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THE PHI BETA KAPPA NEWS MAGAZINE



Sibley And Parmele Awards Announced

The Mary Isabel Sibley Fellowship and the Elisha Parmele Prize, both Phi Beta Kappa grants, have recently been awarded. Marion Henderson, pictured above, of Woodsville, New Hampshire, won the Sibley fellowship for 1951-52 for study of French periodical literature. Announcement of this award was made by Dean Christian Gauss of Princeton University, chairman of the committee on selection.

Miss Henderson will use her grant of \$1500 to continue research and prepare a doctoral thesis on the ideas and influence of *La Vogue* and other "little reviews" published in France between 1886 and 1902. Her study will throw light on the literary history of France during a period when nearly all the leading poets and critics of the early twentieth century were young contributors to the little reviews.

Miss Henderson has been in France since October 1950 on a grant from the

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HOW FREE?

We take pleasure in bringing to the attention of our readers two articles by Kalman Seigel on freedom of thought and speech on college campuses which appeared in the *New York Times*, May 10-11. The articles are reprinted in part in this issue with the permission of the author and publisher.

A study of seventy-two major colleges in the United States by *The New York Times* showed that many members of the college community were wary and felt varying degrees of inhibition about speaking out on controversial issues, discussing unpopular concepts and participating in student political activity, because they were fearful of:

1. Social disapproval.
2. A "pink" or Communist label.
3. Criticism by regents, legislatures and friends.
4. Rejection for further study at graduate schools.
5. The spotlight of investigation by Government and private industry for post-graduate employment and service with the armed forces.

Such caution, in effect, has made many campuses barren of the free give-and-take of ideas, the study found. At the same time it has posed a seemingly insoluble problem for the campus liberal, depleted his ranks and brought to many college campuses an apathy about current problems that borders almost on their deliberate exclusion.

A number of the nation's leading educators held that such a developing unwillingness to pursue free inquiry, fostered by pressures that promote prejudice and fear, struck a body-blow at the American educational process, one of democracy's most potent weapons, and that it was a long step toward defeating one of the basic purposes of the university.

But at the same time it also gave new impetus to a small but growing resistance to conformity and stimulated a new appreciation of America's free heritage.

The campus study revealed in the main a growing restrictive atmosphere, and that while there were few instances of reprisal or overt action against free expression, there was considerable evidence of self-censorship.

Discussions with student leaders, teachers and administrators — in most instances names were withheld for fear of reprisal or criticism — disclosed that this censorship, wariness, caution and inhibition largely took these forms:

1. A reluctance to speak out on con-

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1952 Council Meeting

The Executive Committee of the United Chapters has accepted an invitation from the Phi Beta Kappa chapter at the University of Kentucky to hold the 1952 triennial meeting of the Council at Lexington. The meeting will take place September 3-6, 1952.

Originally, the Council was scheduled to meet at Bowdoin College in 1952. Plans had to be changed after the college found it would not be able to accommodate delegates on the campus.

Freedom

- troversial issues in and out of class.
2. A reluctance to handle currently unpopular concepts even in classroom work where they may be part of the study program.
 3. An unwillingness to join student political clubs.
 4. Neglect of humanitarian causes because they may be suspect in the minds of politically unsophisticated officials.
 5. An emphasis on lack of affiliations.
 6. An unusual amount of serio-comic joking about this or that official investigating committee "getting you."
 7. A shying away, both physically and intellectually, from any association with the words "liberal," "peace," "freedom," and from classmates of a liberal stripe.
 8. A sharp turning inward to local college problems, to the exclusion of broader current questions.

Part of the wariness and apathy — the latter is a marked characteristic on many college campuses — is not solely a product of current "hysteria," or as a majority of students and faculty put it, "the pressures generated by Senator Joseph McCarthy of Wisconsin."

While this was an important contributing factor, they said, it stemmed also from the "times," the probable inevitability of the draft, the fear and uncertainty in national life and a fatalistic and frustrated conviction that little can be done in the college area to alter international developments.

Other contributing factors toward decreased liberal activity were a mature awareness of the true nature of communism, with the result that it has lost much of its former fascination, and the feeling that under present conditions a firm, unswerving allegiance to established concepts is in the national interest and should be accepted.

How much each contributed, however, was almost impossible to assess.

At the City College of New York, a student leader said he was "extremely reluctant" to express any opinions that might be considered left-wing, even when asked to write a theme in class on a political issue.

Student leaders at Hunter College reported that students were fearful of signing petitions, because they were reluctant to get their names on "any list." Letters to the editor of the undergraduate paper, they said, in explaining the greater caution, now open with "It appears that," rather than with the "I think," and "I believe," of years ago.

At Vassar, the evidence was repeated by the leaders of liberal clubs who said fear of future reprisal was the motivating factor that kept their club rolls small. They pointed to a recent anonymous letter to the editor of the *Miscellany News*, one of the two undergraduate papers on the campus, in which the writer noted that she did not now belong, nor did she intend to join any political association on the campus. The decision, she said, involved careful thought on her and her parents' part.

Suspicious Lists

At Rutgers several student leaders told this to point up the problem:

A number of students who were asked to sign the widely publicized, anti-Communist Crusade for Freedom Scroll refused because they were suspicious of the words "crusade" and "freedom" and unsure of the sponsors. After the scroll was explained a few came into the fold, but others remained adamant, maintaining that they did not want their names on any suspicious lists.

At the University of Michigan, Dean Erich A. Walter explained that students were quite obviously more careful in their affiliations, recognizing that Federal security officers were making careful checks of the memberships of liberal organizations.

George Rucker, president of Students for Democratic Action at the University of Oklahoma, said the lack of opposition to a recently enacted loyalty oath law in that state has been "nothing short of tragic in its evidence of the extent to which fear reigns in our nation." Student reaction, he added, has been on the whole "appallingly apathetic."

Some institutions reported no basic change in their academic freedom, no inhibitions among students or faculties.

At the University of Colorado Pro-

fessor Karl F. Muenzinger held that restrictive tendencies, typified "by the statements made by Senator (Joseph R.) McCarthy," seem to have made the colleges "more aware of the essence of the democratic way of life and more sensitive to the threats and dangers to it."

At Rollins College, Winter Park, Fla., Dr. Alex Waite, dean of administration, reported that students and faculty have "complete freedom of speech and press and as far as we can judge are not inhibited in any way in their freedom of expression."

Mrs. Everett Nichols, dean of students at Goucher College, Baltimore, observed that the student government ran almost everything, and that she had not noticed any change.

At Cleveland, Dr. John S. Millis, president of Western Reserve University, commented that students continue to take their usual militant and independent stands on current public questions without fear of faculty reprisals or of being labeled left-wingers.

The center of the loyalty oath controversy, the University of California, has nevertheless opened its campus to discussions of such controversial questions as labor-management problems, the Far East, the United Nations, Korea, China and the oath itself, according to Dean Hurford Stone.

Student spokesmen at many colleges also substantiated the existence of considerable campus freedom despite the prevalent intellectual climate.

At a number of other colleges, students reported that the pressures toward conformity, which many felt had filtered through college walls from the community at large, made them "mad" and more articulate, and had stimulated increased free expression.

Despite the hopeful signs of resistance, however, repressionism continues to make inroads not only on freedom of speech, thought and action on the college level, but at each echelon of the nation's educational structure.

Many educational leaders also noted that if better schools build better citizens the struggle for freedom on the campus and in the classroom must be stepped up in this period of national mobilization. — *Kalman Seigel*.



SEA

WAS IT WORTH WHILE?

By Miriam Hitchcock Chapin

Last summer I took part in that peculiarly American institution, the college class reunion. After forty years, I went back to see some of my classmates, to walk over the green lawns in the New England June, to view the new buildings and meet the new president that the old state university has acquired. It was fun to see old friends and to realize that their offspring, like my own, are commendably handsome and cheerful. But I fell to wondering. What had stuck with me of those four years so long ago? What had I taken from them that was worth the effort my family had made to send me from their hillside farm, the scrimping, the borrowing, the made-over clothes? Or my own hard work, piling dusty books in the college library, baby-sitting, cooking my own meals?

Certainly nothing of what I learned in frantic haste to pass examinations. The remarkable feats which *dx* and *dy* could accomplish, the distinction between hyperbola and parabola are foggy to me now. I could not translate a line of Tacitus and have no wish to try, though something of Horace lingers. French, because I use it every day, the wide sweep of the biology courses, some notions of history remain with me. But those could have been acquired, perhaps more economically, in other ways at other times. There was little, I think, that prepared me to bring up children and make a home, to earn my living by writing when they were grown. The things that seem to me now to have made the adventure worth while are incidents that seemed unimportant at the time they happened, but now come floating to the surface of my mind, some funny, some faintly regretful, some bringing a wondering recognition of the effect they have had on my attitude to life.

One of them is the closing lecture of the professor who came from some other college to substitute in logic and philosophy for the head of the

Mrs. Chapin, Phi Beta Kappa University of Vermont, '09, is the Montreal correspondent for the *Christian Science Monitor* and other publications, as well as author of a book on language, *How People Talk*, published by John Day in 1947. We take pleasure in publishing her impression of a recent visit to her college campus.

department, away on leave. Our logic course was required in junior year, and the main idea of the class was to get through it somehow or other. The teacher, a stubborn man, was determined we should be interested, should see meaning and purpose in syllogisms and fallacies and the paraphernalia he showed us for channelling thought. His poking at our attention we met with indifference, even impertinence.

One day in late spring, with the windows open to the soft air and the sight of new green leaves, he stopped talking and stared at us, until we stared back at him. Nowadays I'm sure I would think him young; then I called him elderly. At last he spoke, gazing over our heads. "I have been thinking," he said, "how to explain to you the functioning of your minds. But I see I have failed. Your minds are, and are likely to continue to be, like attics. Here and there are scattered bits of furniture, some inherited from your ancestors, some picked up at bargain rates, a broken-down chair, a scratched table. These pieces are linked together only by strands of cobwebs. There are no real connections, and without connections, there can be no thought." When he brought his glance down to our level, he had our full attention. "That is all for today," he said in the silence, "the class is dismissed."

Next week he left, at the end of the semester, giving all of us an indifferent passing mark. Next fall the usual professor was back. But that lecture on the nature of the thinking process, by a man whose name I cannot remember, is part of me until I die.

And I think of the Saturday morning when I was dawdling across the campus, putting off the moment when I must go to work in the library. My history teacher caught up with me and slowed his steps to mine. He was an old man, the best-known of any of the faculty in the outside world. Rarely did he give a high mark in his examinations, and then only for some instance of original thinking. His thick gray hair, bright blue eyes and firm chin spoke of vigor and independence. I liked his courses, though now as I look back it seems to me we spent a lot of time on the mediaeval French mon-

archy, and none at all on a man named Karl Marx who seems to have had some influence on my times.

This day Sammy, as we called him, was in a genial mood. He asked if I were going to hear a certain famous preacher who was to speak at a meeting for the students the next afternoon. I answered flippantly, with unusual daring, that I wasn't because I had no new hat to wear. The blue eyes turned a sharp glance on me. "But child," he said, "hasn't anyone yet told you that the object of a college education is to learn to disregard the externalities of life?"

Maybe that answers my question; maybe that made my four years worthwhile. At the time I thought it was rather comical, the remark of an eccentric old teacher, but it has cropped up many times since in my mind when needed. The object of a college education? Could there be a better one than to learn to disregard the externalities of life?


Awards

American Association of University Women as well as a Fulbright travel award. A *highest honor* graduate from Mount Holyoke College in 1947 where she was elected to Phi Beta Kappa, she took her master's degree at Radcliffe in 1948, completing course requirements for the doctor's degree in June, 1949.

The Sibley fellowship, founded in 1939, is awarded every other year. The fellowship is restricted to unmarried women scholars under 35. Awards are given alternately for study in the fields of Greek and French. In 1953 the fellowship will be for study in Greek.

The Elisha Parmele Prize, a \$100 award given annually to the highest-ranking student in the Junior class at the College of William and Mary, was granted in 1951 to Robert Roeder of Berwyn, Illinois. A merit scholar for two years, he is a member of Alpha of Virginia of Phi Beta Kappa. During the past year he held the Grayson Scholarship awarded by the College of William and Mary.

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SANTAYANA

DOMINATIONS AND POWERS. By George Santayana. *Chas. Scribner's*. \$4.50.

A Review by Alain Locke

IN HIS prime in the first decade of the century, George Santayana made a characteristic and important contribution to philosophical thinking. In his lucid, casual way he did nearly as much as the crusading, over-zealous William James to overthrow the genteel tradition of that day — supermundane idealism. Now at the close of a phenomenally long career, with undiminished virtuosity he tilts a skillful lance against the present incumbent, naturalistic pragmatism, now itself grown old and smugly complacent. In its stead he would set up as the present goal of the life of reason a humanistic relativism that views itself, history, and the world scene in calm and urbane historical and cultural detachment. Today's saving grace, Santayana believes, lies in a resourceful skepticism.

Many will contend that we cannot, especially in a time of great political crisis, afford any such intellectual luxury. Santayana recognizes the logic but also the tragedy of an age which must perforce identify itself militantly with civilization. But he warns against what he thinks might well turn out to be a fatal illusion. History should have taught us better her lesson of endless change and shifting emphasis, so that while we struggle for dominance and self-preservation, we can divorce our minds from our wills and see ourselves under the aspect of eternity.

Some readers, no doubt, will interpret this as the detachment of pampered withdrawal, thinking of Santayana through the stereotype of the ivory-tower esthete. But on the contrary, closer reading will disclose that Santayana bases his position on a wide and shrewd scrutiny of man and his history, recommending flexible detachment as a weapon and strategy of survival. Societies and cultures, like animals and plants, are creatures of specific time and place. They survive through adaptive change and by virtue of their natural boundaries. Wisdom with regard to human societies therefore dictates the recognition of pluralism in

culture, relativism in mores and morals, functionalism in institutions, and moderation and temporizing in objectives and powers. In such a context of tentative and experimental flexibility human values have more chance for realization than in one of rigid self-righteousness and provincial absolutism.

With Socratic serenity and ironic delight, it is pointed out that the perfect and the stable society are both as unattainable as the immortal or ubiquitous organism. Consequently, Santayana finds as the basic principle for political life a "live and let live" policy, with tolerance and liberty the basic because the most functional virtues. Even those who cannot accept his general thesis will welcome these corollaries, for one of Santayana's few firm convictions is an uncompromising condemnation of authoritarianism, religious and secular. But here again he would not have us make fetishes even of freedom, lest fanaticism creep in to destroy the vitality of the progressive search for it. Each society, each culture, and every sub-phase of them must have the privilege of taking its own way to salvation.

In spite of the reasonableness of his general position, many readers will find themselves in sharp disagreement with some of Santayana's obviously temperamental quips and biases. His strictures on this or that, especially such subjects as the prospects of present-day Europe, the viability of the United Nations, the fitness of the industrial democracies, all of them of a decidedly pessimistic cast, reflect the chronic bias of an aristocratic, highly critical temperament. There can be no valid accusation of partisanship, since other periods of history as well as ours run the same gauntlet of his hard scrutiny and caustic comment. Emotionally unwelcome, they provide a stimulating and salutary tonic. It is the part of wisdom on occasion not to offer us what we want but what we need. And surely there is today special need for the bal-

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Alain Locke, professor of philosophy at Howard University and a member of the editorial board of the *American Scholar*, is the author of *The Negro in Art*, *The Negro in America*, and other books.



LITERARY HISTORY AND CRITICISM

G. Armour Craig

AFTER THE LOST GENERATION. By John W. Aldridge. *McGraw-Hill*. \$3.75.

A survey of recent writings. Many of its judgments are aggressively temporary but they will interest the most amateur reader of current fiction.

EVERYMAN'S DICTIONARY OF QUOTATIONS AND PROVERBS. Compiled by D. C. Browning. *Dutton*. \$3.75.

A useful and fascinating reference book, modernized and re-edited.

THE LITERATURE OF THE AMERICAN PEOPLE. Edited by Arthur Hobson Quinn. *Appleton-Century-Crofts*. \$9.

A cooperative literary history, inevitably uneven, but altogether thorough.

SOVIET RUSSIAN LITERATURE. By Gleb Struve. *University of Oklahoma*. \$5.

The re-issue of a survey published a few years ago and now brought up to the present.

GOETHE THE THINKER. By Karl Vietor. *Harvard University*. \$4.

A compendious exposition of Goethe's leading philosophic ideas.

SOPHOCLES: A STUDY OF HEROIC HUMANISM. By Cedric H. Whitman. *Harvard University*. \$4.75.

A revaluation of the great dramatist in the light of modern scholarship and of modern criticism.

PHILOSOPHY, RELIGION, AND EDUCATION

Alain L. Locke

UNPOPULAR ESSAYS. By Bertrand Russell. *Simon & Schuster*. \$2.50.

A trenchant critique on some of the main illusions of contemporary thinking, such as perennial progress, nationalism, and the automatic value of science.

TELEVISION AND OUR CHILDREN. By Robert Lewis Shayon. *Longmans, Green*. \$1.50.

A balanced and careful study of the pros and cons of the new medium, its effect on children and its potentialities for child and adult education.

THE ART OF TEACHING. By Gilbert Highet. *Knopf*. \$3.50.

An ardent, convincing plea for the recapture of the humanistic tradition of teaching as an art and an individualized relationship between instructor and student, despite present conditions of mass education and mechanized techniques.

THE INDIVIDUAL AND HIS RELIGION. By Gordon Allport. *Macmillan*. \$2.50.

A pioneer analysis of the functional aspects of religion with respect to its effect upon human personality, with suggestions for the reconciliation of religion's responsibility for conscience and psychology's concern for mental health.

SOCIAL SCIENCES

Eric F. Goldman

A SOLDIER'S STORY. By Omar N. Bradley. *Holt*. \$5.

Certainly the most readable and probably the most valuable of the war memoirs because of its forthright criticism of military decisions and of military personalities.

REUNION AND REACTION. By C. Vann Woodward. *Little, Brown*. \$4.

An authoritative reinterpretation of the "deal" which returned the South to the Union after the Civil War—different and drastic enough to sweep the reader over its massive details.

BECKONING FRONTIERS. By Marriner S. Eccles. *Knopf*. \$5.

The tautly written memoirs of the Mormon Republican banker who served as F. D. R.'s Chairman of the Federal Reserve System and continued to sit, uneasy with heretical thoughts, as a member of the Federal Reserve Board.

U. S. A., THE PERMANENT REVOLUTION. By the Editors of *FORTUNE* with the collaboration of Russell W. Davenport. *Prentice-Hall*. \$3.75.

A welcome rarity—a fresh, deeply-informed, skillfully presented discussion of modern American problems written from a "conservative" point of view.

NATURAL SCIENCES

Kirtley F. Mather

THE SEA AROUND US. By Rachel L. Carson. *Oxford University*. \$3.50.

A truly enthralling survey of oceanographic lore, told with literary skill and scientific accuracy.

THE ORIGIN OF THE EARTH. By W. M. Smart. *Cambridge University*. \$2.75.

An unusually readable and thoroughly trustworthy account of modern knowledge and current hypotheses concerning the solar system and its origin.

OF SOCIETIES AND MEN. By Caryl P. Haskins. *Norton*. \$4.50.

Discusses the evolutionary trend toward social organization among animals, culminating in the cultural aspects of human society.

CLIMATE IN EVERYDAY LIFE. By C. E. P. Brooks. *Philosophical Library*. \$4.75.

A practical book, replete with valuable information concerning the weather as friend and foe of man.

BERNHARD EDUARD FERNOW: A STORY OF NORTH AMERICAN FORESTRY. By Andrew D. Rogers, III. *Princeton University*. \$7.50.

More than the biography of one outstanding forester, this is an inclusive record of the first half-century of forestry in America.

FICTION, POETRY, AND THE FINE ARTS

John Cournos

OXFORD COMPANION TO THE THEATRE. Edited by Phyllis Hartnoll. *Oxford University*. \$8.

An encyclopedia of the theatre, covering all countries and periods. Indispensable.

POEMS IN PROCESS. By Phyllis Bartlett. *Oxford University*. \$4.

For those who want to know what goes into the making of a poem; illustrated with examples from famous poets.

PIERO DELLA FRANCESCA. By Kenneth Clark. *Phaidon-Oxford University*. \$8.50.

This sumptuous volume contains 219 superb illustrations, 19 in full color. The textual interpretation is everything one would expect of so fine a critic as Sir Kenneth Clark.

THE WATCH. By Carlo Levi. *Farrar, Straus & Young*. \$3.75.

This new novel by the author of *Christ Stopped at Eboli* deals brilliantly with post-war Italy.

AN ENGLISH MURDER. By Cyril Hare. *Little, Brown*. \$2.50.

Beautifully written, and rare among detective stories, this volume may be unhesitatingly recommended to those who like such things.

LETTERS OF GUSTAVE FLAUBERT. Selected with an Introduction by Richard Rumbold. Translated by J. M. Cohen. *Philosophical Library*. \$3.75.

A fine selection stressing the intimate side. Among correspondents included are Maupassant, Turgenev, George Sand, Taine and Huysmans.

THE LIMIT. By Alda Levenson. *Norton*. \$3.

A piquant picture in fiction of Edwardian society by an author who was the friend of Oscar Wilde, Henry James, and Max Beerbohm.

Santayana

ancing and corrective sanity of not taking ourselves and our time over-seriously, for both in time and space we are only a fraction of humanity.

Although the general mood of this book is that of detached disillusionment, there are scattered throughout it very constructive implications. Central among them is the oft-repeated caution that the road to domination is the road to mass suicide. There is evident approval of the self-contained type of culture, modified by a quizzical sadness because far too many societies choose to overstep their proper bounds and try to swallow more than they can assimilate. This warning not to make trade export of one's civilization seems a special caution directed at the United States in its present position in an erupting world. The East, it is hinted, must not only have its day, but is more likely both to take and give more without coercion and duress. Such sage observations are rarely made as overt moralizing which, fortunately, is alien to the best side of Santayana's temperament, but are delicately implied as in a beautifully written fable. For above all else, this is the swan-song of a placid mind and a poised spirit. Style and perspective are constantly paramount objectives, as indeed in previous works, but here they are presented with a polished perfection that instead of registering decline and impairment, exhibits, if anything, greater intellectual and stylistic mastery than ever before.

Modestly and consistently Santayana imputes no finality to his reactions and opinions. This would be a fatal flaw. But instead he says very explicitly: "It is sheer conceit in a contemporary neutral or in a later historian to pose as a superior and impartial spirit; for his spark of spirit is no less subject to passions and accidental interests than those that he presumes to understand and criticize." Such self-inclusion adds a Socratic dimension to his thinking and, whether one agrees or disagrees with his conclusions, puts Santayana among the greatest thinkers of our time.

THE LATER EGO. By James Agate. *Crown*. \$4.

The late author, a London dramatic critic, between 1932 and 1947, wrote nine Egos, of which the above includes the last two. He has been called the modern Pepys. He is very good indeed, a superb master of the anecdote and of chit-chat. Introduced with a fine tribute by Jacques Barzun.

KEY PERSONNEL

Rates for items in the "Key Personnel" column are ten cents per word for a single insertion, seven cents per word for two or more consecutive insertions. Replies should be addressed to Member No. —, care of THE KEY REPORTER. All replies will be forwarded promptly to the advertiser.

This column is maintained as a convenience for members of Phi Beta Kappa. The United Chapters takes no responsibility for placing or recommending applicants.

781. (Mr., Mass.) Member Harvard faculty. Ph.D., Columbia. American History. Twelve years' college teaching experience. Special fields: history and philosophy of education; social and intellectual history. Seeks university post.

782. (Mr., N. Y.) College honors. M.A., residence, written examinations for Ph.D. (English) completed, Columbia. Instructor (temporary), major Eastern college. Strong background English, American literature and history. Desires college teaching or appropriate editorial position.

784. (Mr., N. Y.) B.A., Rochester (Division of Honor Studies); M.A. Columbia, 1951, English and Comparative Literature; age 24; single; veteran. Available now. Desires position in Northeast.

785. (Mr., R. I.) Age 31, A.B., Brown University, *summa cum laude*; Doctorat d'Université, Sorbonne. Perfect French, good German, Italian. Four years travel and work in Europe. Desires position involving permanent residence in Europe. Excellent references.

787. (Mr., N. Y.) Age 31, single. A.B. *magna cum laude*, Fine Arts, Catholic University of America. Desires position as aid in art gallery, museum, New York City.

788. (Mr., Ill.) A.B., Harvard, *magna cum laude*. Extensive editing and journalistic experience, U. S. and Europe; desires editorial position Chicago area. Now employed. Excellent references.

789. (Mr., N. Y.) A.B., LL.B., Cornell. Attorney; desires position corporation legal staff or as house counsel. Sixteen years experience in general practice and specialized corporation work. Age 39, married.

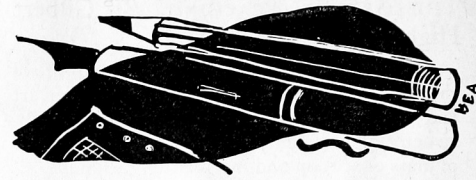
790. (Mr., Pa.) A.B., Duke; Ph.D., University of Pennsylvania, history. Age 31, married. Teaching experience: American history survey courses. Teaching interest: American diplomatic, economic, and survey courses. Desires position in strong liberal arts college accessible to research facilities.

791. (Mr., Calif.) History and international relations Ph.D.; age 36; six years college teaching. Will consider anything, business or education, here or abroad. Salary secondary.

792. (Mr., Nev.) A.B., Wabash. Graduate work in commerce and law, Columbia and New York University. Thirty years experience in investment and financial work. Qualified to manage endowment funds, financial programs and general executive work. Available January 1952. West or southwest preferred.

793. (Mr., Calif.) Expert editor, writer. Take complete charge magazine, newspaper, or handle public relations. Would consider teaching. Excellent journalism, public relations background. Prefer to remain in West. Family, 36, personable.

794. (Mr., Ill.) B.A., M.A.; married; veteran. Industrial house organs editor and public relations man; experienced cameraman, editor, and writer. Four years university teaching. Want editorship or P. R. job; or college job combining P. R. and teaching.



To the Editor

It is a pity that Professor Hoxie N. Fairchild, in discussing "The Place of Religion in College Teaching" in your last issue, did not sharply differentiate religion from theologies; for most people confuse the two, and those who think that they are attacking religion are as a rule attacking this or that particular theology or group of theologies. Religion is something common to all of the numerous and differing theologies, creeds, and religious organizations based upon it, and has been defined (Standard Dictionary) as "a belief in an invisible superhuman power (or powers) conceived of after analogy of the human spirit, on which (or whom) man regards himself as dependent, and to which (or whom) he thinks himself in some degree responsible, together with the feelings and practices which naturally flow from such a belief."

Robert G. Ingersoll once wrote: "Our ignorance is God; what we know is science." But as we enlarge the frontiers of our knowledge, we correspondingly enlarge the frontiers of our ignorance, thus coming into closer and closer contact with the unknowns and unknowables that Ingersoll called God. There is no reason why any teacher should not admit the impossibility of fathoming the ultimates, something on which all thinking men will agree, as have all philosophers.

I cannot agree with Professor Fairchild that "the large majority of American students are religious illiterates", although I think that many if not most of them are critical of the statements and claims of various theologies. Scientists have before them today vastly more evidence than did the palmist who wrote: "The heavens declare the glory of God, and the firmament showeth His handiwork," and the evidence still leads to the same conclusion. But the student mind revolts against attributing to God actions which it regards as reprehensible. This revolt has been going on for centuries. In 1662 Michael Wigglesworth of Malden, Mass., being forbidden by theology to allow the unbaptized infants to enter heaven, allowed them "the easiest room in hell." (in *The Day of Doom*). Today we are even more merciful, thanks to the modifications brought into theologies by real religion.

JEROME ALEXANDER
NEW YORK, NEW YORK

Peer Among Titles

What's in a title? Sometimes a lot of thinking, a bit of wit, a stroke of imagination. The many responses to our call for a better title for our "Know of an Opening" department have also been a gratifying experience. They prove once again, if proof is needed, that Phi Beta Kappas are full of ideas.

We thank you for the gay and serious suggestions you sent in. The symbolism of the key was not lost. We received many titles playing on the word. Some were very close to the one which seemed to fit our key-hole best. We introduce you now to our new title, **KEY PERSONNEL**, contributed by Robert H. Whitford, City College of New York, 1928; Theodore D. Lurie, University of Arizona, 1942; and Phyllis Wing, Miami University, 1946.

Address Changes

In notifying Phi Beta Kappa of a change of residence, members are reminded that, whenever they are not able to indicate this change on a **KEY REPORTER** wrapper, they should send not only their new address but the one to which their Phi Beta Kappa mail was previously sent. This information should be directed to Phi Beta Kappa, 415 First Avenue, New York 10, New York.

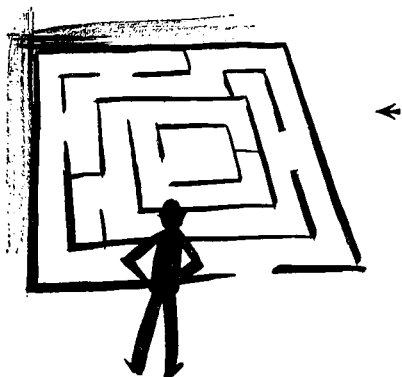
THE KEY REPORTER

Published quarterly by the United Chapters of Phi Beta Kappa at the Rumford Press, Concord, N. H. Editorial and executive offices, 415 First Avenue, New York 10, N. Y. Editorial opinions contained are those of the writer and not necessarily those of the United Chapters of Phi Beta Kappa. Advertising rates upon application. Subscription, 20 cents a year, \$1.00 for five years. Entered as second-class matter at the post office at Concord, N. H., December 10, 1935, under act of March 3, 1879.

Editor: Diana Chang. Book Committee: John Cournos, Armour Craig, Eric F. Goldman, Alain Locke, Kirtley F. Mather. Consulting Editor: Carl Billman.

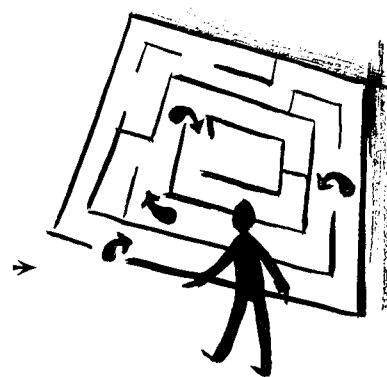
A QUIZ (with some answers) FOR PARENTS

Why test our children?



SHALL HE run the trial-and-error path through the maze of courses and jobs? Can he find his way unguided to the career for which he is best suited?

Or shall he have the benefit of the information tests can give about his own capacities, to help him make a wise decision?



Who should test our children?

THE MOST effective and economical counseling based on tests can take place in those high schools or junior highs where there is a competent guidance staff . . . where he can try out courses that look promising . . . where the teachers know him . . . where there is a cumulative record of his school history . . . where occupational information is available in the library.

Which tests should our children take?

THE CHOICE of a test or a test battery should be in the hands of the specialist in your town's school system who is best qualified by training and experience to make it. If there is no well-qualified person on the staff, advisory help with this special phase of the guidance program can nearly always be obtained from the nearest University or from your State Department of Education.

What can you do about it?

VISIT YOUR children's school. Familiarize yourself with its guidance program. Members of Phi Beta Kappa have a special responsibility for educational leadership in their communities —your school system needs and wants your sympathetic criticism and your active support.

Why this ad?

- MEMBERS OF PHI BETA KAPPA care about the schools their children attend, the quality of the education and of the guidance that they are offered.
- THE PSYCHOLOGICAL CORPORATION, publishers of the *Differential Aptitude Tests* and other instruments for educational and psychological measurement, feel that more people should know more about tests and their uses. If you would like to know more, send us a postcard requesting a copy of *Human Resources and the Aptitude Inventory*. It's free.

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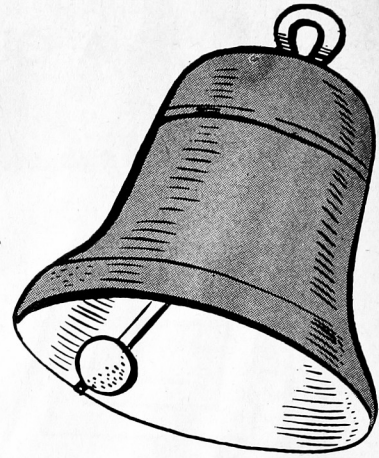
AUTUMN, 1951

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HOWARD MUMFORD JONES

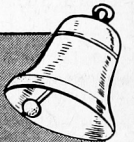
(The American Scholar Forum)

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