

THE Key REPORTER

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HONORS WORK IN THE COLLEGES

American Universities and Colleges Are Trying Out a Variety of Programs to Offer a Genuine Challenge to Their Ablest Students

THERE is nothing new in offering special programs for superior students. As early as 1873 Wesleyan University experimented along those lines, and by 1943 such programs were in effect in at least 150 colleges in the United States. What is new is the rate at which the idea of doing something particular for very bright students is spreading, and the variety of ways in which the colleges are approaching it. This is particularly true in the state universities, which face growing enrollments but cannot be highly selective in their admission policies, and which therefore have to take steps to make sure that top-quality education does not get swamped by the pressures of numbers.

The most impressive development has been the establishment of major programs, some university-wide, at the large state universities: at Michigan, for example, and at Illinois, Michigan State, and Kansas.

In 1957 the University of Colorado, which has had an honors program for thirty years, held a conference on the able student in the state university that resulted in the founding of the Inter-University Committee on the Superior Student. The ICSS has now been in existence for two years, and has reported in its monthly newsletter, *The Superior Student*, on more than a hundred honors programs, most of them started since the committee began its work.

Anyone to whom "honors program" suggests an undergraduate thesis or intensive seminars for juniors and seniors may be surprised to find that the term is now used to cover everything from special sections of regular freshman courses in which material is dealt with in greater depth, through inter-disciplinary seminars organized

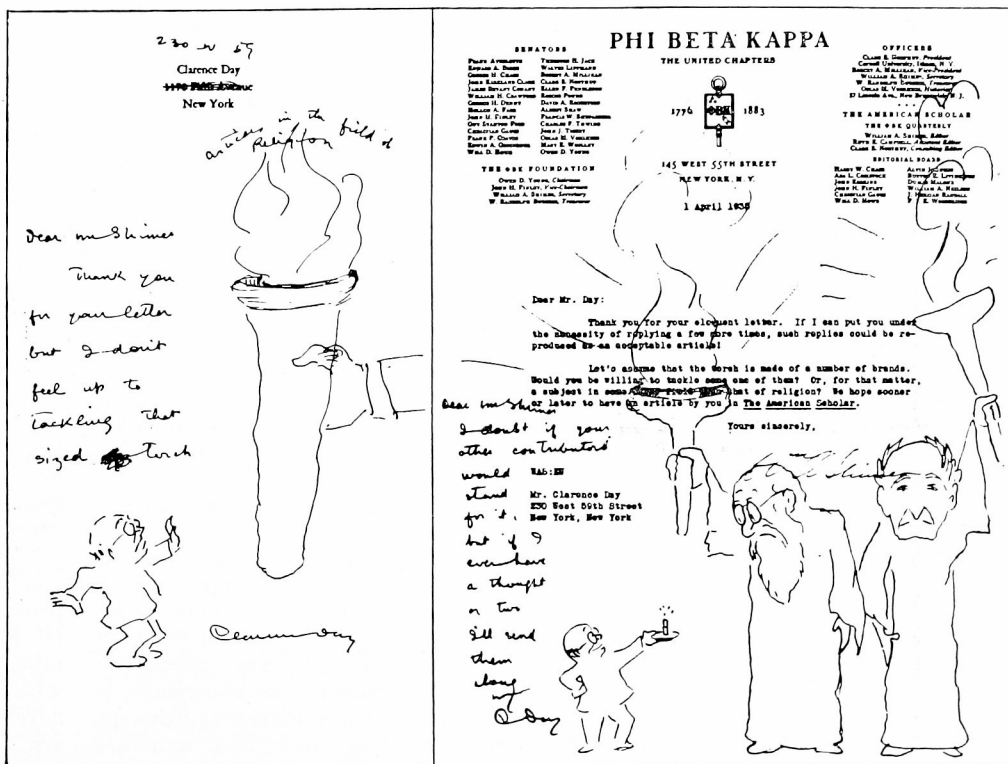
around a few central themes, to integrated four-year programs for able students. In these last the student usually concentrates in a particular field during his last two years, but often can also take honors courses offered by other departments for non-majors.

In some cases the more limited programs are intended as merely a first step in setting up a full four-year honors program. Such a preliminary measure is the course in government for superior freshmen at the University of Oklahoma. These honors students are enrolled in the regular sections of the course, which is required of all freshmen. But they need not attend the lectures, although they must cover all the

reading material and take the same examinations as the other students. The honors students come together twice a week to discuss supplementary material on some aspect of American government, such as "The Executive," "The Judicial Process," or "The Citizen and his Rights."

An inter-disciplinary course of interest—which at least in method is typical of such offerings—is one designed by the Scholar's Program Board at Beloit College. This is a freshman course open only to superior students, and is called "Measures of Man." It is taught by professors of mathematics, sociology, and English, and is concerned with types of measurement that man can apply and has applied to himself. The approaches are deductive, with emphasis on models and constructs (mathematics); inductive, with emphasis on counting (sociology); and intuitive, with emphasis on

(Continued on back cover)



Twenty-Five Years Ago at Phi Beta Kappa

A few months before his death in 1935, Clarence Day, author of *Life with Father*, *God and my Father*, and other books, sent these lined letters to Phi Beta Kappa.

“In Much Wisdom Is Much Grief”

By FRANCIS LEE UTLEY

“I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.”

—ECCLESIASTES 1:16-18

ALTHOUGH the true grace and strength of an “intellectual” is inward, there may yet be some benefit in an external surfeit of courage.

Perhaps I can best illustrate what I mean from classroom experience. Most of us know the usual reaction to a serious novel or a tragic drama in the elementary course in literature where the students who think of art as mere escape and entertainment have not yet been weeded out or converted. Teaching Faulkner’s *The Sound and the Fury*, Dostoevski’s *The Brothers Karamazov*, or Sophocles’ *Oedipus Rex*, one can predict with assurance the protesting group of students who say, “Why read about such unhappy far off things when life is already unhappy enough?” One counters with the remark that if they could be completely saved for happiness one would be glad to leave them alone, and never to tempt them into these dark morasses with which all great authors have been in some measure obsessed. But the damage is done the minute a student enters his first college classroom. For college teachers, no matter what is said about them, hew pretty closely to the line of truth, and the truth is never wholly pleasant. Truth, or at least the approach to it, is often hard, dull, depressing, disillusioning, frustrating. To learn that Christianity, despite its noble ideals, has often been the oppressor of man’s mind and body—and could be again, if the role had not been stolen by the state in recent years—is far from what we learn in Sunday School. That science, with its clean and objective search for truth, can manufacture out of atoms monsters a thousand times more frightening than Beowulf’s dragon or Melville’s Moby Dick, might seem to be the last disillusionment for all who seek the stars through stony ground, *per aspera ad astra*.

So with all this inescapable pain of knowledge, this torture of irreducible

truth, all of us must have learned to take our Dostoevski, our Faulkner, and our Sophocles as strong, fortifying medicine against despair, and to seek through stony ground to find that man’s spirit does survive its disillusionings, but successfully only when it passes through them.

I may be wrong in cutting the line at the first freshman class. I have done so because the man in the street seems too much tempted by the latest political panaceas uttered by a dangerously articulate senator, or by the latest inspirational book that offers mental salvation without long training and dedication. But the very ease with which our mythical man in the street is tempted is testimony to his own malaise: however hazily and helplessly, he must have faced the poles of choice between a moderately good man from the wrong party and a very bad man from the right party, between Christian charity and the desire to pad an insurance claim, between the mental ease of routine and the desire to try out a new idea in spite of the vested interests that oppose it.

Ease for Ailments of the Mind

But it is the problems of the scholar that I have in mind. How can an intelligent man obtain some equilibrium in spite of the tragic spirit that is his occupational hazard; how can he approach happiness through his true *telos* or goal, the search for truth; and what are some of the things that may help him to be courageous?

We scholars live in a very narrow community, the community of academic persons. The mind has its ailments, and intellectuals do not escape them. I can make a few suggestions about how we should try. First, we should take scholarship seriously. The specialist’s field is wide enough in all conscience, it is hard, and at times it seems as though all the new things have been done already. This is defeatism, of course, and the true scholar knows it—he knows how to push knowledge farther, and how to make his research solid, accurate,

and profitable to himself and to mankind. This search for truth is not a compulsive neurosis, though it may become so in an otherwise unbalanced person. It is actually a mental therapy that saves men of mind from the greatest of all hazards, the dullness of routine and uncreative imitation.

A second kind of therapy, which needs to be impressed on those who like study, is that our competitive, compulsive spirit must be mingled with relaxation. The comic strips or jazz or television will do an intelligent person no harm, and they may do him a little good. Whether we need the relaxation as a therapeutic measure or not, we certainly need it to keep in line with what has become almost an American universal, and something that Italians, for instance, knew before this El Dorado was discovered by one of their boys.

A third approach to mental health may be found in tolerance toward other men and other cultures. The *A* student is likely to have more than his share of conscience, and this drive toward perfection often leads to an excessive desire to criticize or control the irrationalities of others. The anthropological approach is valuable here. The Middle Ages, for instance, so often described as the dead plateau from which our dynamic culture has arisen, deserves to be studied not only as the period in which our liberties were conceived, but also as a valuable cultural contrast for the present world—much as we can learn about our own culture from the sorcerers of Dobu or the Navaho ritualists. Such study may help us to relax from our own ethnocentric frustrations, the squirrel cage of our own cultures, when we see others doing what we think is wrong.

A fourth counsel for personal happiness is to respect our juniors. Our juniors, I repeat, not our seniors. The most common trait of the rebellious young instructor is his snobbery toward other rebellious young instructors when he reaches that exalted post, the assistant professorship. I could extend the parallel to junior executives. Stated in another way, if we respect our juniors and what we can learn from them, we shall never be lacking in respect for our elders. This is why teachers so commonly say that they learn more from their students than they teach them.

Leaving these counsels of search for personal therapy and equilibrium, we

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may now turn to a second major point, one's broader relationship to the common man who for some reason has not won a Phi Beta Kappa or Sigma Xi key. Though we are of the elect, we must never think of ourselves as the elite. The people are still the best judge of their own needs, though we can frequently help with a variety of suggestions. We may often grow tired of the people's slowness in grasping at its own best goods, at the cultural lag in the common voter. A great medieval political theorist, Marsilius of Padua, said in the fourteenth century that "most of the citizens are neither vicious nor undiscerning most of the time; all or most of them are of sound mind and reason and have a right desire for the polity and for the things necessary for it to endure."* This was five centuries before Lincoln's "you can't fool all of the people all of the time."

Let me phrase it another way: the common man is ultimately the only effective judge of where the shoe pinches him, and given a democratic system, he can act to improve the situation. Archibald MacLeish, in his poem "Eleven," showed what a child can learn from an old gardener, wise to the ways of earth. We should listen closely to the barber, the garage mechanic, the plumber, the janitor. Each of them is an expert in his own way, and all of us need to learn the ways of experts.

The Patience of Philosophers

All of us who, as educated men and experts, must try to make our knowledge count in the social and political life of mankind in general, should never forget, in our natural preoccupation with theory and arcane fact, the famous remark of Justice Holmes that "the best test of truth is the power of the thought to get itself accepted in the competition of the market." Holmes did not mean that a thought should merely become universally fashionable, he meant that it should remain a *thought*, and this meant in turn that the thought needed long absorption by the mind of the body politic as well as first revelation in the mind of its brilliant originator. Howard Penniman, a commentator on John Locke, the philosopher who did more than Rousseau to create the basis of modern democracy, can say of him: "Locke recognized, as few conservatives and radicals have done, that most people are not anxious for major changes in policy or institutions, unless driven to them by a prior condition of chaos. . . . The failure of extremists to recognize public opposition to change has been responsible for many unjustified hopes and fears. The radicals . . . are constantly

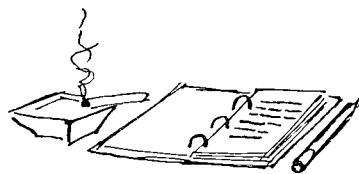
*Marsilius of Padua, *The Defender of Peace*, translated by Alan Gewirth (Columbia University Press, 1950, 1956) II, 51-53.

surprised by the stubborn refusal of the majority to accept their Utopian formulas. The conservatives are similarly astonished when their dire predictions of popular disorders and the destruction of their favorite institutions fail to materialize." Nevertheless, I insist, the people are the best judges of what they need and want in the long run. They won democracy from the noble lords, they have allowed it to be refined in spite of the financiers and industrialists, and they will continue to allow improvement in spite of the Communists, if catastrophe does not intervene. The worst catastrophe could be the wrong, self-appointed elite, whatever trappings they wear. We must keep this in mind when we grow impatient; we are philosophers, I hope, and capable of the long view.

For the salt of the earth may remain salty when we have lost our savor through intellectual frustration. Intelligence, after all, is a quantitative and not a qualitative distinction. Even C students, as Abbott Lawrence Lowell told them, show a certain "low cunning," or rather a real brilliance in keeping out of work. Wisdom is something else, of course, but wisdom has never been the sole property of Phi Beta Kappas.

All I wish to underline is that there may be a good deal of unheralded intelligence about. I myself find it in one of my favorite subjects, folklore, a subject often condescendingly treated by the intellectual elite, who confuse it with popular fallacies. Although folklore is the product of the unlettered folk, it honors the clever man. Consider the pranks of Bre'r Rabbit or Till Eulenspiegel; consider that old friend, Jack of the Beanstalk, who stupidly sold his mother's cow for a pretty colored bean, and was rebuked until he came home with the giant's treasure. The gifts of the shepherds were symbolically as important as the gifts of the Magi.

Here, for example, is a folktale from a wise and strong and humble people, reported in Zora Neal Hurston's *Mules*



and *Men*, under the title "De Reason Niggers Is Working So Hard."

God let down two bundles 'bout five miles down de road. So de white man and de nigger raced to see who would git there first. Well, de nigger out-run de white man and grabbed de biggest bundle. He was so skeered de white man would git it away from him he fell on top of de bundle and hollered back: "Oh, Ah got here first and dis biggest bundle is mine." De white man says: "All right, Ah'll take yo' leavings,"

and picked up de lil' teenchy bundle layin' in de road. When de nigger opened up his bundle he found a pick and shovel and a hoe and a plow and chop-axe and then de white man opened up *his* bundle and found a writin'-pen and ink. So ever since then de nigger has been out in de hot sun, usin' his tools—and de white man has been sittin' up figgerin', ought's a ought, figger's a figger; all for de white man, none for de nigger.

Many an unimaginative liberal would condemn that story because it seems to imply cultural lag in the Negro himself, what is commonly called the Uncle Tom or slave psychology. I submit that it is anything but that; it is the brilliant satire of the wise race that one day will have the prizes of its endurance.

Malice in Halting Verses

It is time that I turn to my third point, happiness through our own particular goal as scholars, the search for truth. If the humblest of the common men on the plantations is clever, our own kind is not always so clever. Universities are often right, perhaps more so than most institutions, but they are not always right. Henry Charles Lea in his *History of the Inquisition* tells the story of one of its distinguished victims, Hugues Aubriot, provost of Paris in 1380 and 1381. "His good government gained him the respect and affection of the people, but he made a mortal enemy of the University by disregarding the immunities on the preservation of which, in the previous century, it had staked its existence. . . . When the people, November 25, 1380, rose against the Jews, pillaged their houses, and forcibly baptized their children, Aubriot incurred the implacable enmity of the Church by forcing a restoration of the infants to their parents. The combination against him thus became too strong for the court to resist." He was thrown into prison, tried in a solemn *auto da fé*, recanted, and received the sentence of perpetual imprisonment and confiscation of his wealth. "while the rejoicing scholars of the University lampooned him in halting verses." As Lea says, "the story is instructive in showing how efficient an instrument was the Inquisition for the gratification of malice." It also shows that universities, rightly concerned about academic freedom, are not always cautious about the freedom of others without the pale.

The dilemma of intelligent men in our time is that we have to become *engagé*, as the existentialists say, while still remaining detached. No man can be wholly objective, but I can still strongly affirm that the scholar must try to remain so with every rational impulse he commands, instead of throwing over the logical controls of his discipline.

In literature and history we hear a good deal today about "myths" and

“symbols”—these, we are told, are what men live by. We can agree that we all have our frames of reference, that the Alger boy’s success caught the imagination of many nineteenth-century Americans, as the Noble Savage did for eighteenth-century Europeans. Myths are necessary, either in the Jungian sense, as the archetypal drives that make us all tick, or as dynamic forces in society. But the danger of too much of the present awareness of the motive factors that supplement reason is that we may forget reason itself, and shock ourselves out of all self-control by finding a dominating self-interest in a leader’s benevolence for the downtrodden, or a father-image in any honest show of respect for a great man. One of my liveliest colleagues, a master of the mystique methodologies of literary investigation, gave recent utterance to a horrible pun when he said that modern man is wandering lonely as a crowd. I could not let that get by, and so I countered that most of the younger critics take refuge in “sounding brash and tinkling symbols.”

Anti-Intellectual Monomyths

The emphasis on myths today has much soundness in it, and deserves plenty of attention as one search for truth. But anti-positivism as a philosophy can be just as misleading as the older positivisms when the either-or becomes too positive itself. The monomyth is as anti-intellectual as some congressional investigating committees. If we want to learn to transcend our century’s myths we should go to anthropology and history, to philosophy or literature. We cannot trust one great author of the past wholly, like Locke with his state of nature or Plato with his guardians, but we can gain fairly good perspective from a consensus of, say, Plato, Locke, St. Augustine, Shakespeare, Kierkegaard, de Tocqueville, the Old and New Testaments, Confucius, the Buddhist Scriptures, Mark Twain, and Boris Pasternak. This is the way the intellectual keeps from becoming a Philistine, or what is worse, an intellectual Philistine.

None of this means that we should be afraid of our own ideas, of the drives and reason and intellect that God gave us. It is still possible, with this strength within and without—to come to my final point of how to have a little courage in our confusing century. We all need what David Riesman has called the nerve of failure—courage in the face of the white whale, of the abyss that we are coming to know more universally than ever before. There are a few bright signs on the horizon. Anyone who has served on fellowship committees studying each year’s crop of promising undergraduates will get over any notion that

our reservoir of intellectual power is limited. Funds are limited, but that is a folly of man that can be overcome. The Fulbright program, a very bright program, came from a senator. That he happened once to a professor is only



chance. Instead of looking at the shining outward aspects of our culture as mere veneer, ready to craze and crack from the earthquakes beneath, we can take some courage from the fact that even the superficial has its attractive aspects. The deeper sources of wisdom know

the earthquakes beneath, but they also know something of Stoic calm, Christian fortitude, and Socratic self-knowledge. There is perhaps no harm in aspiring to a ranch-house and a station wagon too, unless one becomes too attached to them. But that, if one has tasted wisdom, one is not likely to do.

Courage that comes from the tragic spirit, from the sense of the strength and savor in the salt of the earth, from the inner calm that results from exhibiting the manners we owe to those not members of our fraternity and the satisfaction of our hard and proper goal, the search for truth—this is our best therapy and road to happiness. Read Henry Adams and Melville and Dostoevski, but do not forget Joyce and Rabelais and Chaucer and folk-literature.

In Italy one day, when I was rushing for a Padua trolley-bus, the doors closed before I got to it. I knocked on the doors, and they were opened unto me, but the bus was so crowded I could not get up the steps. Two Italian youths ran up behind me and gave me a push, crying with high hearts, “*Coraggio!*”—as though we were leaping out of a trench or storming a fort together. When I got on I turned and helped pull them in. And that is what I really have to say: “*Coraggio!*”

LETTERS TO THE EDITOR

THE INTERESTING and valuable article on “Higher Mathematics at Lower Levels” by C. Stanley Ogilvy in your Winter issue fails to discuss a most important point which I should have expected to be emphasized by a mathematician. In all of high school and conventional college mathematics up to the function theory courses, the only subject in which construction of proofs is an essential part of the students’ work is plane geometry. The typical problem of algebra, for example, involves the student’s selection of one from a number of manipulative procedures and application thereof to the particular problem at hand. It appears obvious to me that the proofs of theorems in synthetic geometry are very much nearer to the creative activity of the mathematician than the exercises of elementary algebra and calculus.

It is not, of course, the geometric content which is important. At M.I.T. the Mathematics Department introduced a no-prerequisite elective freshman course in number theory which serves exactly the same purpose. Many students find very quickly that their notion of mathematical activity was misconceived and that their talents lie in the operational application of mathematical results rather than in proof-construction.

Therefore, I suggest that the good of the discipline of mathematics requires careful consideration before high-school geometry is reduced in emphasis.

MORTON G. WURTELE
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University of California at Los Angeles

THE SAMPLES given on page 7 of the Winter issue, under the heading “Two blackened coins,” are from a constructed international language called *Ro*, devised by the Rev. E. P. Foster of Marietta, Ohio, in 1912.

You will find the language described on page 146 of my book *One Language for the World* (Devin-Adair, 1958). It is one of the few American contributions to the field of constructed languages devised for international use, and is entirely based on a classification of ideas, thus following the general principle laid down by Descartes in the 17th century. Judging from the letter in your possession, which is dated 1904, Dr. Foster must have worked on his language for at least four years before its first public appearance. The earliest edition of his book *Ro* is dated 1908, and the final version appeared in 1912.

MARIO PETI
Professor of Romance Philology
Columbia University



The Book Committee Recommends . . .

Humanities.....Guy A. Cardwell, John Cournos, 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

Lawrence A. Cremin

THE CHILD, THE PARENT AND THE STATE. By James Bryant Conant. Harvard. \$3.50.

THE FUTURE OF PUBLIC EDUCATION. By Myron Lieberman. Chicago. \$5.
THE CASE FOR BASIC EDUCATION. Edited by James D. Koerner. Atlantic-Little, Brown. \$4.

Although these books appear quite different at first glance, they are essentially similar in the political questions they raise: What is really wrong with American schools? What should be done about them? And most important, perhaps, who ought to do it? Conant, convinced of the soundness of the present system, believes that an active and informed citizenry holds the key to educational improvement. Lieberman, frankly critical of Conant's approach, pleads for an autonomous teaching profession with power to determine the scope, the content, and the character of the school curriculum. Koerner and his co-authors want university scholars in the arts and sciences to have a greater voice in the making of educational policy. Taken together, these books go far in defining the battle lines of contemporary pedagogical warfare.

THE COMMUNISTS AND THE SCHOOLS. By Robert W. Iversen. Harcourt, Brace. \$7.50.

The third in the "Communism in American Life" series made possible by a grant from the Fund for the Republic. Iversen's fascinating account of the pitched political battles in the Teachers Union, in the youth movement, and on many a college campus does much to destroy lingering myths about the ease and extent of Communist penetration during the 1930's.

THE OPEN DOOR COLLEGE: A Case Study. By Burton R. Clark. McGraw-Hill. \$5.

Clark's sociological analysis of the public junior college at San Jose, California, is of particular interest in view of the very rapid expansion of this kind of institution throughout the United States.

THE POLITICS OF SOVIET EDUCATION. Edited by George Z. F. Bereday and Jaan Penmar. Praeger. \$6.

Eleven papers delivered at a 1958 seminar of the Institute for the Study of the U.S.S.R. in Munich. The authors, variously trained in political science, history, sociology, language and literature, economics, and education, were all familiar with the Russian language; six had recently traveled in the U.S.S.R.; four had lived there for years. The result: some unusually penetrating insights into the operation of Soviet education and the social circumstances that condition it.

JOHN DEWEY'S CHALLENGE TO EDUCATION. By Oscar Handlin. Harper. \$2.50.

One of the most informative little books to come out of the Dewey centennial year. Handlin sketches the cultural and educational conditions that elicited Dewey's critique between 1894, when he went to the University of Chicago, and 1916, when he published *Democracy and Education*.

George N. Shuster

THE MEANING AND MATTER OF HISTORY. By M. C. D'Arcy, S.J. Farrar, Straus. \$5.50.

The most distinguished of living English Jesuits reviews efforts to create a "philosophy of history" and concludes that although some of the attempts are interesting they all fail to make a convincing case for any doctrine. He also shies away from the notion that this is a problem to be solved in the light of the Christian faith. The writing is of extraordinary quality.

WISDOM OF THE WEST. By Bertrand Russell. Edited by Paul Foulkes. Doubleday. \$12.50.

The text is new, though based on the earlier *History of Western Philosophy*, and combines respect for tradition with personal convictions. It will probably satisfy no one who is an ardent devotee of this or that school, but the hard-headed critical effort expended is refreshing. Perhaps drawings and pictures add something, but in general seem a distracting extravagance.

THE COUNCIL OF FLORENCE. By Joseph Gill, S.J. Cambridge. \$8.50.

Father Gill, utilizing basic historical studies by German scholars, offers a searching account of a Council that did much to change the course of ecclesiastical history.

PICTORIAL HISTORY OF PHILOSOPHY. By Dagobert Runes. Philosophical Library. \$15.

The author, believing that philosophy is "ethics, or it is nothing at all," has thrown together an astonishing mixture of comments and pictures of men, women, scenes and

texts. As an initial demonstration of what may happen if serious efforts are made to popularize "world philosophy" the book is not without interest. Not every history of human thought includes pictures of Queen Elizabeth, Simone de Beauvoir, and the skeleton of Jeremy Bentham.

LIGHT FROM THE ANCIENT PAST: The Archeological Background of the Hebrew-Christian Religion. By Jack Finegan. Princeton. \$10.

This revised edition of a deservedly successful book has been brought up to date while retaining the lucidity, scholarly accuracy, and general high quality of the original. The analysis of the literature known as the Dead Sea Scrolls is admirable, and the accounts of other findings are succinct and dependable. It is in every respect a sound and rewarding volume.

A COMMENTARY ON KANT'S CRITIQUE OF PRACTICAL REASON. By Lewis White Beck. Chicago. \$6.

Commentaries on Kant's argument for morality are rare. This one is not merely learned, but penetrating and persuasive.

ARISTOTLE. By John Herman Randall, Jr. Columbia. \$5.

Professor Randall's portrait of Aristotle the philosopher is an attempt to see him as a Greek, without taking into account what he meant to subsequent thinkers. It is also a very respectable effort to approach him in terms of specific contemporary problems.

Robert C. Angell

WHITE AND COLOURED: The Behaviour of British People Towards Coloured Immigrants. By Michael Banton. Rutgers. \$4.
THE NEGRO VANGUARD. By Richard Bardolph. Rinehart. \$6.95.

Banton develops an interesting theory, on the basis of British evidence, to account for the contrast between British public and private behavior toward Negroes. Bardolph documents, almost too encyclopedically, Negro leadership in the U. S. from 1770 on.

THE RED EXECUTIVE: A Study of the Organization Man in Russian Industry. By David Granick. Doubleday. \$4.50.

An authoritative book largely based on recent contacts with Soviet managers. The familiarity of many of the Russian executive's problems humanizes him for us.

MARRIAGE: East and West. By David and Vera Mace. Doubleday. \$4.50.

A popular introduction for Westerners to contemporary marriage and family practices of the Orient.

NEW WORLD IN THE TROPICS: The Culture of Modern Brazil. By Gilberto Freyre. Knopf. \$5.

Brazil's best-known sociologist develops the thesis that the Portugese-tropical civilization, exemplified in Brazil, with its mixture of races and cultures, represents social pioneering important to the world.

THE VANISHING ADOLESCENT. By Edgar Z. Friedenberg. Beacon. \$2.95.

This penetrating and provocative essay will be much discussed. Its theme is that American bureaucratic life, in undervaluing the person's sense of his competence and

THE KEY REPORTER

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significance, is making adolescence, the period when integrity used to be developed, meaningless. The school abets by emphasizing adjustment. Hence aimlessness and frequent rebellion.

JEW'S IN SUBURBIA. By Albert I. Gordon. Beacon. \$3.50.

Factual and objective. Poses clearly the dilemma of minorities who desire social acceptance but who resist intermarriage.

Ralph W. Gerard

VIRUS. By Wolfhard Weidel. Michigan. \$4.50.

VIRUS HUNTERS. By Greer Williams. Knopf. \$5.95.

Weidel presents the rich and rapidly developing area of research at the very roots of life to the general intelligent reader. Williams also deals with viruses, but in terms of the lives and affairs of the men who have grappled with them.

A NATURAL HISTORY OF NEW YORK CITY. By John Kieran. Houghton Mifflin. \$5.75

THOUSAND ACRE MARSH: A Span of Remembrance. By Dudley Canmett Lunt. Macmillan. \$3.95

THE NATURAL THING: The Land and its Citizens. By Pieter W. Fosburgh. Macmillan. \$4.75

GRASSBLADE JUNGLE. By Nesta Pain. Coward-McCann. \$3.75.

Each of these books pictures nature in a different agreeable hue. Kieran offers urbane gossip about urban life—or, more accurately, about suburban sub-human life. The book meanders pleasantly, as has its author, over the fields and swamps and along the shores of Greater New York, and over the various taxa of plant and animal life one might encounter on the way. Lunt, a modern Thoreau with shot gun and skillet, sketches appreciatively the sights of nature and recaptures the countryside in action—sunsets, storms, bird flights, battles, and feeding. Fosburgh is more concerned with the interaction of man and the land; with the reforestation of poor farm lands and the reclamation of fouled streams. Miss Pain focuses on six important insect groups, giving a lucid and judicious summary of the observations and experiments of others.

THE LIFE OF SIR ALEXANDER FLEMING. By André Maurois. Dutton. \$5.

With his usual sure touch, Maurois writes of the discovery of penicillin. Life drama told with human and scientific insight.

THE EVOLUTION OF MAN'S CAPACITY FOR CULTURE. Edited by J. N. Spuhler. Wayne. \$3.50.

NATURE AND MAN'S FATE. By Garrett Hardin. Rinehart. \$6.

The first volume, a symposium, presents a broad and authoritative picture of man and culture. The brain receives special attention, and the important question is raised whether the use of tools was instrumental in bringing about brain development rather than the reverse. There is some evidence for an affirmative answer. Hardin attacks the problem of man's evolution on a wider scale, with an agreeable mixture of historical incident and scientific exposition, and points to important social consequences.

THE SEARCH FOR EMOTIONAL SECURITY. By Edward M. Bennett. Ronald. \$4.50.

FREE ASSOCIATIONS: Memoirs of a Psychoanalyst. By Ernest Jones. Basic. \$5.

REFLECTIONS ON THE HUMAN VENTURE. By Hadley Cantril and Charles E. Bumstead. New York University. \$6.50.

TRENDS IN CONTENT ANALYSIS. Edited by Ithiel de Sola Pool. Illinois. \$7.50.

METAMORPHOSIS. By Ernest G. Schachtel. Basic. \$6.

From Bennett's sprightly radio presentations and Jones' rich memoirs, to Schachtel's careful study of dynamic and genetic factors in the maturing of emotion and creativity, these books, all dealing with man's psyche, range widely. Cantril and Bumstead make wise commentaries on various facets of human nature, and the symposium edited by Pool concerns the objective analysis of a writer's emotions and attitudes from a study of his writing.

Robert B. Heilman

BOSWELL FOR THE DEFENCE, 1769-1774. Edited by William K. Wimsatt, Jr., and Frederick A. Pottle. McGraw-Hill. \$6.95.

In the sixth volume of the series Boswell continues as an extraordinarily interesting personality, a compound of naïveté and shrewdness, egotism and humanitarianism, sense and sottishness, calculation and foolhardy courage—in the ecstatic visits to London, in the rush of social events and legal jobs in Edinburgh, and finally in the climactic case of John Reid, which has a fictional immediacy and intensity.

TWO GENTLE MEN: The Lives of George Herbert and Robert Herrick. By Marchette Chute. Dutton. \$5.

A biographical writer of great skill directs her talents to two lives less frequently recounted than others, and produces fine portraits of them in their age.

JAMES JOYCE. By Richard Ellmann. Oxford. \$12.50.

In sheer extent Ellmann has revived the monumental nineteenth century biography, telling all that can be found out about Joyce's life and works, and using each to illustrate the other. Neither old hero-worshipper nor new debunker, he is a cool observer, often ironic and witty. He is informative and understanding, painstaking and urbane, encyclopedic and nimble.

THE CRADLE OF EREWHON: Samuel Butler in New Zealand. By Joseph Jones. Texas. \$4.

An interesting account of all the ways in which Butler's five-year stay in New Zealand contributed to his satire *Erewhon* and otherwise influenced his thought.

NOVELISTS ON THE NOVEL. By Miriam Allott. Columbia. \$4.75.

A useful collection, topically arranged, of about 250 statements by some fifty novelists—English and French, scattered Russians and Americans—from Defoe to the present.

THE METAMORPHOSES OF DON JUAN. By Leo Weinstein. Stanford. \$5.

The subject can hardly be dull. The Ovidian title fits the full history of a modern myth that has been treated in many languages by diverse figures.

THE CORRESPONDENCE OF ANDRÉ GIDE AND EDMUND GOSSE, 1904-1928. Edited by Linette F. Brugmans. New York University. \$4.50.

Though perhaps closer to compliment than to free revelation, these letters do give many clues to personality and belief, and illuminate Anglo-French literary relations. Gide's letters appear in French and in idiomatic English. Good introduction and notes.

ANNE BRONTË: Her Life and Work. By Ada Harrison and Derek Stanford. John Day. \$6.50.

Despite a crotchety style and considerable reliance on psychological guesswork, this first study of Anne Brontë alone is a substantial work. The authors make a plausible case for Anne as a person and author in her own right, not just a pale also-ran limping after her more talented and striking sisters.

Also Recommended

POETRY AND POLITICS UNDER THE STUARTS. By C. V. Wedgwood. Cambridge. \$4.75.

THE BUSINESS OF CRITICISM. By Helen Gardner. Oxford. \$3.50.

THE MODERN GERMAN NOVEL: A Mid-Twentieth Century Survey. By H. M. Waidson. Oxford. \$3.50.

Norman J. Padelford

PEACEFUL CO-EXISTENCE: An Analysis of Soviet Foreign Policy. By Wladyslaw W. Kulski. Regnery. \$12.50.

The basic patterns, objectives, and means of Soviet foreign policy, analyzed by a former Polish diplomat, with particular attention to policy and actions concerning colonial and underdeveloped lands. A painstaking work of scholarship using Soviet and satellite sources.

STRATEGY IN THE MISSILE AGE. By Bernard Brodie. Princeton. \$6.50.


A leading member of the Rand Corporation calls for a closer relationship of political goals, war means, and military strategy. While critical of current policy leadership, the book has a strong constructive tone and deserves wide reading.

IMPATIENT GIANT: Red China Today. By Gerald Clark. McKay. \$4.50.

THE YELLOW WIND. By William Stevenson. Houghton Mifflin. \$6.

ONE CHINESE MOON. By J. Tuzo Wilson. Hill and Wang. \$4.95.

Three eye-witness accounts of life in Communist China by Canadians. Mr. Clark's volume gives a rapidly moving survey of the economic, social, and political scene. While not discounting the cost in human values, he is moved by the magnitude of



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what he saw and the enthusiasm of many he interviewed. Mr. Stevenson, also a journalist, glimpses behind surface façades nuances of Confucianism and ancient folkways reincarnated in the garments of Maoism. A serious attempt to explore the techniques and consequences of brainwashing applied on the national scale. Professor Wilson focuses on developments in science, including a description of the new science center at Lanchow. All highly recommended.

NEHRU: THE YEARS OF POWER. By Vincent Sheean. Random House. \$5.

NEHRU: A POLITICAL BIOGRAPHY. By Michael Brecher. Oxford. \$8.50.

The personality and actions of Nehru studied at close range. Mr. Sheean's biography is a warm personal testimonial written in dynamic style. Nehru is epitomized as a "non-Ghandian Ghandian," building strong foundations for the Indian future. Finding deep strains of Western liberalism and Fabian socialism in his outlook, Mr. Brecher views Nehru's creation of the secular state as his most valuable achievement. Both authors have little apprehension of Communism in India so long as Nehru holds the reins; both see Nehru adhering to non-alignment in world affairs.

FRANCE, TROUBLED ALLY. By Edgar S. Furniss, Jr. Harper. \$5.75.

A keenly penetrating analysis of the political problems facing De Gaulle's regime at home, in Africa, and abroad. The best account by far of the Fifth Republic and its prospects. Excellent reading.

CONTROLS FOR OUTER SPACE. By Philip C. Jessup and Howard J. Taubenzfeld. Columbia. \$6.

A probe into the potentialities of international cooperation and administration for outer space activity. The authors urge international collaboration as the only means of averting chaos. Fine analysis and writing.

TURKEY'S POLITICS. By Kemal H. Karpat. Princeton. \$7.50.

A valuable study of the problems of developing a free multi-party system in an environment of economic and social change.

ATOMIC ENERGY IN THE SOVIET UNION. By Arnold Kramish. Stanford. \$4.75.

An astonishing picture of Soviet nuclear progress, by a Rand Corporation researcher, that points a compelling lesson for America.

UNITED NATIONS: Hope for a Divided World. By Sir Leslie Munro. Holt. \$4.

A popular exposition of the procedures and problems of the world organization.

Also Recommended

BATTLE: The Story of the Bulge. By John Toland. Random House. \$4.95.

POPULATION AND PROGRESS IN THE FAR EAST. By Warren S. Thompson. Chicago. \$7.50.

THIRTEEN DAYS THAT SHOOK THE KREMLIN. By Tibor Meray. Praeger. \$5.

THE STRUCTURE OF NATIONS AND EMPIRES. By Reinhold Niebuhr. Scribners. \$5.

THE UNDEFEATED. By George Palocz-Horvath. Atlantic-Little Brown. \$4.50.

PEACE WITH RUSSIA? By Averell Harriman. Simon and Schuster. \$3.

THE COMMUNIST SUBVERSION OF CZECHOSLOVAKIA: The Failure of Co-existence, 1938-48. By Josef Korbel. Princeton. \$5.

ALLIANCE POLICY IN THE COLD WAR. Edited by Arnold Wolfers. Johns Hopkins. \$6.

C. Vann Woodward

THE ADAMS-JEFFERSON LETTERS. Edited by Lester J. Cappon. Vol. 1, 1777-1804. Vol. 2, 1812-1826. North Carolina. \$12.50.

The letters between the second and third Presidents of the United States are often quoted and rightly admired, and undoubtedly constitute a major treasure of national literature. It is all the more odd that this is the first complete edition of the famous correspondence. At last, however, the letters have found a capable and devoted editor and a publisher who has done justice to a neglected opportunity. Although the correspondence spans the first half-century of the Republic's history, there is a significant gap of silence between 1801 and 1812, broken only by a few exchanges between Abigail Adams and Jefferson. Not until the two old friends are reconciled in the latter year does the correspondence attain its full philosophical richness and splendor. The second volume therefore reveals a new relationship and new depths of speculation and reflection.

THE AGE OF THE DEMOCRATIC REVOLUTION: A Political History of Europe and America, 1760-1800. The Challenge. By R. R. Palmer. Princeton. \$7.50.

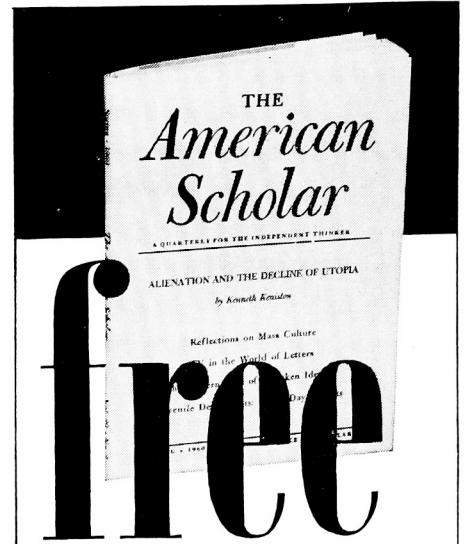
This is the first of a two-volume study of revolution that promises to be one of the classic works of American historical scholarship. For one thing, it establishes the important effect that the American Revolution had on Europe. It then examines the ramifications of the revolutionary movement throughout Europe, and by comparative study of the upheaval in various countries establishes a broader and more analytical understanding of the common traits and origins of the democratic revolution. This volume brings the study down to the eve of the French Revolutionary wars.

THE LIFE AND TIMES OF THEODORE ROOSEVELT. By Stefan Lorant. Doubleday. \$15.

The vogue of the history picture book reaches something of a climax in Mr. Lorant's picture-and-word album on T. R. There are not only 750 pictures in the huge volume, but 150,000 words of narrative biography. It is the pictures, however, that constitute the more original and revealing contribution. The President was ever cooperative with the photographers and notoriously irresistible to the cartoonist. Few biographical subjects lend themselves so readily to graphic treatment. The author has made the most of his opportunity.

Also Recommended

THE FUTURE AS HISTORY: The Historic Currents of our Time and the Direction in Which They are Taking America. By Robert L. Heilbroner. Harper. \$4.



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HONORS WORK IN THE COLLEGES

(Continued from front cover)

representing and evaluating (literature).

The University of Texas has a four-year honors set-up, called Plan II for the A.B. degree. The Plan II freshman takes five full-year courses in mathematics, biology, European history, world literature and writing, and a foreign language. Occasional substitutes are permitted. The next year he takes courses in political science, American history, a language, and an introduction to methods in social science. In the third year, in addition to fifteen hours of electives, he can take special courses in classical civilization, advanced literature, and a tutorial assignment. More electives, a year-

long tutorial, and a course in philosophy wind up Plan II in the fourth year.

Somewhat different is the four-year program at the University of Michigan, where honors students take some courses with regular students. Many departments at Michigan had long offered honors work for majors, and the plan was established three years ago to support this work in the freshman and sophomore years, leaving latitude for the departments to continue their own programs.

Although organized on divisional, not departmental, lines, the honors program at Swarthmore College is fundamentally of the traditional type, calling for seminars in a particular department. But it has been modified through the years until it has features to be found on few other campuses. The Swarthmore honors student takes no regular courses after his sophomore year, even outside his major. Instead, he studies in three (or occasionally four) different fields, with two seminars each semester. At the end of his senior year he is examined, in each of the fields in which he has worked, by professors from other institutions. The student is allowed considerable latitude in choosing his seminars, and can ordinarily combine an interest in any of the

humanities with any of the social sciences without objection from the faculty. In the natural sciences, however, closely related subjects are preferred.

Although little scientific evaluation of honors programs has been done, the fact that so many colleges are experimenting with them indicates at least considerable faith that they usually succeed. Joseph W. Cohen, director of the Inter-University Committee for the Superior Student, has been visiting colleges and universities all over the country for two years, advising them on honors programs. He says, "We have found that our university students respond eagerly to honors work, and, in fact, demand more of it. No longer do they feel that they are kept on the periphery of the real university community. Equally striking as I talk with faculty men engaged in honors teaching is their enthusiasm—their savorful sense of educational pioneering both in method and in content, and a sense of real service to the entire enterprise of learning."

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.

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"In Much Wisdom Is Much Grief"
By Francis Lee Utley
Honors Work in the Colleges

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