

# THE KEY REPORTER

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## Yale Chapter Restores to Rolls Name of Member Believed Expelled in 1800

**A**FTER 156 years, the name of Abraham Bishop has been restored to the rolls of the Alpha of Connecticut by unanimous vote of the chapter's executive committee. This action was taken at the suggestion of Mr. Richard Gimbel, a member of the chapter and of the Yale Library staff.

Abraham Bishop graduated from Yale College in 1778. Elected to membership in the Phi Beta Kappa Society in 1780, he became the Alpha's second president—the first who was also a graduate of Yale.

In 1800 Bishop was invited to deliver the annual Phi Beta Kappa oration on the evening preceding Commencement and two months before the election that would decide whether John Adams or Thomas Jefferson was to be the next President. Connecticut was strongly Federalist at the time. But Bishop, who had made a prolonged visit to France, was a Republican.

Instead of the customary discourse on a learned subject, Bishop's address was a strong bid for Jefferson's election. He gave a printed copy of it to the secretary of the Yale Phi Beta Kappa in August, with the request that his appointment be rescinded if the address did not meet with the Society's approval. But the chapter took no immediate action. A meeting was held, however, on September 8, the day before the oration was to be delivered, and Bishop was not invited to attend. The minutes give the reasons for the meeting:

"Whereas this Society was established solely for the advancement of

Science and Friendship . . . and as Abraham Bishop, Esq., has been by this Society appointed to pronounce an oration at the approaching anniversary in full confidence that the honor of the Society would be regarded in the advancement of Science and Friendship, and whereas the Society is now fully informed that Mr. Bishop . . . has prepared an oration on political subjects to advance the interest of a party, . . . involving the members in that political turmoil which disgraces our Country, and . . . actually caused his oration to be printed without the sanction of the

Society; Resolved that this Society do dispense with Mr. Bishop's oration, . . . and that the secretary immediately transmit a copy of this resolve to Mr. Bishop."

Bishop, however, did not learn of this action until the next day, and then only through notices in the press and handbills hastily distributed in New Haven. Feeling that the cancellation was improperly obtained, he promptly secured a hall and delivered the address anyway. An important pronouncement of Jeffersonian Democracy, the oration was subsequently published in several cities.

Outraged Federalists, at a meeting of the Connecticut Alpha shortly after the Commencement, read a resolution containing a statement of

(Continued on page 6, column 3)

Continued from		Roll of Members		Yale Chapter		1787	
Prof. Ezra Stiles	B. President	Oct. 13	1780	Prof. Samuel Venell	B. Secretary	Oct. 13	1780
Prof. Samuel Venell	B. Secretary	Oct. 13	1780	Prof. Richard Gimbel	B. Member	Oct. 13	1780
Prof. Richard Gimbel	B. Member	Oct. 13	1780	Prof. Thomas Jefferson	B. Member	Oct. 13	1780
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# Learn American

By Edward C. Kirkland

IN remarks which, I hope, will prove to be characterized by an instructive rather than a repellent chauvinism, I should make it clear at the outset that I have no intention of defending those empty subjects and programs, for example life adjustment, which like pillars of salt ornament the landscape of the American educational wastelands. I am not concerned this morning with what is taught and learned but with the manner in which both processes are carried on. For I think in this area we can discover an American emphasis and an American note.

Those who have been through the European schools, or have sympathetically observed them from outside, are prone to assert that American students don't know anything. They come to college unprepared in this, that, or the other thing. For explanation this defect is usually ascribed to our national negligence in matters of the mind. Neither the children nor their parents want the former to do their homework; and the inertia carries over into learning at the college level. It rarely occurs to critics of this temper that perhaps another national characteristic explains the situation. Americans, on the whole, have not wanted the educational system to emphasize the accumulation and acquisition by students of factual information. They have preferred that American learners learn how to find information and how to use it. For this there were undoubtedly many explanations. For one thing so much of inherited learning seemed clearly useless to the tasks and needs of a country newly settled in the new world. In colleges where classes were held under trees and college presidents might have to shoot Indians, the mastery of Greek, the refinements of *may* and *can*, and the memorization of ten noble rivers in Siberia seemed somewhat of an irrelevance. But I am not on this platform to elaborate a frontier theory of American education.

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Mr. Kirkland is a Phi Beta Kappa senator and professor of history on leave from Bowdoin College. This address, reprinted from the *Dartmouth Alumni Magazine*, was delivered at the Dartmouth College Honors Convocation in May.

Deeper and more powerful as a transforming or shaping factor were some aspects of American individualism: the individual was responsible for determining his own achievement and own fate, for meeting, as a person, both the rewards and punishments of life. Americans, because of their ideological heritage, believed in self-help. Soon after the Civil War, W. T. Harris, the most gifted and influential of American educational thinkers in that generation, was saying of American education: "A monarchy, aristocracy, or theocracy found it very necessary to introduce the scheme of external authority early. We who have discovered the constitution under which rational order may best prevail by and through the enlightenment and freedom of the individual, we desire in our system of education to make the citizen as independent as possible from mere external prescriptions. We wish him to be spontaneous—self-active—self-governing. . . . We give the pupil the conveniences of a perpetual self-education. With the tools to work with—and these are the art of reading and the knowledge of the technical terms employed, he can unfold indefinitely his latent powers. . . . The attempt to pour into him an immense mass of information by lectures and object lessons is ill-adapted to make the practical man, after all."

The reasons for this novel and American note did not include the advent of natural science into the curriculum and into learning. Scientists and their fellow travelers who have rightly ascribed to these subject matters so much that was transforming and revolutionary should on this score be humble. Science, like everything else, had to be taught in a new way and in accordance with the new spirit. It is significant that the new schools like M.I.T. were saluted because in them the students themselves found out the facts of science; they were not told in lectures or in demonstrations staged before them by professors. The key note was the laboratory, not for the professor, but for the whole class. In other subjects the emphasis shifted away from the recitation in which the student who has mastered most ex-

actly the wording of the textbook was the one who got the highest grade. As one bewildered Harvard alumnus informed William James: "I can't understand your philosophy. When I had philosophy we had to commit it to memory."

The result of the American attitude is tangibly visible in the library building. Why have Americans developed the most highly satisfactory library science in the world? Because, I believe, they use libraries instead of memories as instruments of learning. Another evidence is our classroom vernacular. A professor does not lose caste when he says to an over-brilliant undergraduate inquirer, "I can't tell you the answer but I can tell you where to find out." *He is subscribing*, whether he knows it or not, to the ideal of "Learn American!"

The obligation of the college to the native American tradition does not stop with adopting the Dewey decimal system of cataloguing books or with training its teachers in glib evasive action. It must emphasize in the teaching process the best educational methods for self-help. By this I do not mean it should employ only dynamic classroom personalities who can get attention from their hearers. Nothing is easier to do than devise stunts for this purpose. If, as Miss Anna Russell says, you must be something of a dish to be a popular singer, you must be something of a college character to be a popular professor. You can do it by wearing spats and carrying a cane and having as inseparable companion a dog who will snooze under the desk during the hour. If you are a Dartmouth professor this familiar had better be a run-down mongrel with the name of "John Harvard." Whatever the temporary success of these devices, they are bound to go under when closed-circuit TV takes over the task of instruction. Since this off-campus agency can provide the best stunt masters and attention getters, there is bound to be technological unemployment among merely local practitioners.

Do not think for a moment that this prospect is mere whimsy. Dr. A. C. Eurich, vice-president of the Fund for the Advancement of Education, a quaintly named organization whence the good dollars if not the good ideas come, recently urged "that educators think in modern, twentieth

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century terms." He outlined a plan to bring America's greatest teachers into college classrooms through television, kinescope, and film.

He also challenged the educational theory that the pupil-teacher ratio should be kept low. "Where does the notion that twenty-five students are enough for a teacher come from? This is an old, shopworn belief, handed down to us from an early era before the day of telegraphy, photography, motion pictures, microphones, radio, tape recorders and television. A good teacher need not be limited to twenty-five, fifty or any set number of students." If the inquiring doctor is really ignorant as to where the idea of smaller classes comes from, I can tell him. It comes from experience. It comes from the realization that education is not a one-way street from teacher to student but is a reciprocal relationship between the two. Not that the student ordinarily educates the teacher—far from it—but that the student with the aid of the teacher educates himself. Dr. Eurich's ideas on this score are so divergent from American experience and purpose that they deserve the epithet "un-American," in the genuine sense of the word.

I share Dr. Eurich's aversion for the class of twenty-five not because it is too small but because it is too large to "learn American." Let us lay aside wiggle and wobble and recognize that the nearer instruction approaches an individual relationship the better the quality of education generated. If we must keep the proof within the framework of historical quotation, we can resort to President Garfield's famous preference "for a student at one end of the log and Mark Hopkins at the other."

Three decades later, Woodrow Wilson, who had recently introduced the preceptorial system to Princeton, was saying at the inauguration of Ernest Fox Nichols as president of Dartmouth: "If you want to know what I know about a subject, don't set me up to make a speech about it, because I have the floor and you cannot interrupt me, and I can leave out the things I want to leave out and bring in the things I want to bring in." To his mind, instruction in genuinely small groups was the means to set the college on fire. It is a pathetic irony that to refresh this system of education, spon-

sored by Garfield and Wilson, both of whom were college presidents and Presidents of the United States, American colleges and universities in the twenties should have had to turn to the tutorial system of Oxford and Cambridge as their pattern. That was the era when an acquired English accent, plus-fours, and a knowledge that a "scout" was not equivalent to Kit Carson dominated the American campus.

IT does not discharge the obligation of an institution of higher learning, particularly a liberal arts college, as Dr. Eurich would have us believe, to employ teachers who believe in teaching and can interest and hold the interest of students and put such individuals in front of a class, in person or on film or tube: the college must provide institutional arrangements by which students can learn to help themselves. Only the cynic will argue that the college should use the worst methods of teaching in order to force students into some self-reliant activity in order to get their money's worth.

Self-help is not confined to "the four happiest years of your life," as the banal quotation puts it. It is the foundation of later education. For one thing the factual information acquired in college has some carry-over value. I once was surprised and delighted by a Dartmouth alumnus who confessed to inheriting from his undergraduate years a lifelong enthusiasm for Alexander Pope and who quoted to me with immense relish the line from the *Dunciad*, "And universal darkness covers all." More importantly your undergraduate years should have taught you that learning is a love affair rather than a bore or a chore. I am here to defend the proposition that there is more creativity in finding out something for oneself and clothing it with life, meaning, and delight, than there is in having a baby, apparently such an ubiquitous and urgent "felt need" of the younger generation. The current obsessive dedication to increasing the American birth-rate represents the triumph of an allegiance to a misguided therapy over the desire for achievement of a more distinctive, individual sort.

In honoring by this occasion the undergraduates before us, the College is not honoring the shallow and transient prestige of the campus celebrity,

the "big wheel" and, in the case of Dartmouth, the "big earnestness." For if we are not on our guard, sincerity, that concept so beloved by hucksters and undergraduates, will displace urbanity of mind, by which I mean an alert and appreciative response to persons, situations and ideas, as our educational objective. Luckily we honor you today not because you are men of good influence or good will, or because you are socially adjusted and civically responsible. We honor you because you have demonstrated an ability to make progress in learning. If the world is to go on, someone must know how the UN, an atom, or a syndrome is organized; you are the ones. Furthermore, if you have learned American, you have learned in the area of knowledge how to "unfold indefinitely your latent powers," and, if you are so convinced, thus make a contribution to the wider culture of which you know yourselves to be a part.

## KEY NOTES

The 175th anniversary of the Harvard chapter of Phi Beta Kappa was reached on September 6. In sending the congratulations of the United Chapters to the Alpha, Secretary Carl Billman wrote:

"Phi Beta Kappa owes much of its strength, if not its very survival, to the Alpha of Massachusetts, the oldest of the Society's eighteenth-century *alphas* with an uninterrupted and active life from the date of founding. The centennial celebration of the Alpha of Massachusetts in 1881, to which delegates were invited from each of the twenty chapters then in existence, led to the organization of the United Chapters in 1883, a union that today includes 163 chapters and affords them greater opportunity to pursue their common objective with vigor."

The Flora Stone Mather College section of the chapter at Western Reserve University has also received the congratulations of the United Chapters. The section rounded out its fiftieth year on May 10. An anniversary meeting was held in June, at which President Hastings addressed the group on the history of the United Chapters, with emphasis upon the role of Phi Beta Kappa today.

# The Reign of Caliban

THE NINTH WAVE. By Eugene Burdick.  
*Houghton Mifflin. \$3.95.*

*A Review by John Cournos*

WE live in an age in which there is but little creative genius and a great deal of diffused talent, and we may be tending toward an age—so the wiseacres tell us—when there will be no literary creative genius at all. However this may be, a novelist today no longer controls his characters within a frame of limited dimensions—Jane Austen is an admirable instance of this limitation and its potentialities.

In a time of chaos, movement, physical and moral disintegration, violence, teen-age delinquency, there can be no frame. Or if a novelist starts with a frame, life overruns it. Events sweep the novelist along as they do his characters. Of necessity he starts with characters under stress. He no longer deals, as has been his wont, with human nature in normal circumstances, but with human nature under the impact of Nature breaking away from her domination by man. He had been once so proud of his conquest of Nature, for which function he thought he had been created. Instead, he found himself hugging a mess of pottage, or worse, a pot of message as some wag once put it.

How can he deal with situations in which man has relinquished his function as master, as individual, and yielded to fear and hate as a substitute?

The novelist—and I am referring to Eugene Burdick in particular—is driven to adopt a thesis. His hero, Michael Freemith, is scarcely human. He is a force, almost an abstraction, bent on dominating human beings, which he sees is all they are fit for. He is obsessed with the idea of power, and is an illustration of power which, in Lord Acton's words, always corrupts, while "absolute power corrupts absolutely." Let us not mince matters: Mike is not so different from Hitler and Stalin in nature as in degree. By his own confession the novelist began his book as "a study of the irrational trends in politics." Over a period of

years, he avers, "it became the book about a single person—Mike. I came slowly to realize that there is no such thing as irrationality existing somewhere out there by itself. Irrationality like fear and hate is all in the individual, so the book became a book about Mike."

It is a thesis that begs the question, for Mike is anything but an individual, least of all a "rugged individual" who at all events respects other individuals, rugged or otherwise. Rather is Mike a force which is actually anti-individual, anti-social. Obsessed as he is with his uncanny—shall we say automatic?—power to compel others to do his bidding, he spends his happily short life in subjecting people to his will. As a high school boy he already exercises his peculiar gift in subjugating and humiliating his teacher, who is his mistress. With deliberate calculation he bests a couple of psychologists by reacting adversely in a test in which a machine figures. (We can not cavil here because this happens to be a truly amusing episode). Mike is not inhuman in the ordinary sense of the word: he is, in fact, no more inhuman than a machine can be called inhuman. Having come to the conclusion that men are stupid and subject to fear, he works on them to enslave them to his will, with no object other than the satisfaction of his will power—for its own sake. It could be more easily understood if he did it for self-aggrandizement, or for a girl, or as Captain Ahab did for the destruction of some real or imaginary evil. But no—there is nothing sordid or romantic or messianic about Mike. As for girls, they come to him as easily as other things. He marries one, and she disappears from the fictional scene as though she had not been. To be sure, by then he has a new mistress.

Oddly enough, he has a friend, one Hank Moore, a Jew. They had been school and college friends, sharing their limited funds to exist and win A's. It is difficult to see what part Hank plays in the symbolism of this novel. The author appears again and

again to stress Hank's obsession with food. Hank is always hungry, and Mr. Burdick must have intended to convey something by this repeated stress on his gluttony; but its meaning eludes this reviewer. It is possible, of course, that the author intended, as a foil to Mike, to create in Hank a wholly human, down-to-earth, live-and-let-live character, who would watch with dismay his best friend, once moderately human, develop by degrees into a redoubtable Frankenstein indifferent to all but the exercise of his willfulness, almost abstract in quality and destructive of freedom and dignity in the human beings he seeks to break. We have the scene, perhaps the most impressive in the book, in which Hank observes Mike compel the wills of the tough and stubborn executives whom he browbeats into accepting his choice for Governor. This scene takes place in California. It could not have taken place in New England, least of all in Vermont. At any rate, Hank becomes a good citizen and an efficient surgeon, and it is quite clear that he eyes Mike's progress with growing scruples.

THIS friendship is the one truly human touch in this novel, and, ironically enough, proves the Achilles' heel that brings the irrepressibly willful Mike to a deserved end. When in the end the two comrades rode on their surf-boards, as they did in the first chapter, on the ninth wave, the biggest and the most dangerous of all, Hank assisted the fates in letting Mike drown. Although some persons knew what Hank did, there was no one, the author tells us, to judge him. Nor will the reader. On this stress, in the beginning and the end, on the ninth wave, the author obviously indulges in symbolism. In his ability to ride the ninth wave in the Pacific Mike had given evidence of a power that might have turned to good. He had overcome Nature, but Nature in the end (disappointed?), turned on him and broke him, his one and only honest friend assisting.

We hear that the movies have bought *The Ninth Wave*. Is it because the producers think they have something here to take the place of the erstwhile Cave Men of whom the public had been so fond?

If we are to witness the reign of Caliban on the screen, shall we not also see Ariel take flight?

Mr. Cournos' writings include *The Mask*, *The Wall*, and *Babel* (a trilogy); *The New Candide*, and *A Modern Phutarch*. He is the editor of several anthologies of short stories.

# Recommended Reading



## BOOK COMMITTEE

John Cournos     Albert L. Guérard  
Clyde Kluckhohn     Kirtley F. Mather  
David McCord     George N. Shuster

*STUDIES IN HUMAN TIME.* By Georges Poulet. Johns Hopkins. \$5.

Under the category of Time, we find chronometry and chronology, the irreversible, even flow of events, measurable by clocks and the stars. Also the continuum of human experience, which evidently is not even, and which may not be irreversible (history, memory, "in quest of wasted time.") And there is also the mystic flash—intuition, passion, inspiration—which is timeless, although not necessarily eternal. The innumerable implications of these problems are here studied with philosophic rigor, but through French writers from Montaigne to Proust. Philosophers like Bergson are left out, and if Descartes is included, it is as a person, through his dreams. Some are minor writers, and studied through their minor works. This, and the density of the thought, and the austerity of the style (increased perhaps in translation) all make the book arduous reading. But the effort is richly rewarded. There is a substantial 36-page Appendix on American writers from Emerson to T. S. Eliot.—A.L.G.

*THE SUN AND ITS INFLUENCE.* By M. A. Ellison. Macmillan. \$4.50.

An essentially factual introduction to this increasingly important subject, in which recent discoveries in widely different scientific fields are knit together by an able Britisher who knows how to write for the intelligent layman.—K.F.M.

*HOW THE SOVIET SYSTEM WORKS. CULTURAL, PSYCHOLOGICAL AND SOCIAL THEMES.* By Raymond A. Bauer, Alex Inkeles, and Clyde Kluckhohn. Harvard. \$4.75.

Based chiefly on many extended interviews and questionnaires directed to emigrés from Russia, this book, a revision of a report issued in 1954, appraises strengths and weaknesses of the Soviet social system and offers cautious and thoughtful guesses as to its probable future lines of development. The judgments reached contain no great surprises, but carry weight by reason of consideration given alternatives and careful weighing of many factors and possibilities. The Soviet system appears, in sum, as neither impregnably secure nor easily shaken.—Robert Redfield

*YOU AND THE ATOM.* By Gerald Wendt. William Morrow. \$1.95.

An excellent presentation of the basic principles of atomic structure and nuclear science, prepared by one of America's most capable expositors of scientific principles while he was a staff member of UNESCO.—K.F.M.

*POEMS OLD AND NEW.* By John Hall Wheelock. Scribner's. \$3.50.

Within the precise forms of traditional verse Mr. Wheelock, who at seventy has half a dozen volumes behind him, has hammered out some poems likely to survive the confusion of vogues which prevails in the art of poetry today as it also prevails in the other arts. Perhaps his adherence to what is enduring in English poetry, his venturing into depths and avoidance of shallows, has militated against the wider recognition he deserves in a world bemused with ultra-modern experiments. His shorter lyrics have the lilt and charm of the Elizabethans, while his longer poems such as "Unison" and "The Compass" can vie with the *Quartets* of T. S. Eliot on their own ground. It is interesting to reflect on the fact that like William B. Yeats this poet, contrariwise to the way of poets, has improved with age, bettering the quality while retaining the zest.—J. C.

*TOWARD REUNION IN PHILOSOPHY.* By Morton White. Harvard. \$5.75.

*CHRISTIANITY AND THE EXISTENTIALISTS.* Edited by Carl Michalson. Scribner's. \$3.75.

*THE LIFE OF MAN WITH GOD.* By Thomas Verner Moore. Harcourt, Brace. \$3.95.

*THE PATH OF THE BUDDHA.* Edited by Kenneth W. Morgan. Ronald. \$5.

*THE DIRECTION OF TIME.* By Hans Reichenbach. California. \$5.50.

Here are books that widen horizons, challenge minds. Professor White, ranging all the way from Plato's Heaven to Wittgenstein's semantics, seeks through spirited analysis, keenly phrased, to discover what common ground is shared by recent thinkers concerned with scientific concepts and assumptions. The extraordinary vogue of Existentialism lends immediate pertinence to the eight essays by competent Protestant theologians ably mustered into service by Carl Michalson. The book discusses diverse personalities, including Kierkegaard, Unamuno and Marcel. Father Moore, having exchanged active psychology for Carthusian meditation, offers a base-book in "spiritual living" for all moderns. Kenneth Morgan asked a number of Buddhist scholars to outline various aspects of their creed, and the result is reputable, readable, though sometimes rather surfacic. *The Direction of Time* is cited here not because I have understood it—a grasp of newer mathematics and physics is assumed—but rather because this was the last book of an original and influential thinker.—G.N.S.

## 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. Consulting Editor: Carl Billman.

*REALMS OF WATER.* By P. H. Kuenen. Wiley. \$6.50.

A richly illustrated and readily comprehensible treatise covering most of the aspects and activities of one of the most remarkable products of nature, and embracing many phases of physical geography, meteorology and oceanography.—K.F.M.

*THE CRUCIAL DECADE—AMERICA, 1945-1955.* By Eric F. Goldman. Knopf. \$4.

Professor Goldman has produced in this volume a veritable nosegay of nostalgia. His own reminiscences of this crucial decade are fortified by careful reading of the newspapers and magazines of the period, reviewing of its motion pictures, placards, and posters, and relistening to its raucous radio broadcasts. Out of the chaos and confusion that always characterizes contemporary history (if one can speak of history as contemporary), out of the tumult and the shouting, out of the alternating years of drift and mastery, Professor Goldman has created an extraordinarily balanced portrait of one of the most decisive decades in world history. This was the decade that saw the birth of the atomic age, the final end of American isolation, the emergence of Soviet Russia as a major power, the revolutionary awakening of Asia, Africa, and the Middle East, the displacement of *laissez-faire* economics by the economics of Maynard Keynes and the Welfare State, and a convulsive reaction in Western democracies and especially in America to the threat of totalitarian communism.

Surging in and around these main currents are innumerable whirlpools and eddies identified by such symbols as Hiroshima and the Nautilus, the United Nations, NATO and the Marshall Plan, the Truman Doctrine and Korea, Nehru, Ho Chih Minh, and Mao Tse Tung, Nkruma, Malan and Apartheid, and, at home, Truman, Eisenhower, Alger Hiss and his nemesis Nixon, Chambers, McCarthy, *et al.* But no recital of signs and symbols can convey the snap and sparkle of Professor Goldman's book. Most of the events he describes are within the living memory of his readers who can re-experience in this retelling the emotions, the fear and hope, the frustration and the sense of fulfillment that were aroused by the events themselves.

The late Frederick Lewis Allen, whose *Only Yesterday* has become something of a classic, has a worthy successor in this Princeton professor.—Peter H. Odegard

*TRAVELS AND TRADITIONS OF WATER-FOWL.* By H. Albert Hochbaum. Minnesota. \$5.

Both a work of science and a work of art, this book by a talented observer and writer discusses the habits of the birds he has watched at the Delta Waterfowl Research Station in Manitoba.—K.F.M.

*MAN'S ROLE IN CHANGING THE FACE OF THE EARTH.* Edited by William L. Thomas, Jr. Chicago. \$12.50.

An ambitious symposium on a crucial subject. Only the specialist will read the whole carefully, but the general reader will enjoy looking at the excellent illustrations and dipping into the text selectively.—C. K.

(More reviews on next page)



## Recommended Reading

(Continued from page 5)

**HEINRICH HEINE.** By William Rose. Oxford. \$2.90.

In his political and social attitude, in his philosophy, in his religion, Heine was of contradictions all compact. He dreaded mob rule even more than he despised dull reaction. A patriotic German, he denounced prophetically the evil of nationalism. An agnostic, an Hellenic pagan, a Saint-Simonian, a baptized Lutheran, he was at heart a Jew at odds with Judaism and Jewry. All because he was a poet, and a romantic poet at that, sentimental and ironic. And poets soar beyond common sense and logic. "The poet understands very well the symbolic idiom of religion and the abstract intellectual jargon of philosophy, but neither the gentlemen of religion nor those of philosophy will ever understand the poet." William Rose helps us understand. Two fine studies in thought and feeling, austere, dispassionate, thorough.—A.L.G.

**GREAT MEN: PSYCHOANALYTIC STUDIES.** By Edward Hirschmann, M.D. International. \$4.

A noteworthy treatment of artistic creators and the creative process. As a psychoanalyst, Dr. Hirschmann emphasizes unconscious processes. However, this book is not doctrinaire and shows a sympathetic understanding of literature and the arts from the standpoint of humanistic scholarship.—C. K.

**ESSAYS ON THE SOCIOLOGY OF CULTURE.** By Karl Mannheim. Oxford. \$6.

The final volume in an excellent English translation of Mannheim's sociological writings. Will interest not only social scientists but also philosophers and students of intellectual history (especially of the 1930's).—C. K.

**THE KABUKI THEATRE.** By Earle Ernst. Oxford. \$7.50.

The Kabuki theatre came into existence at the same time as the Elizabethan, and it has employed men to play women's parts. There the resemblance ends. The Elizabethan theatre imitated life, held up the mirror to Nature, while the Kabuki theatre is non-representational. It departed from the aristocratic character of the Noh drama, which had been long in existence, but it retained the formalistic, stylistic nature which is inherent in Japanese art. It holds that theatre reality is sort of essence of reality, and is not all photographic in the sense of intimate western realism. It is, the author assures us, a vital social institution in Japanese lives. He has produced a book which should interest not only men of the theatre but also the general reader who will get from it a good idea of the meaning of Japanese culture. Many superb photographs serve to enhance the stimulating text.—J. C.

**MAN, CULTURE, AND SOCIETY.** Edited by Harry L. Shapiro. Oxford. \$7.50.

An anthology of basic anthropology for the general reader and for students in an introductory course. The chapters are freshly written, and most of them are excellent. Some special fields such as "personality and culture" are not covered.—C. K.

**ESSAYS ON SCIENCE.** By Herman Augustus Spoehr. Stanford. \$5.

Selections from the writings of a thoughtful biologist, running through the most important of his many broad interests, and amplified by biographical and other notes contributed by his former colleagues at the Carnegie Institution and by members of his family.—K.F.M.

**THE LAWS OF NATURE.** By R. E. Peierls. Scribner's. \$4.50.

An erudite but extraordinarily lucid analysis of the structure of inanimate matter and of the laws which determine natural phenomena in the inorganic world, by the internationally acclaimed professor of mathematical physics in the University of Birmingham.—K.F.M.

**KNIGHT OF THE AIR: THE LIFE AND WORKS OF ANTOINE DE SAINT-EXUPÉRY.** By Maxwell A. Smith. Pageant. \$4.

Saint-Exupéry, pathfinder in aviation (*Courrier Sud, Vol de Nuit, Terre des Hommes*), war pilot (*Pilote de Guerre*), vanished in glory, as he would have wished, on a last mission. A hero and poet of physical energy, but with spiritual depths; a truly great writer; a good comrade; and, in spite of his manifest gifts, an enigma like his vast inchoate symbolic tale, *Citadelle*.

Dean Maxwell's work is a model of self-effacing sympathy. No purple patches, no abstruse interpretation, no fulsome praise. The biographer's reward—and ours—is that his own subdued prose and the vivid extracts from Saint-Exupéry do not create a painful contrast. I am still cool to Saint-Exupéry: the fault is mine, not Saint-Exupéry's or Maxwell A. Smith's.—A.L.G.

**PERSONAL CHARACTER AND CULTURAL MILIEU.** Edited by Douglas Harving. Syracuse. \$7.50.

Makes available a rich variety of first-rate articles, most of which are difficult of access. The editor has done a splendid job of placing each article in a proper context and of giving theoretical integration to the whole.—C. K.

**THE STATE OF THE SOCIAL SCIENCES.** Edited by Leonard D. White. Chicago. \$6.

One who wants to gain a conspectus of the frontiers of the various behavioral sciences can best read this book. The thirty-one contributors include F. A. Hayek, Frank Knight, Walter Lippmann, and David Riesman.—C. K.

### Address Changes

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.

## Abraham Bishop

(Continued from page 1)

Abraham Bishop's misconduct that proposed his expulsion from the Society. Although the minutes show that the resolution was not passed, someone crossed out his name in the register and wrote "expelled" in the margin (*see cut, page 1*).

Furious at the cancellation of his oration by action at a meeting to which he was not invited, Bishop publicly repudiated his membership in the Society. At a meeting of Connecticut Republicans rejoicing at Jefferson's election, he said:

"If I am so weak, wicked and depraved as I have been represented, why was I not driven from the Society of men of character? Certainly I do not court the favor of the great; Why was I not expelled from the Phi Beta Kappa Society? . . . You will not do me that honor. But from this moment I cease to be a member . . . and join myself to the great community of unprivileged men, to whose emancipation from the tyranny of the 'friends of order' and from the arts of political delusion I shall always cheerfully devote these talents, which were never made for literary Societies."

This public withdrawal had been accepted as an explanation of the fact that Bishop's name was removed from the rolls of the Yale chapter until Mr. Gimbel recently undertook research on Thomas Paine's efforts to secure Jefferson's election. Learning about the Phi Beta Kappa incident in the course of his study of Republicans at Yale during that period, Mr. Gimbel wrote to the Yale chapter pointing out that the resolution calling for Bishop's expulsion had been laid upon the table and proposing "that the necessary action be taken to restore Abraham Bishop's honored name to the rolls."

Son of the mayor of New Haven, Bishop was descended from a cousin of Elihu Yale. After Jefferson's inauguration, the elder Bishop was made Collector of the Port of New Haven, evidently in gratitude for his son's support of the Republican cause. Abraham succeeded his father in this lucrative post after the latter's death in 1803, and held it until 1829. The author of many works on politics, he became a prominent New Haven lawyer before his death in 1844.

THE KEY REPORTER

# Fellowships and Scholarships

## *Phi Beta Kappa Fellowship for Study in Greek*

The Mary Isabel Sibley Fellowship, awarded alternately by Phi Beta Kappa for study in the fields of Greek and French, will be offered next spring for advanced study in Greek language, literature, history or archeology during the academic year 1957-58. The award has a stipend of \$1,500 and will be made biennially until the income from the bequest permits more frequent awards. Applications for the 1957 fellowship in Greek must be filed before March 1, 1957.

Candidates must be unmarried women between 25 and 35 years of age who have demonstrated their ability to carry on original research. While the doctor's degree is not a requirement, only those doctoral candidates will be considered who have completed "course" or "residence" requirements and expect to devote full-time work to research. A committee of three will consider this year's applications: John W. Dodds, Professor of English at Stanford University, chairman; Walter R. Agard, Professor of Classics, University of Wisconsin; and William C. DeVane, Professor of English, Yale University.

The Fellow shall file an informal report with the Fellowship Committee at the completion of six months of work and a detailed report at the end of the year upon the completion of the research. The stipend will be paid one-half upon demand after June 1, 1957 and the balance upon demand after six months have expired, unless the committee orders it withheld on the ground that the Fellow has disregarded the purpose of the award as stated by the donor. The committee hopes that the results of the year of research will be made available in some form, though no pressure for publication will be put upon the Fellow.

The Fellowship was established with a bequest left to the United Chapters by Miss Isabelle Stone in 1934. Miss Stone was a Durant scholar at Wellesley College, where she was also elected to Phi Beta Kappa, and received the Ph.D. degree from Cornell in 1908. She was then granted the Alice Freeman Palmer Fellowship for study in Europe, principally in Greece. Through the Mary Isabel Sibley Fellowship—named in honor of her

mother — Miss Stone has passed on to other generations of women the pleasure and profit she herself found in that year of study.

The last award in Greek was made in 1953 to Miss Eva Brann for study of pottery and household objects found in three wells at the Agora Excavations in Athens.

All communications, including requests for application forms, should be addressed to the Mary Isabel Sibley Fellowship Committee, The United Chapters of Phi Beta Kappa, 1811 Q Street, N.W., Washington 9, D.C.

## *Woodrow Wilson Fellowships*

The National Woodrow Wilson Fellowships, designed primarily for those who have not yet begun formal graduate work, are awarded for study in the fields of social sciences and humanities upon nomination by faculty members. The awards are made on the basis of intellect, character, and personality. Some 200 Fellows, from any college or university, will be appointed for the year 1957-58.

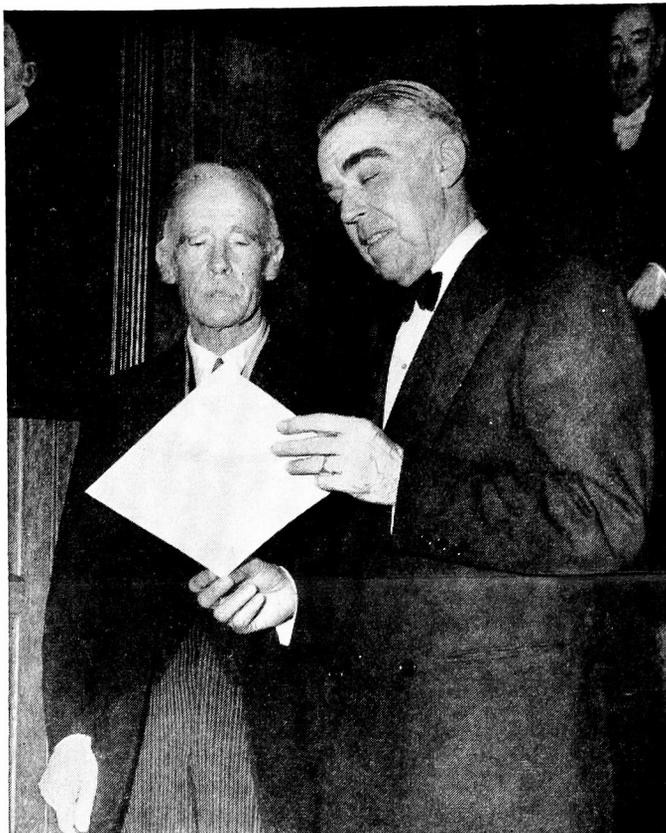
Twelve regional committees select the Fellows, who are appointed only after a personal interview. Nominations for the fellowships must be en-

tered before November 15, 1956. If the address of the nearest regional chairman is not available, nominations may be sent to Professor Richard C. Boys, Rackham Graduate School, University of Michigan, Ann Arbor, Michigan.

## *Marshall Scholarships*

Twelve scholarships for two years' study at a British university, offered annually by the British Government in appreciation for Marshall aid, are open to American students under 28 years of age who have completed three years of college.

Applications for a scholarship to begin in the fall of 1957 will be considered by a committee in the student's home region. They should include preference for the university in Britain and study subjects, and must be sent by October 31, 1956, to H. M. Consul in the following cities: Chicago (midwestern region), New York (northeastern region), New Orleans (southern region) and San Francisco (Pacific region).



Sir Richard Livingstone (left), formerly vice-chancellor of Oxford University and president of Corpus Christi College, at his initiation as an honorary member of Phi Beta Kappa by the Southwestern at Memphis chapter, and Peyton N. Rhodes, president of the college and senator of the United Chapters.

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Guest-edited by Irika Van Doren, this issue features such provocative articles as *The New Man in the Arts* by Jacques Barzun, *The Discipline Trap* by Marston Bates, *If You Don't Mind My Saying So* by Joseph Wood Krutch, *Our Documentary Culture* by Margaret Mead, *The Plight of the Lone Wolf* by Perry Miller, *The Meaning of Bandung* by Saunders Redding, *The Found Generation* by David Riesman, and *Man's Fourth Adjustment* by Harlow Shapley.

In addition, some of the leading scholars, writers and critics of our time have contributed capsule essays on what seems to each of them to be "the most neglected book of the last twenty-five years." In this section you will find Brooks Atkinson, Elmer Davis, Aldous Huxley, Sidney Hook, Carl Sandburg and Lionel Trilling among the fifty famous contributors.

And, such noted American publishers as Bennett Cerf, John Farrar, B. W. Huebsch, Lovell Thompson and Kurt Wolff are among those who write about the book each is most proud to have published.

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