

THE KEY REPORTER

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Senate Meets in Washington, D.C.

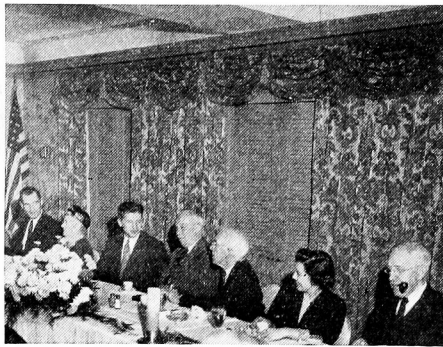
Committee on Qualifications Recommends Three Institutions

At the annual meeting of the Phi Beta Kappa Senate, held in Washington, D. C., on December 3-4 at the Hotel Mayflower, attention was centered on the report of the Committee on Qualifications. The Committee presented for Senate approval its recommendations of three institutions to receive charters for Phi Beta Kappa chapters. The report of the Committee on Qualifications, which held a two-day meeting prior to the convening of the Senate, was unanimously accepted by the members of the Senate.

Action on the recommendations of the Committee on Qualifications and the Senate will be taken by the Council when it meets on August 31-September 3, 1955, at the University of Minnesota. In addition to the granting of charters for new chapters, delegates to the 1955 triennial Council will elect officers and Senators of the United Chapters, consider Council and Senate Committee reports, hold chapter, association, and district meetings, and enjoy a program of entertainment now being planned by Alpha of Minnesota, which will be host to the Council.

At the Washington meeting, the Senate also considered a recommendation of the Committee on Policy to establish a lecture program. It is recommended that the United Chapters of Phi Beta Kappa develop a program embodying arrangements for one or more Phi Beta Kappa visiting scholars each year, each of whom would devote two or three days to each of ten or fifteen institutional chapters of Phi Beta Kappa. At each institution the visiting scholar would deliver one public lecture under the auspices of the local Phi

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Meyer Howard Abrams, winner of the 1954 Gauss Prize, is honored guest at the Senate dinner. Seated left to right are: G. Armour Craig, Mrs. Guy Stanton Ford, M. H. Abrams, Goodrich C. White, Guy Stanton Ford, Mrs. M. H. Abrams, and William T. Hastings.

Abrams Wins Gauss Award

The Christian Gauss Prize of \$1,000 was awarded to Meyer Howard Abrams, professor of English at Cornell University, at the Senate dinner on December 3. The 1954 prize was awarded to Mr. Abrams as author of *The Mirror and the Lamp: Romantic Theory and the Critical Tradition*, published by Oxford University Press. Offered annually by Phi Beta Kappa, the award is given for the best book of literary scholarship or criticism published during the year by a university press.

A study of early nineteenth-century English theories of poetry, *The Mirror and the Lamp* traces a change from the conception of the poetic and artistic mind as a mirror that reflects the world, to the conception of the imagination which both illuminates and projects a world. Presenting the award on behalf of the Senate, Professor G. Armour Craig, chairman of the award committee, described the prize-winning study as a major contribution to the history of literary criticism and stated, "*The Mirror and the Lamp* is a book Phi Beta Kappa can be proud to re-

NEW WASHINGTON HEADQUARTERS

The offices of the United Chapters of Phi Beta Kappa will move on March 1, 1955, from Phi Beta Kappa Hall, Williamsburg, Virginia, to 1811 Q Street, N. W., Washington 9, D. C.

Purchased in June, 1954, by the Phi Beta Kappa Foundation, the Q Street property is the Society's first permanent home. Only a block from Dupont Circle, the building is situated between New Hampshire Avenue and 19th Street. Formerly used as a private residence, the house has been remodeled for office use.

The Washington building will house the offices of the United Chapters and of the Foundation, as well as those of the two publications issued by Phi Beta Kappa, *THE AMERICAN SCHOLAR* and *THE KEY REPORTER*.

The United Chapters staff hopes that whenever members and friends of Phi Beta Kappa come to Washington they will visit the new national offices.

ward and an achievement the American Scholar, young and old, can be proud to emulate."

Mr. Abrams, who was born in Long Branch, New Jersey, received his A.B., M.A., and Ph.D. degrees from Harvard University and taught English there until 1942. After working during the war years with the National Defense Research Committee, Mr. Abrams resumed his career of teaching.

This is the fourth annual award of the Phi Beta Kappa Prize, established in memory of Christian Gauss, distinguished scholar, dean of Princeton University, and president of ΦBK.

What Happens to American Education Will Eventually Happen to America

By Wilson Compton

WHAT HAPPENS to American education will eventually happen to America! That is the real meaning of the Council for Financial Aid to Education, which is an "invention" not of educators but of business men who have observed America's growing dependence on college-educated men and women and the increasing difficulties of financing its higher education. The Council was founded in 1952. Its public activities have been under way for over a year. They are being financed initially by four respected foundations: Carnegie, Ford, Rockefeller and Sloan.

A few years ago men like Frank W. Abrams, then chairman of the Standard Oil Company of New Jersey, Irving S. Olds, then chairman of the United States Steel Corporation and Alfred P. Sloan, Jr., chairman of General Motors Corporation, and others were publicly saying that business concerns should give financial aid to American higher education — and should do it directly. This was a novel idea, unfamiliar to most business men accustomed to thinking of what happens to the universities and the colleges as "somebody else's business." For the most part at that time the seed fell on stony ground.

But some of it fell in fertile soil. In any event the idea has taken root. Direct corporate financial aid to higher education is no longer called "preposterous" or "illegal." Hundreds of business concerns have adopted the idea; hundreds of others are quietly studying it; and the pages of the newspapers almost daily are recounting the terms of the "financial aid to education" plan of some notable business enterprise. The idea now has the backing in practice as well as in principle of some of the most respected business concerns in the United States.

I can speak gracefully of this background of the Council for Financial Aid to Education because I had nothing whatever to do with its inception. When business leaders a few years ago began talking publicly about aid to

Wilson Compton, former president of the State College of Washington, is now president of the Council for Financial Aid to Education, Inc.

higher education I was the president of one of the State universities in the West and the State Legislature was dealing with it quite generously. But I warmly approved the idea for it seemed to be a practical and probably a necessary way of fortifying the structure of diversity — and competition — which, with its major virtues and minor vices, is the great source of strength of our system of higher education as it is of all our enterprises.

Adolf A. Berle in a notable recent book, *The 20th Century Capitalist Revolution*, speaks of the significant increase, during the past few decades, in the "powers" of American corporations. In many areas of activity, he says they have been compelled to assume and to administer functions which formerly belonged exclusively to government. It is fortunate, he concludes, that corporations are recognizing the responsibilities which accompany this increase in their power.

One of the more important symbols of corporation recognition of new community responsibilities — an "event" in what Mr. Berle calls a "revolution" — was the establishment of the Council for Financial Aid to Education with headquarters in New York City, the "home" of thousands of business corporations, and including in its board of directors eminent business and professional leaders from all sections of this country. The objectives of the Council are stated in its charter in these simple words:

To promote a better understanding by the managers and owners of American business, foundations and other organizations . . . and by members of the public, of the substantial contribution which higher education has made and is making to the effectiveness, the skill, the growth, and the success of American business, and to the development of this country;

to aid in bringing about a recognition by . . . American business, foundations and other organizations . . . and by members of the public, of the importance to American business and to the nation as a whole, of securing adequate financial support of higher education in this country . . . from American business concerns, foundations, labor unions and other organizations . . . as well as from members of the public; and

to serve in an advisory and cooperative capacity, both to prospective contributors and to educational institutions, in connection with the formulation, adoption and carrying out of programs for financial support of educational institutions in this country.

There are many agencies interested in the welfare, progress and support of education. But there has been no agency concerned exclusively with the problems, prospects, needs, opportunities and means of financial aid to American higher education. Such is the role of the Council.

Many American colleges and universities are facing financial emergency resulting from rising costs and declining incomes. Substantial deficits have been recorded by a great many of our colleges during the past three years. Many others have been kept "in the black" only by "borrowing" from their faculties through appallingly low salaries, and from their students by gradual shrinkage of educational opportunities. Many members of Phi Beta Kappa, like myself, have witnessed the continuing drift of "best minds" away from the college campus, a warning of "deterioration" at the very time that the universities and colleges generally are facing the near-prospect of unprecedented increases in enrollment.

In the book which I have mentioned, Mr. Berle has described "stock-taking" in these words: "The really great corporation managements have reached a position for the first time in their history in which they . . . must consider the kind of community in which they have faith, and which they will serve, and which they intend to help to construct and maintain. In a word, they must consider at least in its more elementary phases the ancient problem of the 'good life.'"

The founders of the Council, representing the experience of some of "the really great corporation managements" in America, in taking stock, in this sense, reached the conclusion that: What happens to American education will eventually happen to America; that freedom in education and freedom

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The Humanities

By Douglas Bush

NO ONE would ever speak of "the plight of the natural sciences," or of "the plight of the social sciences," but it is always proper to speak of "the plight of the humanities," and in the hushed, melancholy tone of one present at a perpetual death bed. For something like twenty-five hundred years the humanities have been in more or less of a plight, not because they are themselves weak, but because their war is not merely with ignorance but with original sin; and as civilization has advanced, the means of stultifying the head and heart have multiplied in variety and power. As a sample of cultural leadership, or of a common attitude, I should like to read a declaration of faith delivered some years ago by the chairman of the department of humanities in a well-known technological institution. We will call him Professor X. This is most of the report, from the *New York Times*, of his speech to a convention of engineers:

Professor X . . . asserted last night that it would be "morally wrong" for him to advise the reading of the literary classics in this fast-moving age of television, radio and movies. . . .

One should read for the purpose of doing something with what one reads, he asserted: not of polishing one's mind like a jewel, but of improving the world around.

Take up a book because it will tell you something of the world . . . ; read what you want to read, not what you think you should read. "This is the frame of mind that makes reading worthwhile and often deeply rewarding.

"For example, it would be morally wrong of me to urge you to take up a classic like 'David Copperfield' and to settle yourselves in easy chairs for winter evenings' reading. If you tried 'David Copperfield' you would grow restive; you would think of all the other things you might be doing more consistent with your daily environment — looking at television, listening to the radio, going to the movies.

"Moreover, you would wonder why you should spend so much time laboriously reading 'David Copperfield' when you could see the book as a film, should it return some time to the neighborhood movie."

"The single prescription for adult reading," he added, "should be to read something different, something that will change your mind. Herein lies compensation for the loss of the purely reflective life."

Engineers are not, to be sure, in common repute the most cultivated

branch of mankind, but did even they deserve such counsel, and from such a source? The humanities, as I said, have always had to contend with the crude urges of the natural man, with his resistance to higher values than his own, but the speech I just quoted from reminds us of the many new ways there are of escaping from active thought and feeling into a state of lazy collapse, of passive surrender to unthinking action or external sensation. Many people would endorse our oracle's view that one should not read to polish one's mind like a jewel but for the sake of improving the world around. The humanistic tradition has always stood for improvement of the world, but it has always insisted that a man must make himself worthy of such an enterprise; one of our perennial troubles is that improvement of the world is undertaken by so many unpolished minds. Then our touching faith in machinery is illustrated by the quaint assumption that a movie is the same thing as a great book. And that *Ersatz* doctrine extends down through television to the comics, which have now joined the march of mind by reducing literary classics to capsule form. That sort of thing, by the way, was done, and done much better, a dozen centuries ago, and has been commonly labeled a symptom of the Dark Ages. But this is only a reminder; there is no need of enlarging upon such powerful elements in our popular civilization. The opposition to such elements comes from the humanities.

Negative terms, however, are not enough. The "humanities," in the original meaning of this and kindred words, embraced chiefly history, philosophy, and literature. These were the studies worthy of a free man, that ministered to *homo sapiens*, man the intellectual and moral being, and not to *homo faber*, the professional and technical expert. And these, with divinity, completed the central circle of human knowledge and understanding. Divinity went overboard long ago; history, which once was literature, is

now a social science; and philosophy, though still grouped with the humanities, has become a branch of mathematics. Thus in common usage the humanities mean literature and the fine arts. That is an unfortunate narrowing but we may take things as we find them and concentrate on literature, which is central and representative.

One plain fact nowadays is that the study of literature, which in itself is comprehensive and complex, has had to take over the responsibilities that used to be discharged by philosophy and divinity. Most young people now get their only or their chief understanding of man's moral and religious quest through literature. Anyone who has been teaching literature for twenty-five or thirty years, as I have, can testify to the marked change there has been in the spiritual climate during that time. (A rigorously scientific colleague of mine, in psychology, will not permit the use of the word "spiritual," but I use it anyhow.) I am speaking mainly of the higher order of college students, but it would be hard to imagine even the better students of twenty-five or thirty years ago reading Dante and George Herbert and Milton and Hopkins and Eliot with the real sympathy that many now show. For the more intelligent and sensitive young people of today, and there are very many of that kind, are a serious and a conservative lot. They not only live in our unlovely world, they have no personal experience of any other. They are aware of hollowness and confusion all around them, and, what is still more real, of hollowness and confusion in themselves. They feel adrift in a cockboat on an uncharted sea, and they want a sense of direction, of order and integration. And in literature they find, as countless people have found before them, that their problems are not new, that earlier generations have been lost also. Most of the young people I see find in literature, literature of the remote past as well as of the present, what they cannot find in textbooks of psychology and sociology, the vision of human experience achieved by a great spirit and bodied forth by a great artist.

I apologize for elaborating what may be called clichés, but those familiar lists of courses in catalogues make one forget that the frigid label "English 10" or "French 20" may represent an illumination and a rebirth for John

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Douglas Bush is professor of English at Harvard University. The above address, delivered by Dr. Bush on October 14, 1954, in Chicago at the 37th annual meeting of the American Council on Education, is reprinted from the January, 1955, issue of *The Educational Record*. Part of this article appeared in the Sunday Magazine of the *New York Times*, January 9, 1955.

Young for a Century

YOUTH'S COMPANION. Edited by Lovell Thompson.

Houghton Mifflin. \$6.

A review by David McCord

WE ARE LIVING in an age which a poet whose name begins with A has called the Age of Anxiety. It is also the Atomic Age. To some minor degree it is also the Age of Anthology. There is hardly an area from poetry (perhaps the most anthologized of all) to the geography of states and regions which is not explored and re-explored by the anthologists. The horticultural pursuit — for even those without any Greek will remember that an anthology is a gathering of flowers — is in its purest form one kind of creative art. In its lowest and commonest manifestation it is simply a mechanical operation with scissors and paste.

Of the thousands of anthologies in print only a handful can possibly qualify as creative anthologies. Most intelligent readers would agree, I think, that Walter de la Mare's *Come Hither* is one of (perhaps the best of) these very few. Another good one is *The Wisdom of China and India* edited by Lin Yutang, and more recently, Padraic Colum's *A Treasury of Irish Folklore*. H. L. Mencken's magnificent *The American Language*, with its two equally exciting supplements, is a kind of speech anthology of our nation. As a fisherman, I have a peculiar affection for *The Fisherman's Bedside Book* by 'B B', which shares with *Come Hither* the distinction of being (among other things) an anthology of mood. An anthology of curious taste is *The Chobham Book of English Prose* by the Hon. Stephen Coleridge. I do not praise it; but the reader will find it closer to the creative anthology than the *Oxford Book of Modern Verse* which, apart from the introduction, largely serves to show that a really great poet whose name is Yeats is not necessarily qualified to judge creatively or in balance the work of others. (He cannot even spell correctly the name of Elinor Wylie, the only American poet — as I remember it — to whom he refers.) On the lighter side, two excellent creative anthologies are Aldous Huxley's *Texts*

David McCord is the editor of *What Cheer*, an anthology of American and British humorous and witty verse, which will appear this spring, on its tenth anniversary, under the imprint of the Modern Library.

and *Pretexts*, and *The Stuffed Owl* — the jointless work of D. B. Wyndam Lewis and Charles Lee. A third is *A Subtreasury of American Humor*, edited by E. B. and Katharine S. White. All of these are considerably more than collections of this or that: they are individual books in their own right.

Now a creative anthology may be defined as one in which none of the parts are greater than the whole. If this sounds curious, let me state it as a paradox: all of the parts are greater than the whole, and none of them are greater. Their importance is sequential. The creative anthology is likely to be annotated, but the notes or interstitial writing must be as well blended as an old rum, or fresh air after rain. Any anthology, for the right reader, is composed of things familiar and unfamiliar. The trick is to select and arrange them as carefully as Emerson or Thoreau, each of whom were sentence writers, able to arrange the ultimate paragraph or essay. The result should yield the illusion of unity and suggest the preservation of perfect sequential sense, no matter where the book is opened or in what order the contents are read.

It is the present fashion to anthologize our magazines, both active and inactive, whose pages have contributed to the sum of American letters. And not just *The Yale Review* and *The Atlantic*; or, as currently, *The Saturday Evening Post*. Henry Steele Commager has done the ample honors for what was once *St. Nicholas*. As an old *St. Nicholas* man and boy who despised its rival, I should find it difficult to praise in turn an anthology of *The Youth's Companion* — in my time it employed the definite article; but I have been at pains to resolve these amorphous notions about the creative anthology simply because Mr. Thompson's 1150 pages from a century of one famous paper are so skilfully chosen and edited that his book belongs with the elect. If the reader to whom the *Companion* is but a name like *antimacassar* or *Franklin stove* is in any way surprised to learn that the magazine had such contributors as Mark Twain, William James, Kipling, Winston Churchill, Willa Cather, Emily Dickinson, Emer-

son, P. T. Barnum, Robinson Jeffers, Jack London, Whittier, and Robert Frost, he will be astonished at the sharp composite portrait of a time — 1927–1827 — which they and many others here present. For the glance is rightly backward, and Mr. Thompson's commentary from piece to piece, from age to youth, has the clarity of white cement between blue tiles. He was helped, he generously acknowledges, by three former *Youth's Companion* editors: M. A. DeWolfe Howe, Arthur Stanwood Pier, and Harford Powell, who divided one hundred years of dusty volumes into three well-dusted parts. The fact that the volume has already had a fine critical press and enjoyed an astonishing sale is a tribute to all four of them: tribute to a series of earlier *Companion* editors of whom Daniel Sharp Ford was probably the most important; tribute to a certain toughness of fiber in the long run of American letters; tribute to enormous diversity of editorial field and choice.

Poets will wonder about the *Companion's* payment of \$1,000 to Tennyson for the eight lyric stanzas of "Early Spring." None of us who possess this book, I imagine, will fail to wonder why it was not thought of twenty years ago. But here it is: "Star-bright Companion of my Youth," as Louise Imogen Guiney aptly called it. Twenty years from now new readers will be glad that it is still in print. And one reader will predict that it will live through many editions.

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THE KEY REPORTER

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Recommended Reading



SOCIAL SCIENCES

Eric F. Goldman

THE AMERICAN LAWYER. By Albert P. Blaustein and Charles O. Porter. *Chicago*. \$5.50.

A perceptive, if somewhat uncritical, portrait of the American legal profession based on a survey sponsored by the American Bar Association.

JAPAN'S DECISION TO SURRENDER. By Robert J. C. Butow. *Stanford*. \$4.

A vigorously written account, based on the Japanese sources, which destroys important misconceptions.

PRELUDE TO POINT FOUR. By Merle Curti and Kendall Birr. *Wisconsin*. \$5.

A richly suggestive historical study of pre-World War II efforts to bring American know-how to foreign peoples.

CHARLEMAGNE. By Richard Winston. *Bobbs-Merrill*. \$3.75.

A skillful synthesis of the known facts about one of the towering figures of medieval history.

NATURAL SCIENCES

Kirtley F. Mather

THE STORY OF MAN. By Carleton S. Coon. *Knopf*. \$6.75.

Herein an eminent anthropologist shares with the general public the fruits of his many years of prehistoric research and presents in a fascinating panorama, rich with meaning, the evolution of human biology and culture.

ATOMIC SCIENCE, BOMBS AND POWER. By David Dietz. *Dodd, Mead*. \$4.50.

With commendable clarity and accuracy, this book sets forth in non-technical language the theoretical basis of atomic energy, the history of the development and use of atomic weapons, and the postwar progress in nonmilitary utilization of nuclear energy.

ELEMENTS OF ECOLOGY. By George L. Clarke. *Wiley*. \$7.50.

Presents interestingly the general principles of the crucial interrelations between animals and plants and their environments; considers discerningly the dynamic interplay of forces in the living community.

MARGINS OF THE SEA. By Maurice Burton. *Harper*. \$3.

Both interesting and informing, this is a delightful account of the living creatures that inhabit the continental shores between the oceans and the land masses, with discerning comments on their activities.

PHILOSOPHY, RELIGION, AND EDUCATION

George N. Shuster

THE LIFE OF DAVID HUME. By Ernest Campbell Mossner. *Texas*. \$7.50.

J. Y. T. Greig's biography of the famed Scottish philosopher was published more than twenty years ago. This new life is sprightlier and in some respects more revealing, though it is perhaps less concerned with Hume's doctrine.

PRISONER FOR GOD. By Dietrich Bonhoeffer. *Macmillan*. \$2.50.

These beautiful letters written while under dire prison sentence by a remarkable man who died a martyr's death, are among the most convincing of modern religious testimonials. They enshrine as perhaps nothing else does the spirit of the Lutheran Confessional Church.

AFRICA: WORLD OF NEW MEN. By John J. Considine. *Dodd, Mead*. \$4.

Father Considine tells the story of a long trip through Africa. Its purpose was primarily to visit missionary establishments, but the adventure broadened into vivid and significant associations with Africans of many regions. This chronicle is very much more than a travel book.

PUBLIC EDUCATION UNDER CRITICISM. Edited by C. Winfield Scott and Clyde M. Hill. *Prentice-Hall*. \$6.35.

Educational methods advocated by teacher training institutions have been under severe attack. This book is an anthology of criticisms and responses, edited with a measure of benevolence toward the second.

FICTION, POETRY, AND THE FINE ARTS

John Cournois

HIS VERY SELF AND VOICE. Edited by Ernest J. Lovell Jr. *Macmillan*. \$7.50.

Collected conversations of Lord Byron, which reveal certain aspects of the poet and the man.

ASPECTS OF CHINESE PAINTING. By Alan Priest. *Macmillan*. \$7.50.

Particularly well written essays of interpretation, beautifully illustrated in color and black-and-whites.

THE MOSCOW KREMLIN. By Arthur Voyle. *California*. \$10.

A copiously illustrated narrative of the ancient Russian citadel and its treasures, among which you can't count Malenkov & Co., whom the author wisely omits mentioning.

THE SOLITARY SINGER. By Gay Wilson Allen. *Macmillan*. \$8.

A comprehensive and scholarly biography of Walt Whitman by an ardent admirer. It includes material in 25 years.

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SCHOLAR BOARD HONORS EDITOR HIRAM HAYDN

At the Autumn Editorial Board meeting of *The American Scholar*, held in New York City on October 29, 1954, recognition was given to Hiram Haydn on his tenth anniversary as editor of the magazine.

Goodrich C. White, president of the United Chapters of Phi Beta Kappa, and William T. Hastings, vice-president, expressed the gratitude of the Society for Mr. Haydn's achievement in making Phi Beta Kappa's scholarly quarterly one of this country's leading literary magazines. Irita Van Doren and Harlow Shapley, members of the *Scholar's* Editorial Board, offered congratulations to Mr. Haydn on behalf of the Board. Other Board members present were: J. Saunders Redding, Guy Stanton Ford, Walter Gellhorn, Louis Kronenberger, Margaret Mead, and Paul B. Sears.

Guests invited for this occasion included: Mrs. Hiram Haydn; William and Eleanor James, advertising agents for the *Scholar*; and Willis Tompkins, New York representative for the William Byrd Press of Richmond, Virginia, printers of the magazine.

Hiram Haydn, ΦBK Amherst '28, joined the staff of the United Chapters in February, 1944, as executive secretary and editor of *The American Scholar*. Six months later Mr. Haydn accepted a position with Crown Publishers, but retained his editorship of the magazine. Serving as New York editor of Bobbs-Merrill Co. from 1950 until this year, the *Scholar's* editor is now affiliated with Random House.

Newly elected members of the *Scholar's* Editorial Board are Perry Miller, professor of American literature at Harvard University, and Marston Bates, professor of zoology at the University of Michigan.

Aid to Education continued

in American life are inseparable; that private individuals alone cannot financially sustain the structure of our higher education; and that business corporations, and others, must help.

The obvious great benefits to industry from our colleges and universities in trained personnel and in research is not the prime consideration in the Council's purpose to promote financial aid to higher education. Its directors regard American strength, security and prosperity in an uncertain world as dependent in no small measure upon the continuing ability of our colleges to produce educated talent. They are concerned, for example as are all citizens by reports, apparently authentic, that Russia is outpacing us in important fields of education; that last year, for instance, Russia graduated 40,000 trained engineers while our schools graduated fewer than 20,000.

But support of technical education as such is not our chief concern. The chairman of the board of General Motors Corporation, himself one of the Council's founders, has said of his own business: "Give us *educated* men. We can *train* them ourselves." Increasingly American business is interested in helping liberal education — liberal in the sense that it contributes to what the dictionary calls "independence of opinion, not servile, worthy of a free man." No business man needs to be told what "independence of opinion" has meant in the progress of American industry. Freedom may be dangerous. But it is the safest thing we have. This interest adds to the importance of preservation in vigor of our "dual system" of higher education financed and administered by the State and higher education financed and administered independent of the State.

It is not correct to say that American business corporations generally have accepted a share of the responsibility for the maintenance of our colleges and universities. Far from it. But some of the largest and most respected corporations and some of the smallest and most respected have done so. Their number is multiplying and their example is having a persuasive effect. The role of the Council is that of catalyst, and in the language of the powerhouse, of "exciter" or "generator." By its publications, regional meetings, speeches, and counseling with business executives and with colleges and uni-

Senate Meeting continued

Beta Kappa chapter and render whatever other service to the institution and academic community as might appropriately be arranged. Where practical the visiting scholar would visit two institutions each week in a period of four to eight weeks or more. Accepted by the Senate, the Committee's recommendations will be submitted to the chapters for consideration. Final action on the lecture program's adoption will be taken by the 1955 Council.

Committee meetings were held during Friday, December 3, followed by an informal Senate dinner that night. Senate sessions were held on Saturday, as well as meetings of the Phi Beta Kappa Foundation. The new headquarters of the Society at 1811 Q Street, N. W., now being remodeled for occupancy, were open for the inspection of the Senators during their two-day stay in Washington.

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** stencil, they should send not only their new address but the one to which their Phi Beta Kappa mail was previously sent; also chapter and year of initiation. This information should be directed to Phi Beta Kappa, 1811 Q Street, N. W., Washington 9, D. C.

versities, it seeks to inspire interest, furnish information and encourage action. Someone has called it a "junior partner" of the university and college presidents who have financial troubles. Foremost it serves as a clearinghouse to which interested business may turn.

During the past year many corporations have announced aid-to-education programs. Some have given unrestricted grants to universities and colleges or to groups or associations of these. Others have made grants for a wide range of useful purposes. Some have established scholarships and fellowships. Others have contributed to the institutions from which have come their top executives; or have matched employee alumni gifts. Some have given capital funds. Aid to higher education in some form is gradually coming into recognition as a part of corporate management and as a growing part of "Twentieth Century Capitalism" in America.

Humanities continued

or Betty Doe. Not that courses are the only or even the main road to enriched experience and sensitivity, but they are one road; and a teacher can help as a guide or catalyst. Josiah Royce is said to have complained that a philosopher was expected to spiritualize the community. The modern philosopher is expected only to semanticize the community; the other function, as I said, falls upon the teacher of literature. I do not of course mean inspirational gush. I mean that teachers, conducting a critical discussion of a piece of great literature, necessarily deal not only with the artistic use of words and materials but with the moral and spiritual experience that are its subject matter. That is why, as President Pusey has said, the humanities must be the cornerstone of a liberal education. Naturally teachers will have their methods under constant scrutiny, but their material, the world's great literature, can hardly be improved; all it needs is a chance to work upon responsive minds and characters.

While I cannot guess the temper of this gathering, and while all the administrators present may, for all I know, regard the humanities as a pearl of great price, that is not their general reputation. Administrators are commonly said to prize the solid and tangible virtues of the natural and social sciences and to look upon the humanities as a nice luxury for the carriage trade. How far that general reputation is true or false I wouldn't know, but, just in case it has a modicum of truth, I have been insisting that the humanities are not a luxury; they are the most practical of necessities if men and women are to become fully human. The humanities commonly suffer in esteem because they do not lend themselves to statistical reports of achievement. You cannot demonstrate with graphs and charts that John or Betty Doe, through reacting to a piece of literature, became a person of richer moral and imaginative insight, of finer wisdom and discrimination and stability. For the experience of literature is an individual experience, and nothing that is really important can be measured.

When we look at the American educational scene, the diversity of standards is so great that generalizations about this or that part of it may be violently contradictory. At any rate

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educational history of the past fifty years seems to furnish a pretty good forecast of the bad effects of the deluge to be expected in the next fifteen. In school, college, and university, the results of the huge increase in the student body suggest that the principle of education for all, however fine in theory, in practice leads ultimately to education for none. An editorial in the *New York Times* of September 13, 1954, takes the usual line of defense. The principle of education for all, it says, forces us "to accept the principle, also, that the function of education is primarily social and political rather than purely intellectual." "It cannot be denied," the *Times* proceeds, "that this means a down-grading of the learning process. We are adjusting to an 'average' that must be spread so widely that it comes down automatically. Education is no longer the intellectual privilege of the gifted few. It is held to be the democratic right of all." The *Times* does go a little beyond this orthodox assent to express uneasiness over the sacrifice, in elementary and secondary schools, of quality to quantity.

To mention one of many results, there has been an appalling growth of illiteracy at all levels, even in the graduate school. (Somehow stenographers are still literate, even if their college-bred employers are not.) At every orgy of Commencements one wonders how many of the hordes of new bachelors of arts can speak and write their own language with elementary decency, or read it with understanding. After all, the polished mind is suspect, whether in a student, a professor, or a Presidential candidate. And illiteracy, and contentment with illiteracy, are only symptoms of general shoddiness.

Obviously one main cause of this state of things has been the sheer pressure of numbers, along with a deplorable shrinkage in the number of qualified teachers. But the situation would not be so bad as it has been if the downward pressure of numbers had not been powerfully strengthened by misguided doctrine and practice. The training of teachers and the control of school curricula have been in the hands of colleges of education and their products, and these have operated on principles extracted from John Dewey's philosophy of barbarism. (If that phrase seems unduly harsh, I may say that I have in mind Dewey's hostility to what he regarded as leisure-class

studies; his anti-historical attitude, his desire — intensified in his followers — to immerse students in the contemporary and immediate; and his denial of a hierarchy of studies, his doctrine that all kinds of experience are equally or uniquely valuable; and it would not be irrelevant to add his notoriously inept writing.) The lowest common denominator has been, not an evil, but an ideal. The substantial disciplines have been so denuded of content that multitudes of students, often taught by uneducated teachers, have been illiterate, uninformed, and thoroughly immature. There is no use in priding ourselves on the operation of the democratic principle if education loses much of its meaning in the process. When we think, for instance, of education for citizenship, which has been the cry of modern pedagogy, we may think also of the volume and violence of popular support given to the anti-intellectual demagoguery of the last few years. Mass education tends to reflect mass civilization, instead of opposing it. Even if education were everywhere working on the highest level, it would still face tremendous odds.

The great problem has been, and will be, first, the preservation of minority culture against the many and insidious pressures of mass civilization, and, secondly, the extension of that minority culture through wider and wider areas. The rising flood of students is very much like the barbarian invasions of the early Middle Ages, and then the process of education took a thousand years. We hope for something less overwhelming, and for a less protracted cure, but the principle is the same; Graeco-Roman-Christian culture not only survived but triumphed, and with enrichment. If we think of our problem in the light of that one, we shall not be disheartened but recognize both as phases of man's perennial growing pains.

Throughout history it has been a more or less small minority that has created and preserved what culture and enlightenment we have, and, if adverse forces are always growing, that minority is always growing too. In spite of the low standards that have commonly prevailed in public education during the last fifty years, I think the top layer of college students now are proportionately more numerous than they were thirty years ago and are more generally serious and critical. There is a growing nucleus of fine

minds, and teachers are concerned with the enlargement of that all-important group. At the same time, without retreating from that position, one wonders what it is in our educational process or in our culture at large that often causes a liberal education to end on Commencement Day.

I have no novel and dramatic remedy for the evils that have shown themselves so clearly already and will become more formidable still. But I might mention a few things of varying importance which do not seem utopian. Of course I represent no one but myself, and I cannot even say, like a member of the House of Lords, that I enjoy the full confidence of my constituents.

In the first place, I see no reason why the flood of students should be allowed to pour into college, why automatic graduation from school should qualify anyone for admission. We ought to recognize, and make people in general recognize, that a desire for economic or social advantage, or for merely four years of idle diversion, is not enough. Under such pressure as is coming, surely the state universities have the strength to set up bars and select their student body, instead of admitting all who choose to walk in the front door and then, with much trouble and expense, trying to get rid of some through the back door. Doubtless such procedure would require a campaign of enlightenment and persuasion, but legislators always have an alert ear for the cry of economy, and the public must be convinced that higher education, or what passes for that, is neither a birthright nor a badge of respectability, and that useful and happy lives can be led without a college degree. As things are, we have an army of misfits, who lower educational standards and increase expense, and no branch of a university staff has grown more rapidly of late years than the psychiatric squad.

Secondly, many people have grounds for the belief that the multiplying junior colleges can and will drain off a large number of the young who for various reasons are unfitted for a really strenuous four-year course. Junior colleges, however, should not be recreational centers for the subnormal.

Thirdly, I think the need for formal education beyond high school would be much lessened, and the quality of both secondary and higher education obviously improved, if the colleges and

universities, getting the public behind them, made a concerted and effectual demand that the schools do their proper work and do it better than a great many schools have been doing it. Quite commonly, a distressing proportion of a college course now consists of high school work. We have grown so accustomed to a battalion of instructors teaching elementary composition to freshmen that we take it as a normal part of college education, whereas it is a monstrosity. Imagine a European university teaching the rudiments of expression! If high school graduates are illiterate, they have no business in college. For a long time, and for a variety of reasons, we have had slackness all along the line; somehow, some time, strictness and discipline have got to begin.

Increased enrollments have almost inevitably led to increased reliance upon large lecture courses. There are administrators who assume that there is no limit to the effectiveness of a lecture course except the size of the auditorium, and there are also teachers who see positive virtues in lectures and can themselves display them. Perhaps because I never remember anything I hear in a lecture, I do not share that faith. I favor classes small enough to allow discussion, and that is expensive. But there are possible economies that would be highly desirable in themselves. We do not need to maintain the naive doctrine that there has to be a course in anything in which anyone ever has been or might be interested. Many catalogues list courses that can only be called fantastic, and I don't think I am guilty of partisan

prejudice if I say that these are rarely found among the humanities. If we had fewer and less specialized courses, and if we did not have our armies of composition teachers, a considerable number of man-hours would be released for smaller classes.

One thing that has suffered grievously and conspicuously in this last generation has been the study of foreign languages. The usual reason given is again the pressure of numbers, the numbers who are not going beyond high school, but again a positive reason has been open or quiet hostility. Languages have been pretty well crowded out of the school curriculum, and of course there has been a corresponding decline in college study. Nothing has been commoner in recent decades than the applicant for admission to a graduate school who has had little or no acquaintance with any foreign language except possibly a year or two of Spanish. Serious study of a foreign language means work, and a first principle of modern pedagogy has been the elimination of work. Thus, during the years in which we have all become conscious of one small world, and in which this country has become the leader of that world, educational theory and practice have retreated into cultural parochialism. There is no need to argue how necessary for the ordinary citizen is some knowledge of a foreign language and a foreign people. In the last few years a good many parents have been aroused, and the Modern Language Association has been putting on a vigorous campaign, so that progress has been made; but there is a long way to go. It is encouraging that

in some cities successful experiments have been made in the teaching of languages in elementary schools, where, for good psychological reasons, they ought to begin. I wish there were something encouraging to be said about the ancient languages, but we are concerned with actualities.

Finally, since I touched on the large number of young people who are in college and shouldn't be, I might mention those who are not and should be, and who may be lost in the oncoming flood. Educators and others are more conscious than they once were of our failure to recognize and foster promising students who cannot afford college, and increasing efforts are being made in that direction; but we are still very far behind England, where bright students are picked out at the age of ten or eleven and brought along on scholarships. If we spent on exceptional students a fraction of the time and money we have spent on nursing lame ducks, there would be a considerable change in the quality of education.

One last word on a different matter. Like everything else, the Ph.D. has been cheapened by quantitative pressure, and it might be earnestly wished that it were not a union card for the teaching profession. There are plenty of young men and women who would be good teachers without such a degree, and the degree itself ought to mean something more than it does. Along with that may go another earnest wish, that both administrators and members of departments would abandon the principle of "publish or perish." Socrates would never have had a chance at an assistant professorship.

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