  
**TRINITY COLLEGE**, Washington, D.C.

## COUNCIL MEETING (continued from page 1)

knowledge for its own sake and calling for an insistence upon scholarly achievement, President Glass took exception with the all too frequent dependency of some chapters upon strictly quantitative membership criteria and strongly advocated "breath of learning—in a positive, qualitative and non-distributive sense—as the primary criterion for election to Phi Beta Kappa." Noting the population explosion in American higher education, he warned of the difficulties that it poses for Phi Beta Kappa in its selection procedures for new members and chapters and pointed to a parallel growth of membership in the Society. With a gain of 10,000 members in the last triennium, Phi Beta Kappa now has a living membership of approximately 235,000. Dr. Glass also expressed his appreciation of the members' voluntary financial contributions, which—unlike any analogous organization—now fund approximately one-third of the programs sponsored by the United Chapters. In recognition of the increasing number of members who are not affiliated with the campus chapters, President Glass also recommended to the Senate that an ad hoc committee be set up to study the role of Phi Beta Kappa alumni associations vis à vis the Society.

As the Council sessions proceeded, an increasing variety of academic experience and opinion regarding the role, the responsibilities, and the rights of academicians toward students and society at large was offered for discussion and (sometimes amusing, sometimes heated) debate. Byrum E. Carter, Chancellor of Indiana University at Bloomington, described the challenge of the growing radical subjectivism that has produced an anti-intellectual counter-culture within the very walls of academe. (*The Key Reporter*, p. 2).

In his Council Banquet address, Herman B. Wells, University Chancellor of Indiana University, indicated some of the problems posed for the university by "the gap between the burden of hope which society world-wide has placed on academic institutions and the means at their disposal to satisfy them." Mr. Wells warned that the complexity of student unrest required administrators "... to make sure that reforms, instituted in response to current demands, [be] undertaken because

they are justified, not because they are expedient" and affirmed a belief that "... the tools of scholarship, analysis and evaluation are as necessary for the examination of institutional problems as for the scholar's research." Mr. Wells argued that the "guardianship of academic freedom" is "uniquely requisite for the administration of education as opposed to other enterprises. . . . Protection of the necessary conditions for a university to operate with integrity involves reciprocal obligations. A faculty divorces itself from concern about the conditions necessary for its president to protect its freedom of function on pain of suffering impairment of its own requisite condition for scholarly inquiry."

Mr. Wells took sharp exception to the increasing politicization of the university. Defining "politicization" as "the adoption of programs of political action by majority ballot of the university community," the noted educator and longtime Indiana administrator, contended that "... politicizing an institution or any part of it would, in essence, deprive its administration of all power to defend the freedom of its academic members. To argue from strength against external pressures, the executive arm of the university has to be able to assert without fear of disproof the neutrality of the institution, its openness to all points of view, and its fundamental adherence to objectivity. . . . The public is generally reassured by the thought that in the university an idea will be examined from all sides. Official faculty advocacy of a position with regard to an evolving issue would destroy these conditions." Reminding the assembly of the Society's motto, "Ad astra per aspera," Mr. Wells concluded his address by adding his voice to that of Messrs. Keeney, Glass, and Carter, calling upon each member of the Society to accept his individual responsibility to "preserve the free university for those who, another day, will accomplish what we leave unaccomplished, discover what mankind sorely needs in order to live together in peace. To these future scholars we owe this much at least, that they, too, may function under the protection of free inquiry and be inspired anew by the miracle of university survival."

## ELECTIONS (continued from page 1)

major coeducational institution.

In addition to receiving honorary degrees from twenty colleges and universities, Miss Park has also served on the boards of many national bodies devoted to higher education. Most recently, she has received a presidential appointment to the Council of the National Endowment for the Humanities.

The Council chose John Hope Franklin as Vice-President of the United Chapters. He is the John Matthew Manly Distinguished Service Professor of American History at the University of Chicago and Chairman of the department of American history. Among his many published works are *From Slavery to Freedom: A History of American Negroes, Militant South and Reconstruction After the Civil War*.

Elected to serve as Phi Beta Kappa Senators were: Samuel Bogorad, John Brademas, Max Frankel, John Hope Franklin, James Major, Herbert J. Muller, John T. Noonan, Jr., Mina Rees, Charles H. Reeves, Karlem Riess, William F. Stinespring, George R. Waggoner, and Logan Wilson.



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