

THE KEY REPORTER

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THE PHI BETA KAPPA NEWS MAGAZINE

CARNEGIE REPORT LISTS CHALLENGES TO HIGHER EDUCATION

Two problems of great concern to educators today are the tremendous increase in the college-age population that will occur in the next fifteen years, and the slender financial resources with which most colleges and universities have to cope with the influx of applicants for admission. These difficulties can, of course, be sidestepped by those institutions that decide against expansion, but they are pressing for those that expect to accommodate more students.

In its recent annual report, the Carnegie Corporation of New York discusses some of the questions raised by these problems. According to John W. Gardner, the president, Americans must try to answer the following questions now, in anticipation of the doubled college enrollments expected in the nineteen sixties: (1) Who should go to college? (2) What kinds of education should be provided? (3) How can we avoid the worst effects of "mass production" in education? and (4) How shall we pay for it all?

The percentage of 18-year-olds entering college has been increasing steadily in the past 25 years, the report indicates. Whereas in 1930, only 12% of this group went to college, in 1940 the figure was 18%, and now is 30%. Of these, however, only 12% complete a four-year course.

Mr. Gardner points out that while one school of thought holds that as many as 49% of the country's college-age population should finish a two-year course and 32% a four-year program, others think that the present 30% is excessive and that a serious impairment of standards has already resulted from the increasing number of



Architects' drawing of the new Phi Beta Kappa Hall, to replace the original building destroyed by fire in December, 1953

admissions. And despite the broadening of admissions policies, only two-thirds of the top 2% in intelligence now get into college, according to Mr. Gardner.

Remarking that many young people are sent to college for no clear purpose other than "a vague notion that 'college is an opportunity that should not be denied them,'" Mr. Gardner observes that college is not necessarily a highly valuable experience, and that "the decision should be made in terms of the individual's capacities and motivations on the one hand and the kind of educational program offered on the other."

Concerning the programs being offered, the report says that the trend is toward "vocational courses, courses in health, personal adjustment, social adjustment, how-to-do-it courses, and so on." Mr. Gardner sees little likelihood

that the trend will be reversed in the direction of rigorous fundamental courses in traditional fields, but suggests that the liberal arts could be strengthened by mixing them with the vocational courses rather than keeping them sequestered in separate institutions.

As for "mass production" methods, Mr. Gardner points out the continued importance of individual treatment of students and the problems in using television and films, commenting, however, that these useful media need not be reflexively avoided.

Mr. Gardner warns that Americans must not commit themselves to more higher education than they are willing to pay for, and that though the trend toward large-scale business support is encouraging, "there are problems in too heavy dependence on corporate support just as there are problems in too heavy dependence on Federal aid."

"UNDER WHICH KING, BEZONIAN?"

by William T. Hastings

THERE IS MUCH TALK about loyalty, primarily in the political sense. The word confronts us daily in the headlines, in connection with trials, inquiries, acts of legislatures, resolutions of this body or of that. Loyalty is a good; it is a *sine qua non*. This no one would deny. But we should remember that there are all kinds or objects of loyalty; we do not get the picture if we think only of one. And observe, that almost all the furor, the agitation, proceeds as if loyalty were a simple, a wholly uncomplex thing, as simple as breathing.

In spite of this assumption, the obligation of loyalty can pose the most perplexing, the most baffling, of problems; it can raise one up to the ecstasy of happiness or of sacrificial self-immolation; it can create a paralyzing dilemma; it can point out the path to the deep places of frustration and of tragedy.

Suppose we consider some cases.

Consider the fantasticality of enforcing loyalty by oath — political loyalty, of course. On this subject so much has been well said that I need not elaborate the point. I cannot forbear referring, however, to the Mississippi law of 1950 requiring every employee of the state to swear he is not a subversive person; and “subversive” is so defined as to include anyone who openly favors an “alteration” in the federal government or its smallest political sub-division. The law is absurd, but the state of mind which it reflects is not.

It would be advocating an “alteration” in our form of government, and hence by Mississippi standards subversive, to favor extension to other areas of the TVA type of project, to say nothing of proposing to take a cautious step or two in the direction in which Great Britain has gone. (I do not say we should take a single step. I simply point out that for a Mississippi signer to support such a step would expose him to the charge of subversion.) In every state in the Union it is impossible for most teachers to avoid be-

ing influenced by the pressure of ultra-conservative opinion; their “security” depends upon shunning the hazards of saying what they think. Senator Fulbright’s quotation from the report of the Reece Committee is in point: “The trustees of tax-exempt foundations should . . . be very chary of promoting ideas, concepts, and opinion-forming material which runs contrary to what the public currently wishes, approves, and likes.” What is the Committee’s “public”?

In 1949 Phi Beta Kappa urged thoughtful Americans to oppose all “efforts, either from the extreme right or the extreme left, to restrict within our institutions of learning the impartial analysis and evaluation of any and all literary, political, economic, social, or religious tenets.” Recent events show that the statement should have been broadened to include churches as well as colleges. I do not refer primarily to the loose and sensational charges against the clergy featured in the papers two winters ago, and backed down on very fast. Here is something more definite. The California legislature has recently adopted an act requiring that for a church to enjoy tax exemption the minister and all the members must take an oath of loyalty. This is obviously another attempt to control thought, to enforce conformity, to prevent the examination of “dangerous” ideas in the pulpit. Again, last year a Miami, Florida, paper attacked the local Unitarian church — somewhat belatedly — for having in its church membership in 1947 seven alleged “Reds.” Under the heading “Pastor Defends Reds in Flock” the article began, “Communists and everyone else, including sex-perverts, are welcome to express themselves in Miami’s First Unitarian Church.” The minister’s remark had been, in essence, that all men, whatever their intellectual or moral aberrations, were children of God. These of course are attacks on “impractical idealists,” on “do-gooders,” on people who place above everything else the love of God and the

brotherhood of man. They promote the false identification of dissent with disloyalty. They overlook the fact that our Founding Fathers were above all non-conformists, dissenters.

Then consider the snoopers and the counter-espionage espies. This activity reached its nadir in the proposal of the American Legion Post at Norwalk, Connecticut, to report to some body in Washington the name of anyone of whom any member of the Post (identity of the informer to be concealed) had any doubt. The proposal was warmly approved by national officers of the Legion, before a storm of protest led to a partial retreat from this outpost of the legions of loyalty.

What professor knows whether some member of his class is taking down casual comments — probably with the usual undergraduate accuracy — to be reported to some vigilant parent or some vigilante group? Some have learned to their cost, as have some publishers, that books of specimens of current writing must carefully exclude left-wing documents. Requiring a class to read, merely for expository method, anything by Henry Wallace, or the early Dos Passos, or the early Granville Hicks, or even Bertrand Russell (so unsound on love and marriage) may be reported as evidence of disloyalty or subversion.

Remember the abortive attempt to secure from every college in the country a list of all the books in the reading lists of all the courses. We may laugh at this and other futile efforts at thought control masquerading as thought protection, but we do so at our peril. They are not always futile. The officers of the Girl Scouts learned that their *Handbook* was not sufficiently nationalistic — *i.e.*, loyal — for some tastes, and yielding, members of Phi Beta Kappa will agree, very regrettable to pressure, softened or eliminated references to one world, to the United Nations, to international friendship, and deprived future Girl Scouts of the knowledge that tea comes from China.

Then there is the pledge of allegiance. Boy Scouts — and often their elders — stand at attention and recite

William T. Hastings, Vice-President of the United Chapters, is Professor Emeritus of English at Brown University, where he was secretary of the Rhode Island Alpha for many years. This article is taken from an address given at the 125th anniversary of the Brown chapter in March, 1955.

without analysis the familiar words. Does the pledge describe a fact or only an aspiration? It is phrased as fact. Shall I be disloyal if I select some phrases for scrutiny? In my sense it is precisely the duty of loyal Americans so to scrutinize; as thus:

"The republic" — is the word consciously preferred to "democracy"? Some groups would so affirm approvingly, "democracy" being too equalitarian.

"One nation indivisible" — *i.e.*, not now or formerly or in the future split into sects or factions or major and minor blocs or pressure groups? Certainly a one-party state is not our ideal.

To my thinking the sentiments of the pledge, properly interpreted, are unexceptionable. But smugness about the facts is both intolerable and dangerous. So is the assumption that words can carry only one meaning to honest minds, as for instance, the new interpolation in the pledge, "under God." The phrase, or similar ones, does not bother me on coins, on stamps, in the pledge, as long as no one puts a pistol to my head and cries "Under what God, Bezonian?"

As a boy I stood up with my elders in Baptist and Congregational churches and recited as loyally and uncritically as they the words of the Apostles' Creed. Was it disloyalty for me to turn from the faith of my fathers to another religious fellowship — the Unitarian — when all but the first item in the Creed became impossible for me to believe? I am well aware of the emotional values connected with a religious service using traditional forms — intrinsic values, and values derived from family and personal associations. Each one of us must weigh his gain and loss if faced with this issue. It raises the question, however, whether a shift of loyalty in the direction of theological (or political) orthodoxy is a matter for rejoicing and a shift toward heterodoxy to be stigmatized as apostasy (or treason).

Is it disloyal for the thoughtful liberal to bristle at the condemnation of the last twenty years (before Ike) as a period of "creeping Socialism" or to resent the remark of a gentleman who (briefly) headed the Federal Trade Commission that "Grade labeling is the first step toward Communism"? — since, I suppose, it infringes upon the established legal commonplace, *Caveat emptor*.

These and similar questions may

seem to you ridiculous. But I reiterate that with a large section of the American public, any proposal for change in the scope or functions of government is regarded askance. There has been a concerted effort to bring the word "liberal" into disrepute. "Liberals," "left-wingers," "parlor pinks," all are being promoted as terms of contempt. Young men, if they hope to secure good jobs and retain them, must, in the opinion of the Socony-Vacuum Oil Company (quoted by Senator Fulbright), remember this: "Personal views can cause a lot of trouble. The 'isms' are out. Business being what it is, it naturally looks with disfavor on the wild-eyed radical or even the moderate pink." In the minds of many besides those in "business" the loyalty of liberals appears somewhat doubtful if they feel that some practice or doctrine of the last century is open to question. A century and a quarter ago there was much talk in these parts about "the American system," as you will now hear much talk about "the American way." To be loyal in 1830 — in Rhode Island, at least — one had to believe in "the American system" — which meant, among other things, a high protective tariff and sound money and no Jacksonian democracy. What "the American way" of 1955 means I will let some better qualified person say, but you must be loyal to it.

Into the complex and highly controversial subject of the American Communists I do not intend to venture, except for a few casual observations. I have met only one Communist (*so far as I know*, I hasten to add for fear of arrest for perjury), the Secretary of the Communist party in Massachusetts. He was severely manhandled (intellectually) at a meeting of a student-faculty discussion club at Brown a few years ago. I know from the newspapers what you know about the Communists convicted of sin who have turned to political and (usually) theological orthodoxy and become headline informers: Chambers, Bentley, Budenz, etc. I do not question their sincerity, though they make me shudder. Each has held three loyalties, to democracy, to communism, and again to democracy. The psychological data provided by them — and by others who have made the spiritual trip to Moscow and return — will be absorbingly interpreted in due time. Meanwhile we can note that such persons, by logic or emotion or base calculation, simply went further in

commitment than those thousands of alert, sensitive, and conscientious Americans who gave serious attention to what was going on in the Soviet Union in the 20's and 30's, to see if the "experiment" there might have some lessons for us. We may note, further, that while the informers have not scrupled to name names, in considerable degree on hearsay or incomplete evidence — including some of the conscientious persons I have just mentioned — other persons brought before the inquisitorial committees have refused to name names, out of another sort of loyalty, unwillingness to purchase immunity at others' expense.

THIS is a long discursive assemblage of details. Some of them you will think trivial, some biased, but all have some relevance to an understanding of our problem. If at all successful my survey will impell a question as to the necessary or legitimate limits of loyalty, and as to the rivalry among competing loyalties. We recall the toast "My country, right or wrong." We recall the fable of the man without a country. We recall the one-man revolution of Thoreau, who tried to abstract himself from Massachusetts because he objected to paying taxes to provide services which he did not want. We recall that Robert E. Lee chose loyalty to Virginia over loyalty to the United States. We recall that Rhode Island delayed joining the United States and that the Rhode Island Alpha of Phi Beta Kappa declined for a decade to join the United Chapters. We wonder if Germans justified themselves by consideration of loyalty in closing their eyes to the horrors of Buchenwald. We wonder at a devotion to the State which led people to report relatives and friends to the Gestapo. We see the flames rising around the solitary figure of Joan of Arc at Rouen, and antithetically around the two figures of Latimer and Ridley at St. Giles in Oxford. We recall the legend of Galileo, murmuring as he was led away after recanting his heretical astronomy, "the earth *do* move." We remember the melodramatic choice among loyalties by Laertes:

To hell, allegiance! . . .
I dare damnation. To this point I stand,
That both the worlds I give to negligence,
Let come what comes; only I'll be reveng'd
Most thoroughly for my father.

Clearly, as is too often forgotten, there is a hierarchy of loyalties. Loyalty

(Continued on page 6, column 3)

When Poets Speak

THE BURNING FOUNTAIN. A STUDY IN THE LANGUAGE OF SYMBOLISM.

By Philip Wheelwright

Indiana. \$6.

A Review by George N. Shuster

THIS IS, I think, a quite remarkable essay on what we of the present time are and of what we say. Implicit in it also is a quiet but none the less penetrating homily on what we ought to be. The study of what we are is ontological; of what we say, semantic; and of what we ought to be, ethical and religious. There are two main ways in which this tripartite study can be undertaken. The one is through literal, scientific, positivistic analysis of what we can perceive of the issues involved; the other is through a critical, or dialectical, consideration of what can be realized of the whole "depth" of our experience through analogy and symbol. Our age has to a great extent been satisfied with the first method, so that we speak of "psyche" rather than of "soul"; of science and not of poetry; and of the "forces of nature" rather than of "God." And so we have come to regard redemption (of which we find ourselves constantly in need) as attainable through the agencies of which we speak. The psyche can be tinkered with and set straight. The forces of nature have, by being captured in formulas and machines, in large measure substituted leisure for drudgery. And has not religion become for many a sort of syrup taken on Sundays and over television for "peace of mind"? And do not the poets often seem like odd creatures not invited to the festivities who stand outside the window and say nasty things about what is going on inside?

Professor Wheelwright's book is a vigorous, broad-gauged exploration of what happens if one turns the tables. Suppose that the poet has in his possession a whole world of verity which the others have forgotten about. "The ground-bass of poetic truth is," our author says, "the truth, contextual but real, of man's possible redemption through the fullest imaginative response." This response can only be

made in terms of statements in which the whole human being is reflected. And Wheelwright therefore devotes his attention to the definition and discussion of the sources from which they emerge and the forms they may take. The early chapters are devoted to symbols and their expression in metaphor. These are followed by others, rich and deep, on archetypes and mythic imagery. But though these are cautious and well-informed, their principal virtue seems to lie in the fact that the author's discussion of other views is in the main not captious (as it so often is in scholarly writing) but ample and revealing. But the best parts of the book are the discussions of certain great works of poetic art in which the effort is made to bring out the fullness of what they have to say — the *Oresteia* of Aeschylus and T. S. Eliot's *Four Quartets* in particular. This is not criticism in the usual sense but exposition for the sake of gleaning such insight as one may from the living fruits of human imagination concerned with the height and depth of the soul's experience.

The pertinence of such a study for poetry and religion is obvious. Georges Bernanos said before he died that a very large number of human beings do not even know their souls exist — that they become eventually like old silks which decay by reason of never having been used. The discovery that there are dimensions and processes of thought which may lie fallow while the logical, literal intellect delves and digs might be for many a revolutionary experience. Of course Wheelwright has not made this discovery as easy as is making friends and influencing people. In some ways his doctrine is as difficult to understand as (I am told) Relativity itself is. But he has written a hard, earnest and immensely illuminating essay with which one may disagree but which most of us are likely to respect.

George N. Shuster, President of Hunter College, former Chairman of the United States National Commission for UNESCO, is also President of the Religious Education Association and of the Pestalozzi Foundation.

Recommended
Reading



LITERARY HISTORY AND CRITICISM
David McCord

PREDILECTIONS. By Marianne Moore.
Viking. \$3.50.

"Wisdom that knowledge cannot contradict," as Miss Moore says of E. E. Cummings. The enchantment of her poetry, and that supreme gift of making the unexpected observation, lift these critical essays to the level of creative writing. Her prose has the richness of a fruit cake as palatable as apple pie. Indeed, the xenocitrous quality of mind gives a flavor to her admirations — and these are mostly admirations — and an edge to her endless store of quotation so that one reads each paragraph as one would read a poem. Not all these admirations will be yours or mine, but I can recall no single predilection less interesting than the next. Time after time she gives you a thread to take hold of, and leaves you with a tapestry. How rare, rare in a world so little is that enormous ability!

THOMAS MANN. By J. M. Lindsay.
Macmillan. \$3.90.

A quiet, thoroughly documented study of certain recurrent themes in the works of a great writer. The reader (perhaps properly) is made to feel just a little like the pedestrian skirting the base of a cloud-topped mountain. But the mountain is real enough.

PARTY OF ONE. *The Selected Writings* of Clifton Fadiman. World. \$5.

Delightful, witty, and informative essays on books, men, and foibles by a civilized reader and critic unashamed of gusto. If we linger on as a nation of book-handlers, it will take a few more parties like Mr. Fadiman — idiosyncratic, fearless, honest, and persuasive — to show us through the library. I can think of various people, critics and criticized, who doubtless dismiss Mr. Fadiman on the slippery ground that he is popular. They might be reminded of something that Miss Marianne Moore has said: "The thing is to see the vision and not deny it; to care and admit that we do." It is also useful, like Miss M. on the one hand and Mr. F. on the other, simply to be able to write.

THE KEY REPORTER

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SOCIAL SCIENCES

Eric F. Goldman

AMERICA'S NEEDS AND RESOURCES: A NEW SURVEY. By J. Frederic Dewhurst and associates. *Twentieth Century Fund.* \$10.

A richly authoritative picture of the present American economy in action. (Chapter 26 offers a summary of the lengthy work.)

FRANCE AGAINST HERSELF. By Herbert Luethy. *Praeger.* \$6.50.

Endlessly perceptive and beautifully wrought, this study of French civilization may well prove a classic.

CONSERVATISM IN AMERICA. By Clinton Rossiter. *Knopf.* \$4.

A lucid, provocative study of this much discussed and little comprehended subject.

APES, ANGELS, AND VICTORIANS. By William Irvine. *McGraw-Hill.* \$5.

A surely informed, fascinating description of the impact of Darwinism on Victorian society.

THE STRANGE CAREER OF JIM CROW. By C. Vann Woodward. *Oxford.* \$2.50.

A lively historical study which explodes the claims of racists that Jim Crow is an immutable because timeless institution.

NATURAL SCIENCES

Kirtley F. Mather

THE PREVALENCE OF PEOPLE. By Marston Bates. *Scribner's.* \$3.95.

A delightfully informal but profoundly enlightening excursion among the many fields of knowledge that impinge upon the population problem, designed not so much to provide a basis for prediction of the future as to promote understanding of the present.

THE FACTS OF LIFE. By C. D. Darlington. *Macmillan.* \$7.

A discerning account of the progress men have made toward the solution of the great problems of heredity, development and evolution, with special emphasis upon the importance of the genetic interpretation of man, in which the author distinguishes between biology and morals, and moves toward the goal of a completely deterministic explanation and prediction of all human behavior.

THE PILTDOWN FORGERY. By J. S. Weiner. *Oxford.* \$3.50.

One of the anthropologists in the team of scientists whose investigations resulted in the exposure, in November, 1953, of the hoax of the Piltdown Man tells the whole story of the alleged fossils: how they were introduced in scientific circles four decades ago, the controversies they caused, and how their spurious nature was made known by detective work almost as amazing as the hoax itself.

SEASHORES. By Herbert S. Zin and Lester Ingle, illustrated by Dorothea and Sy Barlowe. *Simon and Schuster.* Paper, \$1; cloth, \$1.95.

A concisely written and beautifully illustrated guide to the sea plants, shells, shore birds and other natural features of American coasts; a seashore primer that will help the nature lover to understand and enjoy the unique zone where land and ocean meet.

THE FRENCH BROAD. By Wilma Dykeman; illustrated by Douglas Gorsline. *Rinehart.* \$5.

Another of the "Rivers of America" series, this is an enthralling description of one of the most picturesque areas in the Southern Appalachians and its independent mountain folk; it will both "please" and inform the reader with its vivid word-pictures of an extraordinary variety of landscapes and its equally vivid sketches of history-making human events.

THE HISTORY AND CONQUEST OF COMMON DISEASES. Edited by Walter R. Brett. *Oklahoma.* \$4.

Each chapter is by a recognized authority and deals with one or more of the diseases with which human beings are commonly afflicted; the list is long, but the common cold is not included.

FICTION, POETRY, AND THE FINE ARTS

John Cournos

THE GENIUS AND THE GODDESS. By Aldous Huxley. *Harper.* \$2.75.

A brief, mordantly witty satire in the form of fiction, modern in mood.

QUADRILLE. By Noel Coward. *Double-day.* \$3.

An entertaining "romantic comedy," typically Coward, performed by Lynn Fontaine and Alfred Lunt.

NOBLE IN REASON. By Phyllis Bentley. *Macmillan.* \$3.50.

A competent novelist continues her chronicles of West Riding, Yorkshire, with a writing man for hero. There are London interludes.

THE POEMS OF GENE DERWOOD. *Clarke & Way.* \$3.

Worthwhile posthumous verses by the wife or Oscar Williams, distinguished poetry anthologist.

To the Editor

I should like to forward my reactions to the policy on athletics. I believe Phi Beta Kappa is important enough for the policy to be effective. I hope it extends to the point of eliminating chapters in universities which do not follow these policies. The athletic professionalism in this country is serious to the extent that it destroys all ethics for those who perform, and respect for ethics in those who are serious students in physical education.

MRS. THOMAS MILES
BEAVERTON, OREGON

I am in complete agreement with [the statement on athletics] and glad to know that it has been distributed to all Phi Beta Kappa chapters.

It has been my personal opinion for a long time that many of our colleges are putting too much emphasis on the problem of having winning athletic teams. I believe that athletics are a part of the college life and can add much to it, but I do not believe the primary purposes of an educational institution should be neglected because of the demands of intercollegiate athletics.

G. EDMOND MASSIE, 3RD
RICHMOND, VIRGINIA

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.

THE ART OF FICTION. By W. Somerset Maugham. *Doubleday.* \$4.50.

A revised, amplified version of an earlier work by Maugham, this book treats in a popular manner of ten of the world's great novels and of their authors' lives.

NECTAR IN A SIEVE. By Kamala Markandaya. *John Day.* \$3.50.

A heart-rending, beautifully written novel of conditions in India, which will provoke the sympathy and indignation of all decent folk.

THE ART OF INDIAN ASIA. By Heinrich Zimmer. *Bollingen-Pantheon.* \$22.50.

Two immense, impressive tomes, the first given to text, the second to superb illustrations, completed and edited by Joseph Campbell.

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Opportunities for Study In Foreign Countries

Rhodes Scholarships

Prospective candidates who for any reason have difficulty in obtaining application blanks or other needed information should write to President Courtney Smith, American Secretary of the Rhodes Scholarships, Swarthmore College, Swarthmore, Pennsylvania. The deadline for applications for the year 1956-57 is November 1, 1955.

Marshall Scholarships

The next application deadline for the twelve Marshall scholarships awarded for study at a British university, is October 1, 1955. British Consulates-General in New York, Chicago, San Francisco and New Orleans will furnish information.

Fulbright Awards for University Lecturing and Advanced Research

Application forms and information may be requested from the Conference Board of Associated Research Councils, Committee on International Exchange of Persons, 2101 Constitution Avenue, Washington 25, D. C. Applications must be postmarked no later than October 1, 1955.

Fulbright Graduate Study Awards

A brochure describing overseas study awards under the Fulbright Program and the Buenos Aires Convention Program is available from the U. S. Student Department, Institute of International Education, 1 East 67th Street, New York 21, New York. Application blanks are available either from the Institute or from Fulbright advisers on college and university campuses. Competition for the 1956-57 academic year closes October 31, 1955. The Institute encourages elementary and secondary school teachers to apply for these grants and will also furnish information concerning special opportunities open to American teachers as English language assistants in some countries.

Study in Mexico

Applicants may write for information to the U. S. Student Department of the Institute of International Education, 1 East 67th Street, New York 21, New York. The closing date for applications is November 1, 1955.

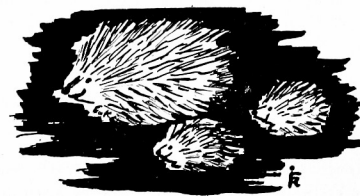
The National Woodrow Wilson Fellowship Program

The National Woodrow Wilson Fellowship Program, operating under the Association of Graduate Schools of the Association of American Universities, will open its canvassing for nominations toward fellowships for the academic year 1956-57 this September.

The fellowships are awarded upon invitation only, subsequent to the nomination by faculty members of promising candidates. Nominations are requested on the basis of the highest qualities of intellect, character and personality. It is the intent of the program to provide an opportunity for young men and women who possess these qualities to undertake a year of advanced study in a graduate school of their choice and thus to determine whether they wish to enter the profession of teaching and scholarship.

Currently the fellowships are restricted to awards for study in the fields of the Social Sciences and Humanities, and they are designed primarily for those who have not yet begun formal graduate work. Students from any college or university will be considered. The normal stipend for an unmarried fellow is \$1,250 plus tuition. Adjustments in the stipend are made for married fellows and in case of other special considerations.

Twelve Regional Committees carry on the work of recruiting and selecting fellows from the United States and Canada. Fellows are appointed only after a personal interview before one of these committees. To permit the committees to complete their work in good time, nominations for the fellowships must be entered prior to November 15, 1955. If the address of the Regional Chairman for your area is not available locally, nominations may be sent to Professor Robert F. Goheen, National Director, National Woodrow Wilson Fellowship Program, South Reunion Hall, Princeton, New Jersey. If so addressed, they should be submitted as far as possible before the deadline.



Correction Notice

THE KEY REPORTER regrets that the article in the May issue, "Phi Beta Kappas in Britain as Marshall Scholars," omitted the names of several members of the Society.

Paul P. Brontas, Bowdoin College; Robert O. Collins, Dartmouth College; Alexei A. Maradudin, Stanford University; Norma McLeod, University of Utah; and Jean M. Smits, Oberlin College, are all among the 1954-55 Marshall Scholars.

Hastings (continued)

ties to groups; among them fraternity and college — family, social class and community — church, state and country — mankind. Loyalties to principles or ideas: self-respect, freedom, liberty, justice, truth, love, service. Within many happily constituted, or happily placed, people there may, indeed, be a whole galaxy of loyalties existing in peace together, as harmonious as the spinning spheres. If conflict arises, however, the respective claims of these objects of loyalty — the hierarchical order — will be determined by each serious person for himself. If one's order of values is different from that of the society of which he is a member, he must take the consequences, but in the long view his integrity will not be in question. It does not follow at all that because of the complexity of the problem there is no obligation of loyalty. Mere disloyalty, from cowardice or indifference or venality, cannot be condoned. Unprincipled traitors to any cause, however minor, incur the deserved contempt or hatred of the stout-hearted. But a transfer of loyalty, the sacrifice of a secondary attachment of the heart and brain to the demands of a greater, is not treason or apostasy or frivolity. The often satirized dictum of Polonius has at least a grain of truth:

This above all, to thine own self be true . . .
Thou canst not then be false to any man.

(Freely translated: "If one is true to his own best self, he will promote the welfare of Society.")

So let us be loyal, loyal as free men, with freely established convictions, so far as possible uncolored by passion or prejudice or fear, unfettered by stereotypes, looking forward and not back, loyal to the highest and the best at whatever the cost.

THE KEY REPORTER

JOSEPHINE L. OTT RECEIVES SIBLEY FELLOWSHIP

KEY NOTES

The Mary Isabel Sibley Fellowship for 1955-56 has been awarded to Josephine L. Ott for post-graduate study in French.

Miss Ott received her B.A. and M.A. degrees from Wellesley, where she had scholarships every year and was elected to Phi Beta Kappa. She held a French Government scholarship for study in Paris in 1948-49, and in 1952 returned to Paris with the help of the Alice Freeman Fellowship awarded by Wellesley College. She has been working towards the Ph.D. degree in French literature at Yale since 1953, with fellowships both years.

During the next academic year, Miss Ott will continue work on her dissertation, the subject of which she describes as follows:

"Broadly stated, it is the influence of Ernest Renan, the religious historian who was a pivotal figure in French intellectual life of the nineteenth century. He exerted a tremendous influence on his contemporaries and on succeeding generations of French thinkers and writers. Even when they disagreed with him and protested against his dilettantism and his skepticism, they were permeated with his ideas. A complete study of Renan's influence being,



JOSEPHINE L. OTT

of course, an impossible undertaking, I propose to limit my thesis to a study of a few of his spiritual descendants, each of whom contracted a different, and more or less conscious, debt to the master. The men whose work I plan to examine are Maurice Barrès, possibly Anatole France and Jules Lemaitre, and among more

recent authors, André Gide. I hope that the study of such precise examples of 'renanisme' will lead to certain more general conclusions regarding Ernest Renan's influence in the realms of philosophy, religion and literature."

The Sibley Fellowship of \$1,500 is awarded every other year, alternately for study in the fields of French and Greek. The fellowship is restricted to unmarried women scholars under 35 years of age who have demonstrated their ability to carry on original research. In 1957 the award will be made for study in Greek.

The selection committee for 1955 was composed of William F. Edgerton, professor of Egyptology at the University of Chicago, chairman; William C. DeVane, professor of English at Yale University; and John W. Dodds, professor of English at Stanford University.

Ford Foundation to Support Higher Faculty Salaries

The Ford Foundation has established a committee of educators and businessmen to advise on the distribution of \$50,000,000 to help colleges and universities raise faculty salaries.

Between 50 and 100 private, regionally accredited liberal arts institutions will receive grants ranging from \$100,000 to \$1,000,000, and will be expected to raise matching funds from other sources.

In announcing the appropriation, Henry Ford II, Chairman of the Foundation's Board of Trustees, explained the reasons that led to the decision, some of which are quoted below:

"In the opinion of the Foundation's Trustees, private and corporate philanthropy can make no better investment of its resources than in helping to strengthen American education at its base — the quality of its teaching.

"Nowhere are the needs of the pri-

vate colleges more apparent than in the matter of faculty salaries. Merely to restore professors' salaries to their 1939 purchasing power would require an average increase of at least 20 per cent. Even this would not bring teachers in our private colleges to their economic position before World War II in relation to that of other professions and occupations. They have not begun to share the benefits of the expanded productive power of this nation, and the whole educational system suffers. . . .

"Industry, commerce, government, the arts, the sciences and the professions — indeed our whole way of life depend heavily upon the quality of our education. Recognizing this fact, the Trustees of The Ford Foundation want to do everything they can to emphasize the cardinal importance of the college teacher to our society."

A fruitful idea

for stimulating intellectual leadership on the campus was put into action this year by the Williams College chapter. The undergraduate members of Phi Beta Kappa, assisted by the officers, sponsored and participated in a series of five monthly panel discussions, each centering on one Great Book. At every meeting of the panel two faculty members and two undergraduates discussed the work in question before a large and interested audience.

"How Can I Go to College?"

is the title of a handbook prepared by a committee of the Wake County, North Carolina, Association and turned over to the state Department of Public Instruction for publication. The Department is issuing 5,000 copies for distribution to all public schools in North Carolina. The booklet summarizes all the scholarships available to high-school graduates in each college in the state, describing specific limitations of area, course, parentage and so forth.

A combination

of academic achievement and athletic success is heartening in these days when the one is often assumed to exclude the other. At Wabash College the track team has won 41 out of 52 meets in the last six years, and has set two state and eight college records. During this time four of the six captains have been members of Phi Beta Kappa.

Advice

to prospective college students from Rutgers graduates of 1940:

"Don't play bridge with potential Phi Beta Kappas."

"Don't major in education or you'll go hungry. Study enough hours a day to get a Phi Beta Kappa key and then enjoy a good college life. It would take only a few hours a day of concentration to get the key."

Fifty years ago

in Harvard's yearly chapter report:

"Other recent events in the undergraduate life of the Society have been the annual dinner to newly elected members and the annual baseball game with the Yale chapter. Our New Haven brothers may have the satisfaction of recording the score."

1945 - 1955

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