

# THE Key REPORTER

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AUTUMN • 1959

## From Conspiratorial Frosting to International Understanding

### ASSOCIATIONS AND THEIR HISTORY

ONE of the most exotic events of Phi Beta Kappa's history occurred in 1900 when an informal gathering of members in Constantinople was taken for a possible foreign conspiracy. The Turkish government was always on the watch for alien intrigues, forbidding for that reason the installation of telephones. A member of Phi Beta Kappa had invited a dozen or so other members to a reception at which the refreshments included cakes with the Greek letters ΦΒΚ worked into the frosting. The next day a newspaper reported that a society with a secret Greek name had held a meeting. Fortunately, one of the Americans had known the Sultan's chemist as a student in Heidelberg some years before, and he was able eventually to allay the official suspicions. In fact, a formal alumni association of Phi Beta Kappa was soon founded in Constantinople, which continued to meet until the First World War began.

The first alumni association was established in 1877. Known as the Phi Beta Kappa Alumni in New York, the group was organized—by Elihu Root, among others—as a means “of making the Society more useful to its members.” And, as it turned out, the principle of chapter equality that was given full recognition in the association was an important factor in the uniting of the chapters in 1883.

Other graduate associations were not organized until the first decade of the twentieth century, when the idea began to take hold in the United States, and also among members living in foreign countries. An association in Beirut was established in 1912 and continued to meet until the 1930's. In 1914 an association was founded in Japan, and Phi Beta Kappa alumni groups were later organized in England, Italy, France, North China, and East China. By 1934 the roster of overseas associations included groups in the Philippines and in Persia, and in 1951 an association was organized in Mexico. Today, however, only the Rome group is active—although it has only three members, each of whom serves as an officer.

Every year the secretary dutifully sends in the report requested by the United Chapters. “We have abandoned the farce of re-electing ourselves each year,” she reports. “We will gladly give up, if anyone turns up to take over.” (Every year the association also holds a dinner, open to any member of Phi Beta Kappa who happens to be in Rome. The name and address of the unre-elected secretary can be obtained from the United Chapters.)

In the twenties more than a score of new alumni groups had their inception. In 1922 the women members of Phi Beta Kappa in New York City, who were not eligible for membership in the older association, started their own. They voted

to call their group the Alumnae in New York, paralleling the name of the men's organization. “The general feeling was that there should be no distinction among the wearers of the key, but that brothers and sisters should constitute one happy family,” reported the PHI BETA KAPPA KEY in describing the organization meeting. “That is, of course, the ideal; and it may be readily noted from the Latin names that it is merely a matter of a happy ending.”

Early in their history, the Alumni in New York adopted the custom of holding three meetings a year, at which an invited speaker gives an address, followed by a discussion. (On November 22, 1894, it is recorded, the association was addressed by Professor Woodrow Wilson, of Princeton University, on the subject “A Literary Politician.”)

(Continued on page 4)



History and an Association

Twenty-six years after its founding in 1914, the alumni association of the Upper Hudson voted to admit women. This picture was taken at Union College at the first meeting following the association's change of policy. Watching philosophically from his portrait on the wall is Edward Everett Hale, a professor at Union for thirty-seven years. His father, the author of *The Man Without a Country*, was largely responsible for calling the Phi Beta Kappa convention in 1881, on the occasion of the Harvard chapter's centennial, that led directly to the organization of the United Chapters two years later.

## PERSPECTIVES OF SCIENCE

By HENRY MARGENAU

**I**N WESTERN CULTURE science is a pragmatic pursuit; it is the discovery of useful facts, whatever they may be. Its virtue lies in the honesty and accuracy with which these facts are gathered and in the completeness of the pattern that, as part of formulated knowledge, they finally compose. This factualness of science makes it blind to the differences between the trivial and the significant, the odious and the exquisite, the good and the bad; indeed the identification of science with the realm of discoverable fact has largely removed it from most basic human concerns and made it into a gigantic robot driving toward material progress.

It is this *obvious* movement from discovery to the generation of a better material milieu that has captured our attention, engaged our fancy, and warped our appreciation of the true and abiding function of science in human culture. For it leaves out of consideration an obscurer movement, which accompanies the other with fateful inevitability, and which goes from discovery to understanding, wisdom, philosophy, straight into the affairs of the human spirit.

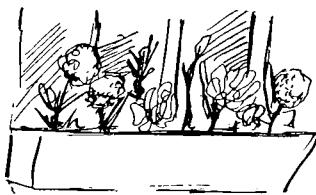
Let me characterize this other movement, first in general terms. An important scientific discovery is never a mere addition to knowledge; it is usually a challenge to established beliefs, a deflection from current trends of thought, and often an apostasy to common sense. But this is hard to see, partly because the neon lights of publicity, which shine on the open pageantry of the obvious manifestations of scientific progress, have dulled our vision; partly because one has to apprehend more than facts to discern the deeper effects of science. So this movement—from discovery through new theory, modification of what is called common sense, toward subtler changes in our cosmological beliefs, in the theory of knowledge, in the nature of the universe and indeed of man—goes on in obscurity without recognition and applause. It goes with a fateful tread, slowly and sometimes erratically, like an object lumbering downhill without intelligent guidance, meeting many obstacles in its path; but it moves to its end, and its end decides the intellectual and cultural climate in which men live. And ultimately sociology, ethics, politics, and even religion

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are infected by the germ that is born when a truly great discovery in pure science is made.

One example of the obscure movement will illustrate my point. I shall leave aside those, like the rise of materialism in the wake of certain discoveries in science, that are already recognized by historians.

The laws of mechanics were formulated at the beginning of the seventeenth century by a group of men among whom Galileo and Newton were pre-eminent. The crucial features of these laws are their invariability, their claim of universal validity, and the peculiar manner in which they make space and time, previously regarded by many as physical agents, into formal concepts that in their relation to phenomena are neutral, impotent, and absolute. In the decades following Galileo and Newton many attempts were made to translate these novel aspects of nature's law into the language of philosophy. The culminating success in these endeavors was achieved by Kant, whose theory of categories took care of the apodictic nature of the laws of mechanics, and whose theory of space and time as pure forms of intuition accounted beautifully for their impotence as physical agents and their absoluteness in man's understanding of the world. The tremendous historical success of so peculiar a philosophical doctrine as Kant's can never be understood, unless it is projected against the scientific background it was able to rationalize and comprehend. And it is also clear how Kant's conception of natural law transformed itself in his own teaching into the categorical imperative



and the abstract notion of duty that governed the ethical behavior of the continent of Europe for a century or more. Thus the cultural lag between scientific discovery and its philosophic understanding—or, if you prefer, acclimatization—was of the order of a hundred years.

It is important to record that in the distant past even the obvious movement required hundreds of years to reach its culmination. The discovery of gunpowder is known to have occurred in the twelfth century in central Europe, but

powder was not used in warfare until the fourteenth century. This slow pace has changed today: fission was discovered in 1939; the first atomic bomb exploded in 1944. Five years saw the conversion of a modern discovery into the most destructive of weapons.

Has the obscure trend launched by science been similarly accelerated? The quantum theory was developed around 1910, and it presented one of the most incisive challenges man's thinking has ever received. Today physicists apply the fundamental equations of quantum mechanics whenever a problem calls for them, they have perfected techniques for solving them through admirable researches; but the fundamental meaning of these equations is by no means clear. The very men who created the quantum theory—Bohr, Schrödinger, Heisenberg, Born, De Broglie, and many others—have shifted a large part of their attention in recent years to the business of clarifying what their earlier discoveries mean. The sad thing is that they do not agree, and that the present generation of physicists pays little attention to them. The century of gestation for the obscure development is not yet up.

It stands to reason that man's thinking will be troubled by paradoxes and trapped in pseudoproblems if it embraces only *part* of the truth, and the texture of truth cannot be whole if the technological consequences of science are clear but its philosophic import is beclouded with contradictions. This is the state in which we live, a state of crises, incoherences, and contrasts. Let our society become aware of this and give heed and encouragement to the most urgent task: to humanize science, to search for its meaning to man, to harmonize its *ideal* structure, not only its technological effects, with our way of life.

I shall not survey what needs to be done today to bring about such harmony. Instead, I shall undertake the perhaps impossible task of guessing the features of the coming philosophy, which will be a true transcription of the ideal resources, attitudes, and commitments of present science. Four new facets of the growing crystal of science impress me as most significant and pregnant with suggestions for philosophy.

First is a courageous, healthful skepticism regarding the finality of all basic truths called axioms or postulates. Euclid's geometry was based on axioms and postulates the truth of which was for

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nearly two millenia regarded as indubitable. Their validity was not open to proof, but to inspection: any curious person, through his light of inner reason, could discern the eternal verity of Euclid's axioms. That conviction was rudely shattered when non-Euclidean geometries were discovered, when mathematicians saw for the first time, about a hundred years ago, that truth in geometry was internal consistency, that there were many rival systems of postulates, all of which led to formally coherent theoretical structures but only one of which did justice to the facts of the world as known. Postulates, it was thus recognized, did not carry within themselves the affidavits of their validity. They were not produced and justified by an infallible *lumen naturale*. Their logical status was one of tentative acceptance, subject to change when the observable facts called for it.

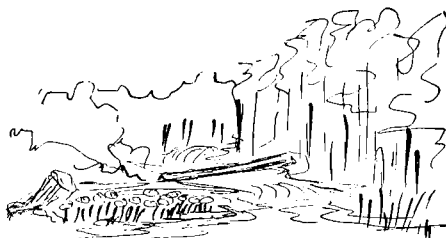
Science had thus renounced absolute truth. But it made this sacrifice gladly, for it gained thereby an affinity and a measure of deepened understanding for other areas of human concern. By recognizing its own need for commitment to postulates and axioms of which it cannot be sure in *a priori* or in final fashion, it made common cause with those disciplines in which commitment to norms, ideals, and values is essential to progress. Science saw the similarity between its own need to avow axioms and man's wider need to accept faith.

#### Suspension of Common Sense

Science also relies increasingly on reason, often very abstract reason and tends to be critical of "common sense." It intends no disparagement of the kind of human wisdom that often goes by that name, especially in areas where science itself is incompetent. But when a clear claim of reason contradicts cherished beliefs it *does* ask their surrender, and it sometimes haughtily affirms that science itself gave rise to common sense, regarding the latter merely as the residue of scientific knowledge left in the wake of advancing science and absorbed by the scientifically illiterate. "*Allez en avant, la foi vous viendra,*" was d'Alembert's admonition, and it intended to say that the scientist should not worry too much about apparent absurdities in his manifestoes. The clearest example of the awkward truth of d'Alembert's announcement is seen in the theory of relativity, where strange propositions, first courageously embraced by men like Einstein in full cognizance of their contradiction to common sense, were later proved true in observations, and have now gained universal acceptance, except by a few cranks who militantly refuse to understand them.

Another tendency prominently displayed by modern physics is the repudiation of mechanical models. "Classical"

(i.e., superannuated) science had cast its thought overwhelmingly into visual molds, employing in its explanation infinitesimal replicas of the mechanisms encountered in the macroscopic world. The microcosm of science was replete with minute wheels and gears, rods and strings, dumbbells and miniature solar systems, and these devices were taken at face value even though no feasible process could expose them to view. They were known to be too small to be seen,



not merely because microscopes of sufficient power had not been constructed, but in consequence of the fundamental fact that they are *in principle* below the limit of detection by optical light, being smaller than one of its wavelengths. It seems odd in retrospect that the view sometimes voiced by positivists of the classical era was not more seriously considered—the view contending that entities too small to be perceived may have properties that likewise defy perception and require for their apprehension more subtle attributes than the objects of our daily experience.

This recognition, the awareness that objects composing the physical microcosm cannot be understood in terms of the facile concepts of the visual world, has come to the fore in quantum mechanics. An electron, according to this new branch of science, has under certain conditions no determinate position, energy, or speed at all; it may be in a state that can be pictured only as a cloud or wave of probability from which it emerges as a real (in the older sense) physical entity only when a measurement is made. Very abstract, non-intuitable concepts like probabilities and probability amplitudes replace the older mechanical models; pictures give way to pure forms, solid stuff to abstract fields, particles to mathematical singularities, and reason takes the place of cruder kinds of intuition. Refinement, sublimation of the method of science are the names some have applied to this change; others voice their disapproval by calling it a recession from reality. Whether we like it or not, the change has taken place and has left an indelible imprint on modern science.

Finally, there is an element of daring which the surveyor of the scientific scene can clearly see. The word "evolution," with all the literal and figurative allusions it suggests, describes rather well the

attitude of nineteenth-century science. But today, it seems, one ought to replace the past-centered *ex* by the forward-looking *ad*, the twisting *volvere* by the coming *venire*, the past participle by the future one, and thus convert "evolution" into "adventure." This word portrays the mood of present science and does justice to its soaring spirit, its flight into pure reason, its courage to release tremendous energies, its drive to conquer space and its denial of common sense.

I now turn to the difficult portion of my chosen task: to the questionable—and indeed fallible—sketch of the nascent philosophy that is to provide an organic unity for the components of scientific method so briefly summarized. The details of this philosophy elude me. I do not know whether it will be a systematic, closely reasoned structure or a melee of rhapsodic insights, because the traditional century of maturation has only half elapsed. But if I am not entirely deceived, its method will reflect the ongoing concerns, the dynamism of science itself. Like science, this philosophy will conceive its goal to be an ideal one attainable only as a limiting answer to finite and often repeated human questions. Knowing the tentative nature of postulates, it will harbor no static certainties; while it will recognize meaningful eternal questions, it will brook no eternal answers, nor will it entertain timeless truths. Facilities for improvement, for progressive correction in the face of the never-ending surge of fresh and unexpected facts, will be implanted in its very method of inquiry as a safeguard against stagnation and the encroachment of dogmatism.

#### A History but not a Fate

Such will be its method, if my instinct is correct. And among its problems will be human freedom. Old-style physical science kept the riddle of freedom from being seriously debated by locking it in the dusty storeroom of mechanical models, where it subsided like a conundrum among weighty problems. Mechanisms obeying Newton's laws permit no freedom; if they are taken to describe exhaustively man's make-up, then his life and his actions are as narrowly determined as the path of a missile; he has a fate but not a history.

Quantum theory rescues man's destiny from the fateful web of physical determination. It injects uncertainties into the concatenation of events, and these uncertainties *may* harbor freedom. No physicist has shown how freedom results from the laws of quantum mechanics, but there is clearly room for it. Some writers, eager to make a case for freedom, have mistaken it for absence of determination, thus committing the error of supposing that to be free is to be unpredictable.

(Continued on back cover)

For many years the Alumnae followed the precedent set by their brothers and limited their activity to meeting for social and intellectual pleasure. Recently, however, they instituted an honor award program. Twice a year the group presents a certificate to the young woman in the graduating class of each academic high school in New York City who in the opinion of the faculty best meets the qualifications of scholarship and character for which Phi Beta Kappa stands.

Most associations active today have, in fact, some sort of program of awards to encourage scholarship. The Greater Boston Association has begun sponsoring a book award for outstanding juniors in the high schools of the area. The Dallas Association in Texas gives a research award of \$500 to a student elected to Phi Beta Kappa at Southern Methodist University. The Greater Milwaukee Association is trying to work out details of a project to help corporations in the area establish college scholarships for the children of their employees. The association's plan is to provide administrative assistance to such corporations, particularly in screening applicants.

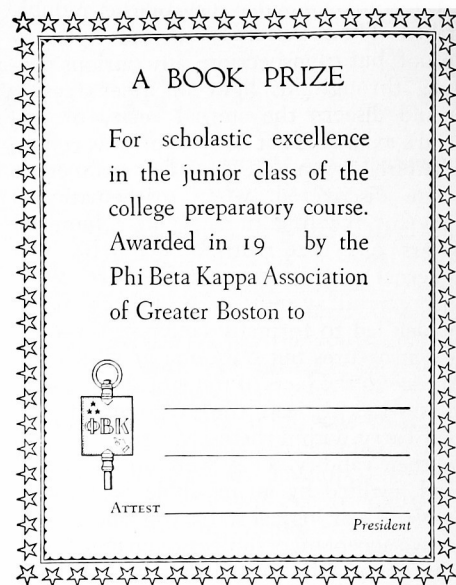
In North Carolina the Wake County Association has a variety of projects. It collects books—mostly new technical and scientific works—to send to Korea. It has established a bureau to furnish speakers for high schools in the county, drawing on the faculties of area colleges. A few years ago it put together a booklet entitled "How Can I Go to College?" describing the scholarships available in all the colleges in North Carolina, and turned it over to the State Department of Public Instruction for distribution to the high schools. In addition to giving a book to the highest-ranking boy and girl in one or more local schools every spring, it has recently begun awarding a prize of \$25 for the best essay written in a high-school class in the county during the year. So far, all the winning essays have

come from the class of a single teacher.

As early as 1929 the Western Pennsylvania Association joined forces with representatives of several other organizations to form the Allegheny County Joint Committee on Scholarship Aid. Supported by a grant from the Buhl Foundation, the committee began selecting exceptionally able students in the high schools of the county and helped them secure financial assistance for the first year of college. Experience shows that one year at college free of financial worry usually enables a gifted student to secure subsequent scholarship aid elsewhere.

The most ambitious program of all is the International Scholarship Project administered by the Alumni in Southern California, which assists foreign students at California colleges and universities. The project was begun in 1948 to further international understanding. Fund-raising got off to a good start with two gifts of substantial size, but most of the necessary money comes from small annual donations. The association in Long Beach helps support the Fund, and many people not affiliated with either group give money each year, including non-members of Phi Beta Kappa.

With the close cooperation of the institutions at which possible candidates are enrolled, an Awards Committee takes great care in choosing the foreign students to be aided. Ordinarily the students selected are working on the graduate level. In the first ten years, \$45,000 was invested in the careers of thirty-three promising foreign students, about two-thirds of them from Far Eastern countries, and the rest from the Middle East, Europe, and Africa. This year two students are receiving \$1,500 each and several others have been given grants-in-aid ranging from \$200 to \$500. A few of the students so assisted have stayed on in the United States, but most of them have gone back to their native countries, or plan to do so after finishing their studies.



*This plate was designed by David McCord for the books presented to outstanding high-school juniors each year by the association in Boston.*

## TO THE EDITOR

The letter in the July (Summer) issue from Melba P. Bowers, complaining that new members of Phi Beta Kappa do not wear their keys, aroused more comment than we have room to print. Many of the letters pointed out that the disappearance of vests and watch chains raises the problem of how men should wear the key. The question of a substitute for the key, such as a lapel button, has come up in the past, but the Council has ruled against it each time. Men can, however, pin the key on to the watch pocket, hang it from a tie chain, or carry it on a key chain.

Several readers joined Mrs. Bowers in deploring the failure of initiates to wear the key, but we are printing here, in part, a letter of explanation from a new member.

MR. ALL-AMERICA who wears his gold football more than likely wears such a symbol because the symbol is all that he really has. The shallowness of such an achievement requires that such symbols be displayed for they become part of the goal that the individual is striving for.

But the Phi Beta Kappa key has never been, this writer hopes, part of the goal of those who earn membership in our Society. Instead, in clear distinction to the athletic symbols mentioned above, it follows as the recognition of the goal of scholastic excellence already attained rather than as part of the goal itself.

For these reasons, my friends and I who are proud to be members of Phi Beta Kappa will leave our keys in "dresser drawers," as we continue to search for new knowledge and insights in the hope of fully achieving the goals of our Society.

GARY V. DUBIN  
University of Southern California '59  
Los Angeles, California

THE KEY REPORTER

**A Book and a Banquet**  
... for the highest-ranking seniors in one or more of the county's high schools is one of several annual activities of the Wake County Association in North Carolina.



# The Book Committee Recommends . . .

- Humanities ..... Guy A. Cardwell, John Cournois, Robert B. Heilman,  
(Philosophy, Literature, Fine Arts) George N. Shuster
- Social Sciences ..... Robert C. Angell, Frederick B. Artz, Robert K. Carr,  
(History, Economics, Government, Earl W. Count, Lawrence A. Cremin,  
Sociology, Education) Louis C. Hunter, Norman J. Padelford, C. Vann Woodward
- Natural Sciences ..... Ralph W. Gerard, Kirtley F. Mather

## George N. Shuster

*MY PHILOSOPHICAL DEVELOPMENT.* By Bertrand Russell. Simon and Schuster. \$3.75.

This book concludes with fragments of a study that Alan Wood had hoped to devote to Lord Russell's philosophy. They are very good indeed, and it is greatly to be regretted that these few pages are all we shall ever have. Russell's own text reviews aspects of his quest for epistemological certainty with notable acumen. The discussion ranges so far and wide that one is often hard put to realize where one is, but the keen mind of a "philosopher without a philosophy" is always present.

*GOD IN MODERN PHILOSOPHY.* By James Collins. Regnery. \$6.50.

What the philosophers have thought about God in an era of relativism is here explored, with perhaps a too encyclopedic concern with many varied answers, by a well-informed Catholic scholar. Major chapters deal with Kant, Hegel, and Nietzsche. It seems unfortunate that the author elected not to discuss Auguste Comte, doubtless the most influential modern formulator of a substitute for theism, but attention is given to Existentialism and Logical Positivism. A final chapter outlines the author's own views.

*THE LIFE OF GIROLAMO SAVONAROLA.* By Roberto Ridolfi. Knopf. \$7.50.

This is at moments a somewhat flamboyantly written book, but tells a tensely dramatic spiritual story with fidelity to the character of the fiery prophet and the times in which he lived. The stress is properly on the struggle for reform of the Church, but the portrait of the hero is freshly drawn, human, and—in the best sense of the term—inspiring.

*BETWEEN GOD AND MAN: An Interpretation of Judaism.* Edited from the Writings of Abraham J. Heschel by Fritz A. Rothschild. Harper. \$5.

An introduction to the thought of a leading Jewish theologian.

*A HISTORY OF MODERN GERMANY: The Reformation.* By Hajo Holborn. Knopf. \$8.75.

A very learned presentation of the social, economic, and religious background of the Lutheran protest.

*PERSONAL KNOWLEDGE: Towards a Post-Critical Philosophy.* By Michael Polanyi. Chicago. \$6.75.

Writing as a scientist who has devoted years of reflection to devising a theory of knowledge, Polanyi says that his book's principal purpose "is to achieve a frame of mind in which I may firmly hold to what I believe to be true, even though I know that it might conceivably be false." The argument

first of all establishes the premises on the basis of which he believes that this "frame of mind" can be justified, and draws conclusions. It seems by all odds the most important philosophical treatise of the year, however strongly controverted some of its theses may prove to be.

## C. Vann Woodward

*THE WAR FOR THE UNION: The Improvvised War, 1861-1862.* By Allan Nevins. Scribner's. \$7.50.

It has been twelve years since the first volume appeared in the series of which this is in effect the fifth. The scale, the pace, and the scope of the work have not changed appreciably. It is clear that this is still the most important work of the several now in progress on the Civil War. But the point of view has shifted somewhat. This volume is more nationalist—that is, Unionist—and less patient with the South and less concerned with its history than were earlier volumes. It also plays down the strictly military history of the war. The author's explanation is that the South and the military history have received adequate attention elsewhere.

*THE HOUSE OF INTELLECT.* By Jacques Barzun. Harper. \$5.

Professor Barzun is French by birth and American by choice—an enthusiastic choice to judge from a previous book, *God's Country and Mine*. In the work at hand, however, he restrains his enthusiasm and brings the birch rod sternly to bear upon miscreants of his adopted land: notably pedants, philanthropoids, bureaucrats, jargon mongers, Teachers College, Madison Avenue, and assorted fourflushers, philistines, and panhandlers who had it coming to them.

*POLITICS, REFORM AND EXPANSION, 1890-1900.* By Harold U. Faulkner. Harper. \$5.

This is a welcome synthesis of scholarship on the period indicated, a period that has not had such a general treatment since Matthew Josephson's *Politics*, published more than twenty years ago.

## THE KEY REPORTER

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*IMAGE OF AMERICA.* By R. L. Bruckberger. Viking. \$4.50.

Written for a French public by a French priest and intellectual who has spent eight years in this country, then translated with some additions for an American edition, this book presents a picture that is uncommonly flattering to the national ego. The author's purpose was not to flatter Americans, but to make Europeans break through their satirical stereotype of America. That is all to the good, and the book deserves a reading here as well as there. Nevertheless, I think the work has been overpraised and praised for the wrong reasons. America is not the image of most importance in this book; Europe is the image and America is the mirror in which Europe is reflected. There are undoubtedly some worthwhile *aperçus* of America, but there are also some boners about American history. On the other hand, the author seems infallibly illuminating about Europe. But then I do not really know very much European history and may not have spotted the boners. All that aside, the warning "Letter to Americans" that concludes the volume should chill the spine of every sober reader.

## Robert C. Angell

*THE SOCIOLOGICAL IMAGINATION.* By C. Wright Mills. Oxford. \$6.

A prominent sociologist severely criticizes the two chief trends in his subject: Grand Theory, because it never gets close to reality; and abstracted empiricism, because its research problems are set by the men who foot the bills, not by the needs of society. Mills believes the sociological imagination should be discovering how social structure is undermining important values and indicate the way out.

*LIFE IN THE CRYSTAL PALACE.* By Alan Harrington. Knopf. \$4.50.

Revelations of an organization man who believes that large corporations are softening the sinews of their administrative employees by creating a private welfare state.

*PSYCHOANALYSIS, SCIENTIFIC METHOD AND PHILOSOPHY.* Edited by Sidney Hook. New York University. \$5.

Nine main papers and nineteen shorter discussions made up this symposium held at New York University. Philosophers of science are unmerciful in their attacks on psychoanalysts for failure to test their theory rigorously. Rejoinders are warm. The volume is a little technical for the layman, but the subject is so important and its treatment so exciting that the effort is well repaid.

*RUSSIA'S CHILDREN.* By Herschel and Edith Alt. Bookman. \$3.75.

Two American social workers recount observations and conversations in Moscow, Leningrad, and Kiev. Elaborate advanced planning and some knowledge of Russian enabled them, after frustrating delays and diversions (recounted too fully), to obtain a close-up of attitudes toward, and practices involving, children.

*HUMAN NATURE AND THE HUMAN CONDITION.* By Joseph Wood Krutch. Random House. \$3.95.

A famous literary critic strikes deft blows for humanism. The chief objects of his

wrath are contemporary materialism and cultural relativism, twin offspring of the positive philosophy. An engaging and forceful argument for the theory that human nature shapes the human condition rather than being shaped by it.

**RACE AND CONSCIENCE IN AMERICA.** *A Review prepared for the American Friends Service Committee. Oklahoma.* 50¢.

A brief, authoritative, and high-minded exposition of the history and present state of the race problem.

**THE INTEGRATED CLASSROOM.** By H. Harry Giles. *Basic Books.* \$5.

A compilation of experience, expert opinion, and some research results. Largely addressed to teachers. Important material presented in rather pedestrian fashion.

### Ralph W. Gerard

**CAN MAN BE MODIFIED?** By Jean Rostand. *Basic Books.* \$3.

**HEREDITY AND EVOLUTION IN HUMAN POPULATIONS.** By L. C. Dunn. *Harvard.* \$3.50.

**INSIDE THE LIVING CELL.** By J. A. V. Butler. *Basic Books.* \$3.50.

Three popularizations of biology, each excellent at its chosen level. Rostand brings Gallic eloquence (and references) to create a short "mood piece" on man's present manipulation of life processes, the human values involved in such activities, and the possible future control of biological man. The treatment is poetic and descriptive more than analytic; the evaluations are healthy. Dunn writes with greater precision and substance of heredity and evolution, applied specifically to human races and populations. Clearly reasoned and expressed, it touches matters of high current interest to educated men and should educate them further. Butler's volume is still more packed with facts and concepts. It deals widely with dynamic biology, from genes and heredity to brains and symbols. Sound, sober, and satisfying.

**MENTAL HEALTH MANPOWER.** By George W. Albee. *Basic Books.* \$6.75.

**FAMILY AND CLASS DYNAMICS IN MENTAL ILLNESS.** By Jerome K. Myers and Bertram H. Roberts. \$6.95.

These two books—Albee's the third of the monographic studies from the Joint Commission on Mental Illness and Health, and the Myers-Roberts volume the second part of a research into mental illness in relation to social class—are contributions at the professional level to the area of mental health and disease. They are, however, by nature of content and by author's intent, directed to a general as well as a professional audience. Albee finds the expected shortages of professional personnel—mental hospitals lack one-third of the psychologists, one-half the physicians, and four-fifths of the nurses needed by minimal standards—and notes comparable shortages in other professional areas. These are traced to basic weaknesses in education and to the value system of the country, which is not oriented to the intellect. Myers and Roberts find schizophrenia and psychoneurosis related to social class, concluding that "organic, intrapsychic, and interpersonal factors alone are not sufficient to explain the development of mental illness."

### Robert B. Heilman

**THE WRITER IN EXTREMIS: Expressionism in Twentieth-Century German Literature.** By Walter H. Sokel. *Stanford.* \$5.

A thorough, intellectually mature tracing of an influential movement from its sources in Kantian, Schopenhauerian, and Nietzschean ideas, in Romantic attitudes, in German social conditions, and in the lives of individuals, to the twentieth-century cultural and artistic manifestations.

**THE SHAPING VISION OF GERARD MANLEY HOPKINS.** By Alan Heuser. *Oxford.* \$3.50.

Fifteen short, lucid, but encyclopedically compact chapters provide an excellent analysis of the aesthetic, scientific, and philosophic elements in the vision that shaped the writing of the "Victorian" poet who was "Catholic, English, Oxonian, Tory."

**TOLSTOI OR DOSTOEVSKY: An Essay in the Old Criticism.** By George Steiner. *Knopf.* \$5.75.

The author's enthusiasm for his subjects appears in a vivacious style that rarely becomes heavy despite the great amount of learning he introduces. He illuminates the two Russians in the perspective of Russian literature and of European literature generally. Greek and modern dramatists, Homer and Dante and modern poets enter the picture almost as frequently as French and English novelists and give it great variety.

**THE ENGLISH LIBRARY BEFORE 1700: Studies in its History.** Edited by Francis Wormald and C. E. Wright. *Essential.* \$5.60.

Virtually a history of books to 1700, covering everything from manuscript-copying and book-making to catalogues and holdings. Valuable for reference, but readable too.

**WILLIAM COWPER OF THE INNER TEMPLE, ESQ.: A Study of His Life and Works to the Year 1768.** By Charles Ryskamp. *Cambridge.* \$5.50.

A factual and well documented, but not graceless, account of Cowper to age 37, with especial attention to his life and friends at Westminster School and the Temple. In dealing with his early love affair, his rumored hermaphroditism, his mental illness, and his Evangelicalism, Ryskamp takes convincing, unspectacular positions.

**THE SYMPATHETIC ALIEN: James Joyce and Catholicism.** By J. Mitchell Morse. *New York University.* \$4.

The author traces, in Joyce's artistic theory and practice (fictional structures and interpretation of character), the influence of Augustine and other religious thinkers, whom he knew well, and could revolt from, agree with, or use to his own purposes.

**THE REVIVAL OF METAPHYSICAL POETRY: The History of a Style, 1800 to the Present.** By Joseph E. Duncan. *Minnesota.* \$4.50.

The "revival" began not in the twentieth but in the nineteenth century, which prepared for all that Eliot did. Eliot's own followers ignored his change of views as the Metaphysical enthusiasm grew and spread. Scores of past and present historians, critics, and poets examined and placed, sometimes in pedestrian lists or with encyclopedic concentration; but always plainly and intelligently; and sometimes with urbane humor.

**MODERN VERSE IN ENGLISH: 1900-1950.** Edited by David Cecil and Allen Tate. *Macmillan.* \$5.

A large volume, arranged chronologically, representing fifty-five British poets from Hardy to David Gascoyne, and sixty-one Americans from Emily Dickinson to Richard Wilbur. Good biographical notes and indexes. Perceptive essays by Cecil on the British and Tate on the Americans.

### Lawrence A. Cremin

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**TEACH THE FREEMAN: The Correspondence of Rutherford B. Hayes and the Slater Fund for Negro Education, 1881-93.** Edited by Louis D. Rubin, Jr. *Louisiana State.* Two volumes. \$10.

It is not commonly known that Rutherford B. Hayes gave more than a decade of service to Negro education after his retirement from the Presidency. These two volumes present Hayes' correspondence as President of the Board of Trustees of the Slater Fund, a foundation organized in 1882 to confer "the blessings of Christian education" on the freedmen. The letters portray a sensitive man deeply committed to Negro education and grappling with many of its thorniest problems.

**THE EFFICIENCY OF FREEDOM.** Report of the Committee on Government and Higher Education. *Johns Hopkins.* \$1.

**THE CAMPUS AND THE STATE.** By Malcolm Moos and Francis E. Rourke. *Johns Hopkins.* \$6.

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Addressed to a Ghanaian audience, these brilliant analyses of nationalism, industrialism, colonialism, communism, and internationalism deserve to be pondered by social scientists everywhere. Lady Jackson calls for an international community of well-being in which uncommitted nations can strengthen the forces of reason and conciliation.

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A more flexible U. S. policy in 1941 might have averted war in the Pacific.

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The Poles have discovered a means of infiltrating democracy and "half-freedom" into Communist totalitarianism, but the future depends on America and the world balance of power.

### Also Recommended:

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## PERSPECTIVES OF SCIENCE: *The Task of the Coming Philosophy* (Continued from page 3)

For if only the probabilities of quantum mechanics determined our behavior, we should be forced to act erratically, the quality of our actions would be determined in the mean, and a case for moral responsibility could hardly be made.

To state the issue correctly, one should say that freedom is no longer a pseudo-problem or a subjective affair of introspection that has no correlate in the external world: it has been taken out of the wastebasket of paradoxes and placed on the shelf of challenging problems to be solved. To obtain the solution, the scientist can go—and has gone—a certain distance; the philosopher versed in science must do the rest.

### A Key to Encrusted Mysteries

Lastly, there is hope that the coming philosophy will achieve a major synthesis of hereditary contrasts. History has saddled our thinking with antinomies, with conceptual poles before which inquiry is arrested. We are awed by the mind-body problem, the conflicts between subject and object, the world and its knower, the cosmic spectacle and the spectator. At the risk of sacrilege to these encrusted mysteries, I suggest that science now holds a key to their solution,

and to a solution other than the easy one that claims that these antinomies are without empirical content. This key is in the discovery of what engineers called "feedback," economists "transactions," physicists "the irreducible interference between measurement and the measured variable." Stripped to its fundamentals—and the terms "feedback" and "transactions" are here meant to describe basic processes of knowledge—this discovery denies the existence of a barrier separating the knower from the known; it removes the curtain between the spectacle and the spectator and makes him part of the cosmic show. On the plane of elemental essences, as in atomic physics, every observation modifies what is being observed, the knower enters into nature in every measurement, and every sequence of events hinges on incidents of human intervention.

The new philosophy will, I am sure, render a more coherent account of this situation than my crude allusions can suggest. It will doubtless demonstrate, in accordance with the implications of science, that there remains no ivory tower for detached speculation that makes no difference to the world. Facts have turned into acts, freedom is no longer

an illusion, stagnant truth has become an eternal challenge. When these insights are finally organized into an embracing philosophy, the picture of man will likewise be altered: he will appear as an agent of greater power, creativity, and responsibility than before, but he will be humble before truth.

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## Perspectives of Science By Henry Margenau Associations and Their History

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