

THE KEY REPORTER

VOL. XXI • NO. 4
JULY • 1956

Freedom in the University

By Helen C. White

To talk to any group of Americans about the necessity of freedom would seem to be as superfluous as "carrying coals to Newcastle." But if there is one thing that we have learned from the confused history of the mid-twentieth century, it is that it is never safe to take any of our blessings for granted. And that goes not only for things material but even more for things intellectual and spiritual. There is always the danger that either the reality may slip from careless hands or that a new and undesired content may be slipped into the familiar shell of words. That is true even for something on which we are all of us so much agreed as freedom. It is worth while, then, in this year 1956 to take a look at what we mean by freedom and to take a look at it in one of the areas where it has actually been challenged: in the universities. For it is especially important that we of Phi Beta Kappa, to whom the distinctive values of the university ought to be most apparent and most dear, should have a clear mind on this matter.

We Americans have prized freedom so much, I think, because as a nation we are made up to an unusual extent of people who have in themselves or their ancestors had occasion to discover through privation the value of freedom. During the time of the Nazi persecutions the *New Yorker* in an

ironic moment advised newly-arrived refugees not to put on any airs, since most of the natives already here were refugees, too. The jest has its grain of truth. The forefathers of a very large proportion of our population sought our shores to get away from somebody who was making life hard for them, and when they arrived, they found other people here who, curiously enough, had fled from *them*. It was not difficult for these mutual refugees to appreciate the necessity of living and letting live, but as the variety of ethnic origins and cultures and points of view multiplied, the American tolerance, often blithely enough embraced, proved to be not such an easy business after all. However, we were proud of the invitation we had given to the world's oppressed and deprived, and rightly so. So we stood by it.

I doubt if it would have been easy, even if the wars hadn't come; but two World Wars put our faith in freedom, with its concomitant of faith in the free competition of ideas, to a strain which nobody could have anticipated. The necessary haste to close ranks for such a unified social effort as all-out war was very hard on the people to whom all the issues were not immediately clear and simple. The necessity of developing a conscious rationale—what one might call a national line of thought—was equally rough on people who don't find it easy to be content with black and white generalizations. All around, it unquestionably did violence to our appreciation of the basic complexities of human life. Moreover, war inevitably narrows minds and hardens hearts, as does any

resolved and prolonged effort to meet a human crisis. When the battle of the armies extends as it must to a battle of minds, the problem becomes acute. For the art of propaganda can have little patience with fine discriminations of idea or feeling.

The two World Wars were bad enough, but to the American the Cold War has been, I think, in many ways even worse. Our reaction as a people to war psychology has twice been the same: when the war was over, a great urge to get back to what we considered our normal state of being friends with everybody. It was a deeply disillusioning experience, therefore, for us to wake up to the fact that we could not be friends with everybody, and most distressingly not with one of our former allies. The disillusionment was sharpened by the realization that for the first time we ourselves were the primary target for enmity and not somebody else whom we could rescue. This discovery was embittered by the revelation that the enemy was also at work behind our own lines. We had always known, from the best of evidence in the very immigrants who sought our shores, that other countries harbored citizens opposed to their governments and social systems. But it never occurred to most of us that any American would want to be anything else, or that any American could fail to realize that he was the luckiest man on earth just to be an American.

THE discovery of the undoubted fact of subversion was a shattering blow to our national assumption that we were not as other nations. The delicate problem of public confidence that this discovery precipitated was unfortunately hurled into the arena perhaps least capable of the discriminations essential for its handling—namely, the arena of partisan politics. This was

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tragic for all American life, which had been characteristically pervaded by a genial, breezy confidence that had often made older civilizations marvel. But for no section of American life was it more unfortunate than for the university. For the American university, like a good many other parts of our society, had been with apparent ease and lightness of heart trying to do several things at once without much concern about problems of compatibility. It had first of all, of course, been doing what a university is supposed to be doing—advancing knowledge and pursuing wisdom. It had been trying at one and the same time to pass on the tradition of civilization and to open up new fields of knowledge and develop new techniques for its conquest. These are the things which universities have traditionally been expected to do for their societies. But the American university had been doing these things under circumstances that made the achievement of the traditional university objectives, if not ultimately, certainly in immediate terms, more difficult.

To begin with, the very fact that a larger proportion of our population pours into our universities than into any other in history complicates the situation. We cannot pretend that it is going to be easy to train all the students who come into our universities to think for themselves on an independent critical level. Then, the American university is an object of great public interest, and rightly so. The private universities arose out of a deep community anxiety that learning should not be buried in the transatlantic graves of our fathers. And the public universities arose out of a no less passionate desire that the newly broken soil of the prairie should nourish a civilization as well as a population. The American university is therefore an object of a proprietary interest on the part of its public more intense, I suspect, than that found anywhere else. And that public, it should never be forgotten, is not by any means confined—even in its more intimate and more interested contacts—to any ruling classes or even learned professions. University graduates go into every walk of life, and many of them spend their days in areas where pure ideas and speculative thinking of a more abstract sort are hardly to

be called features of the daily scene. Consequently, there are a good many people in America who can be alarmed about the American university without any very clear notion of what the university is actually about. That is why the American university is such a tempting field for what one may call an unlocalized crusading zeal.

THE founding fathers of our country from their own experience were distrustful of the inquisitorial approach to human life, especially in the religious and political fields. That approach to life is not a popular one in the universities either. Not that the university has anything to hide. The life of a university is, indeed, a very public sort of life. The most carefree young teaching assistant soon learns that St. Paul was right when he said that we are encompassed with a host of witnesses. And it should be added that the last person the witnesses are likely to talk to is the chairman of the department or the dean of the college. The crucial thing is that the witnesses talk to each other. Youthful folly is disciplined more readily by youthful laughter than anything else on a campus; and as the young graduate assistant becomes a professor, he measures his actions and words with respect to what his peers, whose profession is criticism, will think of what he says and does. Only someone who has lived for a good many years in the university knows how effective are its tacit disciplines.

And yet freedom is the basic necessity of all intellectual work. Large areas of our society have to devote their days to telling people what they want to hear. But a university that did that would be useless. One wants the facts and a sound, even if unwelcome, judgment on them from one's banker, one's lawyer, one's doctor, one's priest—above all, from one's teacher. Anything else is a waste of time. A university that is hedged in and restricted as to what it will inquire into, discuss, judge, or teach is not doing for its students or its public what a university should do. And this is important not only for inquiry and advice; it is also important for teaching. Most of the students of the university are somewhere between eighteen and twenty-two years of age. That is a period in human life when young men, in particular, as every parent

knows, are impatient of restraint and suspicious of restriction. Again, as every parent knows, not many middle-aged people look to young men of that age like paladins of daring or originality or even modernity. The minimum requirement for winning a young man's confidence is the assurance that what his teacher is telling him, odd or unwelcome as it may seem, is something that the fellow really believes. On the other side, the professor himself will move with much more flexibility and ultimate effectiveness if he is not himself anxious about his standing. Many a time when a young man airs an idea that any experienced person knows is foolish, it is much more effective to say not "You are wrong!" but "Well, how about this? You don't have to answer now; just think about it." It is astonishing how often a young fool does think about things when he is given time to do so. And many a wild idea evaporates when it is freely aired in a sympathetic but skeptical company.

For example, there was an alarm over a Communist speaker at a certain state university a couple of years ago. Of course, more of the students having heard from the alarmed what a menace the impending visitor was went out to hear him than would ever have bothered if there had been no publicity. But when the man got down to particulars about the advance of fascism in America, his audience laughed at him. Any innocent who had been thinking about getting into something clandestine or exciting saw that night how absurd he would look to his fellows. And some of the older people who had thought that a Communist had only to speak to be believed discovered what any professor could have told them—that the American university student has quite a reserve of intellectual sales resistance.

BUT what has all this to do with protection of professional tenure? "Let the professor say what he believes and take the consequences," is a challenge often heard in varying terms from people who suggest that there is something basically unmanly about anybody who counts the consequences. People who take that position do not, I think, usually stop to reflect that deprivation of opportunity to function in one's own distinc-

tive way is the most effective threat to the non-conformist yet discovered, as the history of persecution from the sixteenth century to the twentieth witnesses. A professor needs a university to function in; no one can set up as an independent teacher these days. A professor without a job is no longer able to teach. And universities are very exacting places. Just because of their nature and mission they demand a very high quality of character. Any shadow on a man's reputation is dangerous. So slight a thing as the suspicion that he is difficult to get along with may keep even an able man from being considered for a job.

OF course, there is the problem of the Communist professor—I may add in these days a very rare one. With regard to that, let me say quite flatly that I know of no one in any influential position in the profession who wants to keep in the universities men who knowingly belong to any conspiracy for the overthrow of our form of government by force or violence, or who are engaged in espionage, or violation of security oaths, or any other form of criminal or immoral activity, or who use their university positions to recruit other people for such undertakings. Indeed, I may add that nobody would feel more indignant than the professors I know at such a betrayal of trust. The public may be assured that under the conditions of university life described above such illegal and unpatriotic activity could not proceed very long without effective challenge from a man's colleagues. And evidence of such activity outside the university would only have to be presented to the responsible university authorities to draw immediate and searching investigation, and if the case was proved, action.

There is also the problem, less rare but still not nearly so common as recent headlines would suggest, of the suspected Communist, like the man who invokes the Fifth Amendment. Here I think one may say that in general most professors dislike the notion of any automatic disqualification of a man because he has invoked the Fifth Amendment. I think we dislike it because as teachers we are accustomed to dealing with people as individuals. Indeed, a teacher who is not aware of the incredible range of the possibilities of human inconsistency and un-

predictability will not last long as a teacher. Interestingly enough, the Supreme Court, although presumably accustomed to dealing with human nature in a more formal and systematic fashion than we are, seems to share the same dislike.

"But if you were a fool, why not stand up and say so?" some will ask. I hope it will not seem pusillanimous to such challengers to remind them that not everybody enjoys standing up and saying so, and not everybody enjoys seeing other people stand up and say so. But apart from that reluctance, to be overcome when necessary, of course, there is a more basic problem. If only you could be sure that people would understand precisely what kind of fool you had been. There were some individuals in the universities during the thirties whom people like myself, who never had any use for the looks of Communism at any time, could quite gladly have done without. Indeed, most of them have since vanished from the scene for sound professional reasons. But much as they annoyed us, I seriously doubt if most of them were engaged in anything like espionage or recruiting for espionage.



And yet, there are a good many people who, when a man says he was a Communist back in 1935, think that that's an admission that he was engaged in the same type of activity as were some well-publicized former Communist editors and spies and organizers.

Of course, if a professor or anybody else is questioned by proper authority, I should hope he would answer fully. I am assuming that he has been asked objective questions, like what he did on specific occasions, with whom he associated on business, from whom he took money, and to whom he gave money, and so on—certainly not matters of thought or opinion. But certain types of inquiry, like those of some of the Congressional committees, may raise problems of legal involvement of a more complicated nature. If a professor claiming the protection against self-incrimination which our Constitution gives all citizens did

not answer such questions frankly, I should expect him to be ready to tell his colleagues why not. Personally, I should be embarrassed to have to listen to such explanations, but I should expect him to want to explain, especially if there were any evidence which raised a question as to whether he had been behaving improperly. If he could not, or would not explain, I should expect that failure to be taken into account with everything we knew about him. One knows, as I have suggested before, a great deal about the men with whom one has lived and worked over the years, and one has a fair notion as to what a man's actions amount to in the light of what one knows about his character and his habitual behaviour. That judgment of one's peers after due inquiry and weighing of evidence, on which all our tradition of justice is based, is peculiarly meaningful in the university atmosphere. In the university we are quite accustomed to putting up with odd characters. We know, indeed, that most of us look rather odd to our students anyway. But bluffs and crooks we do not like, and we have a pretty fair idea of the difference between mere eccentricity on the one hand and lack of straightforwardness on the other.

WHAT we want, then, is fair play. And we want it not because we have any tenderness for Communists, but because we need it, to do the work we want to do, that we are in the university to do. Professors as a group are sensitive and scrupulous, lovers of quiet, anxious to get on with the work in hand. Where there is the kind of atmosphere that encourages free and full discussion, no one will hesitate to attack foolish ideas. Sometimes it will be through sober criticism, sometimes it will be through good-humored mockery. But if there is a sense of restriction, if there are some things that can't be talked about, then some men will be cautious, others embarrassed. If a man might be ruined just by the suggestion that he is a Communist, then any careful disputant will hesitate to say, "That's the line the Communists are taking." Even the expression of ideas that most of us want to have spread will be muted. For we all know that freedom is an indivisible thing. It is for all, or it ceases to exist.

CHIEF OF ALL THE ARTS

CHINESE CALLIGRAPHY. By Chiang Yee.

Harvard. \$6.

A Review by David McCord

To anyone the least familiar with Chinese painting, it is evident that "mountains and rivers still hold a high place in the Chinese heart." If Mr. Chiang had not added the adverb, we should have only to follow the most eloquent of silent travellers to know that this high place is still assured. For the course we are asked to pursue is really along one of the oldest rivers known to articulate man; and the mountains rising in the morning sun where few of us may climb are clear and firm in outline, and our guide has given them such unambiguous names that only the dullest among us are likely to forget them. *Chinese Calligraphy* is not a book: it is pure adventure in abstract delight.

Asia had no name till man was old
And long had learned the use of iron and
gold . . .

And the picture-character (the poet might have added) out of which the calligraphic symbol was to evolve. This evolution Mr. Chiang proceeds to trace, with full and eloquent illustration. His method is not simply to remove the caul from the new-born symbol, but to measure the slow change from pictograph to stroke, from stroke to the styling and shaping of the written character in the hands of some of the great calligraphers. An artist himself, as all readers of *The Silent Traveller* series are aware, Mr. Chiang is also clearly a calligrapher in the great tradition.

What marks this introductory study beyond the obvious charm of style and simplicity of exposition is the passionate devotion to the theme that "the aesthetic of Chinese calligraphy is . . . that a beautiful form should be beautifully executed." In China, says Mr. Chiang, "calligraphy is the most popular of the arts—the chief of all the arts." And he explains what so many of us do not understand: that the Chinese characters are monosyllabic and pictographic—which we forget (if

Mr. McCord, poet and author, has written many books and edited *What Cheer*, an anthology of humorous and witty verse now in the Modern Library.

we knew it) in viewing their sometimes exquisite complexity—and that they convey from writer to reader a series of ideas and images in "perhaps the only pure language in the world." If the average Chinese is as ignorant of and unresponsive to art and literature as the average American, there is this important difference: he takes uncommon pleasure in the prevailing hand-written shop-signs, banners, and advertisements in the streets of his towns and villages. Calligraphy is to him what the fish-tail convertible, the chromium sink, the plastic chair, and the outboard motor are to us. "A good Chinese character is an artistic thought." Or what did D. H. Lawrence say in his pipistrello poem? "In China the bat is symbol of happiness. / Not for me!" In China all waste paper bearing writing is burned in a little pagoda—Pagoda of Compassionating the Characters. As yet there is no pagoda near the American town dump.

Nature is the basic inspiration of Chinese calligraphy. "Our love of nature," says Mr. Chiang, "is characterized by a desire to identify our minds with her and so enjoy her as she is." And not only nature, but the artist himself. If our own indifferent handwriting, rapidly succumbing under the machine, is but reasonably indicative of individual character, then the so-called Seven Mysteries or calligraphic strokes—*Heng, Tien, Pieh, Chih, Wan, Na, T'i*—may tell you whether the writer is fat or lean, calm or impatient, sincere or tricky, handsome or obstinate; which is another way of saying that each ideogram throws on the mind "an isolated picture." One may only guess that this secondary picture (of the man with the brush) becomes more exact as the hand increases in skill. And strange at times is Chinese inspiration! "Wên T'ung made a sudden step forward with his *Ts'ao-Shu* after seeing some snakes fighting."

Perhaps the most interesting part of the book is that which completely identifies calligraphy with Chinese art—painting, sculpture, and architec-

ture. The identity is instinctive. And because this is so, Mr. Chiang's chapters on the technique of calligraphy, and his powers of persuading the reader that this is an avocation within his grasp, are both superb and compelling. Somewhere he likens the changing size of the characters on a given page to the Chinese family—the old and the young, the tall and the short. And in *A Chinese Childhood* (1940) he tells us that "Most poets, painters and scholars in my city were called 'madmen.'" But these are the civilized madmen in a most desirable state.

**Recommended
Reading**



**PHILOSOPHY, RELIGION, AND
EDUCATION**

George N. Shuster

BEING AND NOTHINGNESS. By Jean-Paul Sartre. Translated by Hazel E. Barnes. *Philosophical Library*. \$10.

An English version, which seems to be accurate, of a lengthy work by the most vocal of Heidegger's disciples. There is appended a useful glossary of terms.

FURTHER SPECULATIONS BY T. E. HULME. Edited by Sam Hynes. *Minnesota*. \$4.50.

A volume of fragments, not too well pieced together, which will, I think, buttress Hulme's reputation as a thinker about problems in the philosophy of art but not particularly enhance it otherwise.

CHRISTIAN ETHICS AND MORAL PHILOSOPHY. By George F. Thomas. *Scribner's*. \$5.75.

Inspired by the conviction that Christian ethics and moral philosophy need each other, the chairman of the Department of Religion at Princeton has written an erudite, careful, winning but not too impressively original treatise.

THE ARTIST AS CREATOR. By Milton C. Nahm. *Johns Hopkins*. \$5.50.

An unusually competent and searching analysis of the problem of artistic freedom. Possibly a little harder to read than it could have been, the book bears on every page the stamp of an original and yet scholarly mind.

REASON AND LIFE: THE INTRODUCTION TO PHILOSOPHY. By Julián Marías. Translated by Kenneth S. Reid and Edward Sarmiento. *Yale*. \$5.

A book that comes in a rather sprightly fashion to the conclusion that philosophy is, fortunately or otherwise, unavoidable.

NATURAL SCIENCES

Kirtley F. Mather

THE STORY OF STANDARDS. By John Perry. *Funk and Wagnalls*. \$5.

A lively account of the continuing struggle to establish universally recognized standards of measurements and physicochemical appraisals for science, industry and commerce, with special emphasis upon the work of the U. S. Bureau of Standards.

I AM A MATHEMATICIAN. By Norbert Wiener. *Doubleday*. \$5.

An autobiography in which a world-famous mathematician tells the intimate story of his life from his earliest major achievements to the development of cybernetics.

ELECTRONS, WAVES AND MESSAGES. By John R. Pierce. *Hanover House*. \$5.

An illuminating and not too difficult a presentation of the art and science of modern electronics by one of the most expert of Bell Telephone's research directors.

THE MYSTERIOUS NORTH. By Pierre Berton. *Knopf*. \$5.

A chatty narrative of recent trips in the Canadian northland, made by a perceptive, well-informed, magazine editor whose boyhood days were spent in the Yukon and who is justifiably excited by what is happening today in that new frontier.

THE WORLD OF ATOMS. By J. J. G. McCue. *Ronald*. \$6.50.

An introduction to physical science, expertly written as a textbook for students who are not studying to be scientists and therefore peculiarly suited for the general reader who wants to sink his intellectual teeth in the firm meat of the subject.

SCIENTIFIC AMERICAN BOOKS. By the editors of *Scientific American*. *Simon and Schuster*. \$1 each.

Based on contemporary articles from the magazine, each written by leading scientists, these attractive paper-backs are well qualified to give the reader an understanding of what is important and exciting in modern research. The titles now available are: *The New Astronomy, The Physics and Chemistry of Life, First Book of Animals, Atomic Power, and Automatic Control*.

THE KEY REPORTER

Published quarterly October, January, April, and July by the United Chapters of Phi Beta Kappa at the William Byrd Press, Richmond, Va. Editorial and executive offices, 1811 Q Street, N.W., Washington 9, D. C. 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. Second class mailing privileges authorized at Washington, D. C.

Editor: Elizabeth Frazee. *Book Committee:* John Cournos, Eric F. Goldman, Kirtley F. Mather, David McCord, George N. Shuster. *Consulting Editor:* Carl Billman.

SOCIAL SCIENCES

Eric F. Goldman

AMERICAN PARADOX: THE CONFLICT OF THOUGHT AND ACTION. By Merle Curti. *Rutgers*. \$2.75.

Wise and deeply informed observations on a nation which worships education and fears intellectuals.

LINCOLN RECONSIDERED. By David Donald. *Knopf*. \$3.

Sparkling, incisive essays on a subject of perennial interest.

MILITARY POLICY AND NATIONAL SECURITY. Edited by William W. Kaufmann. *Princeton*. \$5.

Essays of first-rate importance by a variety of experts, including Kaufmann's celebrated dissection of the "massive retaliation" policy.

AN INTERNATIONAL ECONOMY, PROBLEMS AND PROSPECTS. By Gunnar Myrdal. *Harper*. \$6.50.

A product of massive learning and great insight, endlessly instructive and stimulating in discussing the basic economic considerations of the modern era.

THE AMERICAN PRESIDENCY. By Clinton Rossiter. *Harcourt, Brace*. \$2.95.

A shrewd, arresting little book, filled with implications for the present-day political scene.

FICTION, POETRY, AND THE FINE ARTS
John Cournos

THE MANDARINS. By Simone de Beauvoir. *World*. \$6.

An impressive brilliant Prix Goncourt novel satirizing manners and morals of French intellectual set after World War II. Frankly outspoken and uninhibited.

THE ACCEPTANCE WORLD. By Anthony Powell. *Farrar*. \$3.50.

A distinguished social comedy of an England drained of emotion between two World Wars. Deadly powers of observation directed on upper "mids" and intellectual circles. The third of a continuing cycle of novels dealing with the same characters.

LONG DAY'S JOURNEY INTO NIGHT. By Eugene O'Neill. *Yale*. \$3.75.

A posthumous full-length autobiographical play. Powerful, bitter and morbid. Authentic O'Neill, though not at his best.

PLAYBOOK. *New Directions*. \$3.75.

Five "plays for a new theater" by Lionel Abel, Robert Hivnor, Junji Kinoshita, James Merrill and I. A. Richards. Experimental in mood, four of these had limited performances. Kinoshita's play alone had a popular success in his native Japan. The reader will enjoy all five in his study, and will surely be astonished to find Richards, a scholar of language and meanings, among the authors.

THE LONG WALK. By Slavomir Rawicz and Ronald Downing. *Harper*. \$3.50.

A superb authentic narrative of courage and endurance by a Polish escapee from a Soviet labor camp who with several companions trekked through Siberia, Gobi desert, and over Himalayas to ultimate safety. Tragic and pathetic, yet heartening too.

THE MOZART COMPANION. Edited by H. C. Robbins Landon and Donald Mitchell. *Oxford*. \$6.50.

Leading Mozart scholars join in tribute and interpretation.



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To the Editor

Democracy and Education

In the April issue of THE KEY REPORTER Mr. Aaron Horn poses several basic questions on the nature of education. I should like to attempt to answer them briefly.

First of all, democracy in education to me appears to involve proceeding in the spirit of the comments which the writer quotes from George Kennan. The foundations of our democratic system include both rights and responsibilities. In the sphere of education we must allow training for as many as possible to the degree and extent that their particular talents allow. And if we devote more attention to the intellectual elite, then we must also expect more of its members. Exercising selectiveness is highly desirable since only by doing so can we hope to preserve and strengthen our democratic processes, assuring full utilization of individual capabilities.

The second problem Mr. Horn mentions is whether our future elite could receive an adequate basic preparation if schools were designed for "everybody." Here too selectiveness provides a partial solution, along with a more decisive division of the high schools into vocational and technical ones and into those for students with higher mental endowment and ability.

For examples of a more intensive (and highly successful) application of these methods than has occurred till now in the United States, we need look no further than Great Britain. Furthermore, at a time when we view with alarm the rapid development made by higher education in the Soviet Union, it might be well to remember that this progress is in large part due to the use of this same principle of selectiveness and to a well-planned nurturing of the intellectual elite.

HERBERT J. KORBEL

Fort Bragg, N. C.



Phi Beta Kappa Chapters Installed in Two Universities

University of Connecticut

Connecticut's fifth chapter of Phi Beta Kappa was installed on April 4 by President William T. Hastings in the College of Arts and Sciences of the University of Connecticut.

Located at Storrs, in the town of Mansfield, the University was originally established as the Storrs Agricultural School by the Connecticut General Assembly in 1881. A gift of 170 acres of land, several frame buildings and six thousand dollars was made at that time by Charles and Augustus Storrs, natives of Mansfield. The school became a land-grant institution in 1893, and was renamed Storrs Agricultural College. From 1899 to 1933 it was known as Connecticut Agricultural College.

After the First World War the institution gradually won legislative approval not only for the teaching of liberal subjects, but for the admission and training of students whose interests were in such subjects to the exclusion of agriculture and other technical fields. Its rapid growth during the twenties and thirties was largely

in the fields now taught in the College of Arts and Sciences. In 1933 the General Assembly named the institution Connecticut State College in recognition of its development during the preceding fifteen years. Six years later it became the University of Connecticut.

The University now owns about 2,500 acres of land, including the campus of 1,000 acres and extensive fields, pastures and woodlands in Mansfield. The library, which has expanded rapidly during the past twenty years, with first emphasis placed on serving the needs of the expanding undergraduate curricula, houses 200,000 bound volumes and many thousand unbound pamphlets.

Over nine thousand students are enrolled at the University, two thirds of whom are studying on the Storrs campus. The College of Arts and Sciences, which confers only the B.A. degree, has an enrollment of 2,500.

The installation ceremony was attended by the president and the provost of the University, as well as by guests from other Connecticut chapters—Trinity College, Wesleyan Uni-

versity, and Connecticut College—and from the Phi Beta Kappa group at the University of Rhode Island. After the banquet which followed the installation, eighteen members in course were initiated by chapter president G. Safford Torrey. At the end of the evening, as it began its life, the new chapter had eighty-five members, including thirty-three charter members, thirty-four associate members and the newly initiated undergraduates.

University of Delaware

The history of the University of Delaware goes back to the year 1743 when the Reverend Francis Alison, a Presbyterian clergyman, founded an academy near New London, Pennsylvania. In 1744 the academy was made the official educational institution of the Synod of Philadelphia. The Reverend Alexander McDowell, succeeding Dr. Alison as principal eight years later, removed the school to Cecil County, Maryland, and again in 1765 to Newark, Delaware, where it was chartered by Thomas and Richard Penn in 1769. Except for two interruptions, the first during the Revolutionary War and another caused by financial difficulties between 1796 and 1799, it continued as one of the outstanding academies of its day until 1834. In May of that year Newark College was opened under a charter granted by the General Assembly of Delaware. Newark Academy was merged with the new college as its preparatory department. Nine years later the name of the institution was changed to Delaware College.

The collegiate department closed for financial reasons in 1859, but reopened in 1870, three years after the college had been designated a land-grant institution. Work below the collegiate level was discontinued.

Delaware College remained under combined private and state ownership until 1913, when the State of Delaware became sole owner and established an affiliated college for women on an adjacent campus. The two colleges were united in 1921 under the name of the University of Delaware but remained coordinate until 1944, when the University was reorganized as a coeducational institution.



Three Presidents and a Parchment

President A. N. Jorgensen of the University of Connecticut, President William T. Hastings of the United Chapters, President G. Safford Torrey of the Epsilon of Connecticut, and the new chapter's charter.



The University's main campus in Newark consists of ninety acres. Its library, containing 190,000 volumes, shelters a number of special collections, including the William Hazlitt Collection, some items of which are not available elsewhere.

The School of Arts and Science, which confers both the B.A. and B.S. degrees, has an enrollment of nearly nine hundred. About 60 per cent of these students work towards the B.A. degree. The total enrollment at the University, including extension students, is well over four thousand.

The first Phi Beta Kappa chapter in Delaware was installed in the University's School of Arts and Science on April 25. Twenty charter members received the charter from President William T. Hastings at an evening ceremony followed by the initiation of nine members in course.

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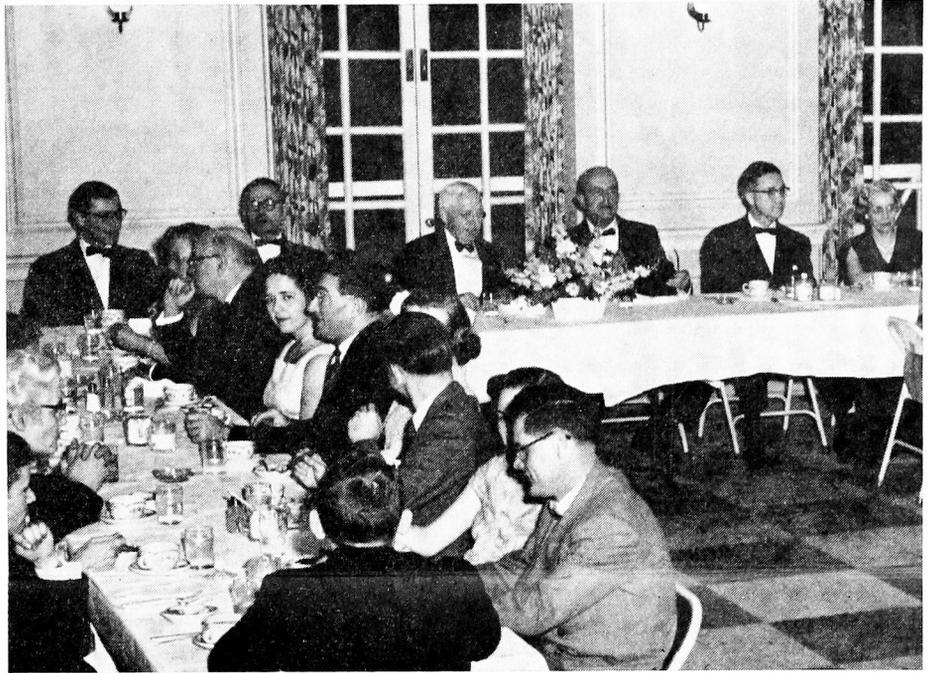
Members are requested to use a KEY REPORTER stencil if possible in notifying Phi Beta Kappa of a change of residence. Otherwise, the address to which Phi Beta Kappa mail was previously sent, as well as chapter and year of initiation, should be included in the notice. This information should be directed to Phi Beta Kappa, 1811 Q Street, N.W., Washington 9, D. C. Please allow at least four weeks' advance notice.

KEY NOTE

The International Student-Aid Program sponsored by the Phi Beta Kappa Alumni in Southern California has rounded out its eighth year of giving financial assistance to foreign students in the United States. At the suggestion of George M. Day, at that time secretary of the association, the program was first discussed by the group in 1945. By the spring of 1948 sufficient funds had been raised to provide awards for the following college year. Three Oriental students were selected as the first recipients.

Generously supported from year to year by donations from both members and non-members of Phi Beta Kappa, the program has helped make study in the United States possible for some twenty-five students from thirteen countries, including India, Japan, Iran, Nigeria and the Netherlands.

JULY, 1956



Members of the Alpha of Delaware at the dinner which followed installation ceremonies. Seated at the head table (in background), from left to right: Carl Billman, secretary of the United Chapters; Herbert E. Newman, chapter secretary; William T. Hastings, president of the United Chapters; Augustus H. Able, III, chapter president; Lawrence H. Chamberlain, dean of Columbia College and a member of the United Chapters Committee on Qualifications; and Evelyn H. Clift, chapter vice-president.

Science for the Blind

An experimental program to help keep blind people informed of significant scientific advances and discoveries of our time has been launched by T. A. Benham, Assistant Professor of Physics at Haverford College, who has been blind since the age of two. The aim of the program is two-fold: to record books on physics, chemistry, astronomy and allied fields; and to put out a monthly magazine, recorded on magnetic tape, known as *Science Recorded*.

Contributions of both materials and funds enabled Professor Benham to assemble and fabricate the recording and duplicating equipment in the Haverford College Physics Laboratory.

Volunteers chosen from appropriate professions read under the guidance of someone qualified to integrate the material and deal with the problems involved in explaining diagrams, mathematical equations, charts and pictures, each of which has to be analyzed carefully before recording, to determine the best way of making it clear.

The first book chosen for recording was *Essentials of Electricity for Radio and Television* by Slurzberg and Osterheld, published by McGraw-Hill in

1950. Those who indicate their interest in receiving the book are given a choice of three procedures. The entire book, recorded on a good quality plastic base tape, may be purchased at a cost of \$21. Or the reader may purchase four reels, covering the first third of the book, for \$7. After he has studied these reels, he sends them back to headquarters, where they are used again for recording the succeeding four reels. This procedure is repeated until all twelve reels have been received and studied. The third option is to request the book on a loan basis.

One of the important features of the recording of this book is the inclusion of a Braille supplement, containing important mathematical equations, diagrams, graphs, tables and a summary of the spelling of scientific words. It is supplied free of charge to those requesting the recording.

Science Recorded made its debut with the October, 1955 issue. The present subscription fee is \$10 a year, but the cost will soon be reviewed to see if it can be lowered. Articles for the early issues, drawn from leading scientific journals, have been chosen by the Editor and the staff. Later, suggestions and requests from subscribers will be a determining factor in the choice of material.

SUMMER...

According to the dictionary, is "The season of the year in which the sun shines most directly there; the warmest period of the year." One might add that it is the time of vacations and iced tea, sunburn and leisurely living, picnics and mosquitoes. But no matter what associations make up your own definition of the season, there is no question but that this is the perfect time to relax with some good reading. The current issue of the SCHOLAR offers that diversified reading which is particularly suited to the varying tempo of the Summer months.



THE AMERICAN SCHOLAR

Volume 25

SUMMER, 1956

Number 3

CONTENTS

The Cult of Personality	Robert Strunsky	265
Sholem Aleichem: The Old Country	Alfred Kazin	273
POEMS:	Erika Renon	281
Of Joy		
There Goes My Child		
Liberalism in the Fifties	Granville Hicks	283
Science in Paris in the Spring	John Tyler Bonner	297
Herring-Gull, <i>A Poem</i>	John Hall Wheelock	306
Catholic and Protestant Theologies in Outline	Gustave Weigel, S.J.	307
European Journal	Leo Gurko	317
Respite, <i>A Poem</i>	Lenore G. Marshall	330
Return at Dusk, <i>A Story</i>	William Croft Dickinson	331
THE SCHOLAR'S SCRATCH PAD	William T. Hastings	344
IF YOU DON'T MIND MY SAYING SO	Joseph Wood Krutch	348
THE REVOLVING BOOKSTAND		352
Reviews by Priscilla Robertson, Saunders Redding, Edgar Levy, and Henry W. Wenning		
Comment on review of <i>Eros and Civilization</i>	Herbert Marcuse	364
Brief comments on twenty outstanding books of the previous quarter		368
THE READER REPLIES		380

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