the KEY reporter

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PHI BETA KAPPA VISITING SCHOLARS 1965-66

Two months from now, when summer is almost a year away and students have settled on their course programs for the first semester and are already making plans for the second, ten Visiting Scholars will begin their visits to colleges and universities throughout the country. By the time the second semester has ended, the ten Scholars will have been to approximately eighty of the 176 colleges and universities that have chapters of Phi Beta Kappa.

The ten Scholars are: Dorothy Bethurum, professor emeritus of English at Connecticut College; George Boas, professor emeritus of philosophy at Johns Hopkins University; Gordon Craig, professor of history at Stanford University; W. T. H. Jackson, professor of German at Columbia University; Randall Jarrell, professor of English at the University of North Carolina at Greensboro; Polykarp Kusch, professor of physics at Columbia University; Walter H. C. Laves, professor of government at Indiana University; Gordon J. F. MacDonald, professor of geophysics at the University of California at Los Angeles; Fritz Machlup, Walker professor of economics and international finance at Princeton University; and Kirtley F. Mather, professor of geology emeritus at Harvard University.

Gordon J. F. MacDonald

At 36, Mr. McDonald is the youngest Visiting Scholar ever appointed.

Although the Visiting Scholars will not begin to go on their appointed rounds until fall, the groundwork for their two and three-day visits will have been laid far in advance by the Phi Beta Kappa chapters at the institutions the Scholars will be visiting. Working with faculty members from the Scholar's field of interest and related disciplines as well as corresponding with the Visiting Scholar, the chapter representatives prepare an hour by hour schedule of the proposed visit. Each visit generally includes at least one public lecture, several class lectures, graduate seminars, and individual conferences with students and faculty, along with coffee hours, receptions, and other social arrangements to make the Scholar welcome. While the Scholar is on campus, an officer of the host chapter serves as the Scholar's guide and keeps an eye on arrangements that have been made for the visit.

After the visit, both the Scholar and the host chapter are asked for an informal report by the Senate committee in charge of the program. These reports give the Scholar and the chapter an opportunity to identify weaknesses in the program and to offer suggestions as to ways in which the visits could be improved. One problem mentioned often by chapter representatives is that there are so many programs and activities on campus competing for student attention that attendance at the Scholar's public lecture and "open" seminars is not as high as it should be. For their part, Visiting Scholars have frequently requested more personal contact with the students and have stressed the importance of individual conferences which give the students an opportunity to "get things off their chests and sometimes to get reassurance about their work and ideals."

Dorothy Bethurum

Now professor emeritus, Miss Bethurum was chairman of the department of English at Connecticut College, 1940-61.

For all their questions and reservations, Scholars and chapters remain firmly convinced of the importance of the program. The following remark by one Scholar sums up the feeling expressed by most of the other Scholars: "It has been a rich experience that I am happy to have had." And what one chapter representative had to say about the program seems to be shared by most of his chapter counterparts: "Beyond the immediate benefit of [the] visit, I am sure my colleagues join me in the hearty endorsement of the Visiting Scholar Program. We depend heavily upon the stimulus of scholars from the professional world; what they bring to the campus, even on a brief visit, is invaluable. We live on this inspiration for a long time afterwards. The visits also open new channels of communication. We profit from a mutual exchange of ideas and establish a rapport which will have many profitable uses in the future."

Polykarp Kusch

A Nobel Prize winner, Mr. Kusch has carried out the greatest part of his research in the field of atomic and molecular beams.

This article was first given as an address by Mr. Prior to the members of Phi Beta Kappa at Northwestern University in the spring of 1964. Excerpts of the address have appeared in the Northwestern University Alumni News.

After serving thirteen years as dean of the graduate school at Northwestern, Mr. Prior returned to his original post as professor of English at the University in the fall of 1964. In a letter to TKR *he remarked that "I decided after thirteen years in that office I had perhaps earned the right to return to teaching and study, the activities that lured me into the university in the first place."*

EDUCATION FOR OUR TIMES

Moody E. Prior

I AM pleased to be granted the privilege of addressing the new members of Phi Beta Kappa. A university is a place of learning. You are here because you have given evidence during your years at the University that you have not only the ability but the will to excell in the pursuit of learning and in the cultivation of the intellectual virtues. In the process, many of you have probably also acquired specialized knowledge that you will ultimately put to professional use for your advantage and that of society, but it is not for this that you have been chosen for special distinction. Rather, it is because your studies have been successfully guided by the intellectual curiosity and discipline and breadth of interest that long have been thought to be the marks of an educated man.

The conception of education which encourages these characteristics has had a long and honorable history, but there is today something old-fashioned about it. This thought set me to reflecting on the symbolism of the key which is the badge of Phi Beta Kappa. The initials stand for the phrase, "Philosophy the governor, or guide, of life." This is not a very up-to-date slogan. I suspect that if we conducted an opinion poll on the question, What do you consider the proper governor or guide of life? few if any of our random sample would answer, "Philosophy". There is also on the emblem a hand pointing to three stars, generally thought to stand for the sentiment, "To the stars through difficulties." The hand pointing to the stars is a poetical conceit calling attention to the loftiness of man's aspirations, but when it was designed it was not known that the stars were receding from us at an accelerating speed. Instead of being audacious, the motto now becomes ironic. The key itself was once a useful object. It was used to wind a watch, and hence a key and a proper object at the end of a watch chain. This modification of the original design—a change attributed to Yale—succeeded happily in combining wisdom and lofty symbolism with homely every-day utility. But first the invention of the stem winder deprived the emblem of its usefulness, and eventually the popularity of the wrist watch and the unpopularity of the vest combined to destroy even its vestigial character, so that the shape of the emblem is now a puzzle to most members. (I have been informed that certain distinguished members have found the stem adequate in an emergency for piercing the end of cigars, but this is clearly a desperate expedient to sustain the fiction of utility.) I find it difficult at this point to depress a disturbing question: Can it be that the ideals which the emblem symbolizes are as quaintly out-of-date as the devices on the emblem and the practical uses it was put to?

The learning which seems the most effective and best suited for our times is specialized learning, the kind of learning which concentrates on the cultivation of an important and complex skill or which serves effectively to probe into unknown territories of ignorance or uncertainty. Considering how important the specialist has become and how much he is in demand, it is surprising how much criticism there is of specialization and of our universities for encouraging and fostering it in the training for the professions and for research. I am afraid most of the critics have never squarely faced the issue. We may condemn specializing as an evil, if we wish, but we have to recognize that it is the inescapable condition of an advanced culture and an advanced state of learning. The complete generalist is to be found only in the most primitive societies. As knowledge and the arts develop, special functions become differentiated, so that the more complex a society and culture, the more specialization it will require in training and in knowledge—and no civilization has demanded more specialization than our own. The present state of learning in all its complexity, sophistication, and rapid growth presents the educated man with a formidable dilemma. It is a sobering fact about our culture that, while its total knowledge is vast and of extraordinary refinement and the accumulation of more—and more recondite—knowledge is apparently inexhaustible, the area of individual ignorance becomes correspondingly greater. Every increase in the specialist's knowledge renders the non-specialist more ignorant. This frustrating state of affairs appears to be the price we are compelled to pay for the extraordinary complexity and sophistication of our learning and of our seemingly immoderate desire to advance knowledge.

There is, however, a curious self-limiting aspect to this drive toward specialization. For one thing, training which is confined solely to mastering a highly specialized *activity* alone creates the technician and not the man who can innovate or give to his particular science or skill a new and original direction. In the present state of learning and technology, the specialist is our chief hope to advance knowledge and improve practice, but originality is not stimulated by narrowness. The history of learning affords us many instances which suggest that unusual and important developments in the arts and sciences arise often from a stimulus outside the particular art or science itself. The failure to see experience outside the scheme of a limited discipline impoverishes the mind, and so, in the very interests of specialization itself it becomes necessary to provide for breadth in the education of the specialist—a paradox which is very troublesome to those who are involved in advanced and professional education.

The oldest and most generally approved justification of a broad, or liberal education, as it is now usually referred to, is that we are men before we are specialists and that the best education in the long run is that which provides the individual

with the resources not only to confront but also to enjoy life in a manner befitting one's membership in the human race. Today, an additional incentive to this traditional justification for a broad education has been receiving attention. Our mastery of production is making available to us increasing amounts of leisure, and we are now being urged to prepare ourselves in order to escape the horrors of the boredom of unfilled time or addiction to TV. So far in man's history, the chief delight in leisure for most people has been that it provides release from serious effort. When Milton tries to depict the ideal life of Adam and Eve before the fall, he has difficulty imagining them getting through the day without any work, and he has them do a bit of gardening, even though it is completely unnecessary in Paradise. At the end of the poem, as Adam turns his back on the Paradise from which he has just been expelled, he utters a consolatory thought: "Idleness had been worse." Will more education of itself provide the resources to meet the prospect of the coming Utopia of leisure? I don't think I am philosopher enough to make out a fool-proof case that given extensive leisure any individual is more naturally and happily inclined to reading Plato, studying Thermodynamics, and listening to the late music of Schoenberg than indulging in an evening of poker. And if one has to choose among the fashionable means of escaping boredom or oneself between alcohol or the TV screen, there is no question that the better choice is the primary instrument of what is now called mass-cult. There is always the off chance that before he knows it one will be watching by accident or sheer inertia a program that offers food for thought.

Samuel Johnson—certainly no scorner of the serious application of the mind—wrote in an essay entitled, "Writers not a useless generation": "Some read that they may embellish their conversation, or shine in dispute; some that they may not be detected in ignorance, or want the reputation of literary accomplishments; but the most general and prevalent reason of study is the impossibility of finding another amusement equally cheap or constant, equally independent of the hour or the weather. He that wants money to follow the chase of pleasure through her yearly circuit and is left at home when the gay world rolls to Bath, or Tunbridge; he whose gout compels him to hear from his chamber the rattle of chariots transporting happier beings to plays or assemblies, will be forced to seek in books a refuge from himself." In our time, electronics has provided us with a less demanding refuge. He that lacks money to follow the chase of pleasure to the key clubs or whose gout compels him to hear from his apartment the roar of sports cars transporting happier beings to the beach or race track can avoid the necessity of reading a book simply by turning to the 21-inch screen. We will have to concede that most people will lack the determination or courage required for the most demanding activities of the intellect and imagination if they have another choice.

It is, of course, no disparagement to an ideal of education, any more than to any other ideal, that only a relatively few can live up to it, and even those that cannot will recognize some advantage in having tried. The education which looks beyond the training for a socially useful activity, which seeks to develop the whole man, which aims to provide a broad base for knowledge and to discipline the mind, which guides a man to an understanding of the world in which he finds himself and the civilization of which he is a part—such an education still deserves our admiration, but I do not believe it has always been admired for the best reasons. I would not wish to minimize its value even to the specialists who play so important a role in our civilization, nor would I want to discredit the traditional justification of such an education as proper to the dignity of man and his understanding and enjoyment of life—nor even to its value as an escape for our boredom and triviality. I would, however, insist that these considerations, important as they are, are not the most satisfactory recommendations for it. The most important justification for such an education is to be found in the nature of the human condition itself.

There is a universal dilemma in the human situation which arises from man's unique capacity as an adaptive and creative animal. By virtue of this capacity man has been able not only to survive but to alter and improve his lot. But every major step taken by man in protecting his existence, insuring his welfare, or improving his circumstances presents him with the necessity of reordering the terms of his existence. The problem of the human race and therefore of all human societies is continuous adaptation to changes in the conditions of life—both those which are imposed from the outside and those which man brings upon himself by virtue of being a creative animal.

What has distinguished our civilization from older ones and from simple primitive societies has been chiefly the tempo of its dynamism, in which science has been but one and for the moment the most conspicuous factor. History is little more than a record of such forces of change, and the history of our era is full of conspicuous examples—the explorations of the fifteenth and sixteenth centuries, the formation of modern national states, the scientific revolution of the sixteenth and seventeenth centuries and its later developments, the colonization of the new world, the industrial revolution, the rise of democracy, the improvement of health and the increase of longevity through advances in medicine, the conquest of time and space in travel and communication—these and other similar commonplaces of history are to be numbered among the triumphs of our civilization but they have also contributed to its agonies. Each such development has brought with it tensions which have forced changes in thought and sensibility, in the daily lives of individuals, and in the basic institutions upon which the order of society has rested.

This continual inner struggle to maintain a balance between change and order has been faced by all civilizations. Francis Bacon expressed the essence of the problem when he wrote: "he that will not apply new remedies must expect new evils, for time is the greatest innovator, and if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?" Every sophisticated age, especially when apprehensive with the sense of crisis and conflict, has given expression to nostalgic yearning for a simpler order of life, admiring the hardy Scythian or Laplander, idealizing the noble savage, or longing for a South Sea paradise. Every Utopia has described a society which is perfect, because it is rigidly controlled and therefore practically changeless. These are varying manifestations of our natural resistance to the pressure for change, the realization that any major alteration in our lives threatens to set aside something which has given form to human activity and which has acquired value for many persons. The only certainty human societies can be assured of, however, is that their order will be repeatedly modified by innovations that compel the alteration of things as they are. Our problem today is simply the universal one of the common human situation—to adapt to the need for change without disaster. But it is more compelling and bears a more threatening aspect than ever before. It is little wonder that we experience an ambivalent feeling toward our culture. On the one hand we are exhilarated by it and we admire and enjoy its fruits. On the other, we are frightened by its force, its tempo, and the changes which it imposes on us and those which it threatens to impose in the future. We repeat Bacon's

question—what shall be the end?—but it has a more ominous ring for us than we believe it could possibly have had for him.

The moment always arrives when reliance on what has worked in the past may cause more damage than a step into the unknown. As Bacon put it: "It is true that what is settled by custom, though it be not good, yet at least it is fit; . . . whereas new things piece not so well, but though they help by their utility, yet they trouble by their inconformity. . . . All this is true, if time stood still, which contrariwise moveth so round that a froward retention of custom is as turbulent a thing as an innovation." But where do we look for the "new remedies" that Bacon prescribes?

We can be sure of several things. One is that the forces which produce change do not bring with them the answers to the problems they raise. The brilliant formula which expressed the interchangeability between mass and energy and has transformed the world outlook did not contain any advice on how it could be made to operate for our benefit rather than for our destruction. Today new nations are being created under the compelling influence of nationalism and freedom, but neither of these innovating principles provides instruction for the relief of the turbulence, the dislocation, the economic insecurity which the birth of these new nations seems to bring about. We can also be sure that when the new remedy has begun to take effect it will usually be seen to have been unprecedented and highly original, and, from the point of view of earlier times, probably undesirable. The European nations which explored and colonized the new world in the expectation of increasing their wealth and extending their power did not dream that what they began would lead to the creation of a great new nation which would announce its break with the old world by declaring its dedication to the radical proposition that all men are created free and equal and that they are endowed by their Creator with certain inalienable rights among which are life, liberty and the pursuit of happiness. Finally, we may be sure that those who prescribe the remedies which bring order and provide for the beneficent consequences of change will combine with boldness and originality largeness of mind and breadth of vision, such as were demonstrated by the men who came together when the new nation of the new world came into being and framed the constitution which created its political order and guided its development.

From this view of the human situation, the capacity for original, imaginative, informed, disciplined thinking is one of society's most valuable commodities. Society needs men and women who are capable of approaching new problems with a habitually undogmatic and questioning attitude, who are prepared to accept a conclusion which appears to be contrary to their immediate self-interest, who have a deep concern for the welfare of their fellows, and whose vision and information are not bound by the limits of the technical proficiency which serves their daily professional lives. And because we need such individuals, we need therefore to provide an education which produces men with the knowledge and the habits of mind which will improve their chances of understanding and coping with the world in which they live. Our schools must supply the competent and skilled experts needed in increasing numbers by the civilization we have created, but they cannot be content with this. They must also provide an education which will train and liberate the full potential of the best minds.

This responsibility involves an element of uncertainty and of risk. The narrower the teaching aims of an educational program, the better its chances of providing a good program and of predicting the results. But the very nature of a liberal education implies that we are not quite sure precisely for what we are preparing the student. This is one reason why colleges are never satisfied with their liberal arts program and are forever thinking about it, and why students who have given their undergraduate years to general studies sometimes feel a sense of disappointment often in direct proportion to their ability and expectations. Bacon said of books that they teach not their own use, and much the same can be said of the knowledge and intellectual disciplines provided by a broad and exacting education. Hence its chief virtue involves also a degree of uncertainty in the product. Many people would prefer the college to turn out a standardized and predictable product—but this expectation is unrealistic with respect not only to the proper ends of a good education, but also with respect to the nature of the educational process. Education is not the same as putting a standardized piece of material into a stamping machine and coming out with a predetermined product. The input in education is a unique human being, and the machine is a group of able minds with which he interacts, and the product cannot be uniform. A good education should provide for the control of intelligence and imagination. It should insist on the relevance of facts, on the discipline of method. It should provide an appreciation of tradition as a conserver of values and excellence, and of principle as a guide to experimentation and innovation. It should help a student to distinguish between facts and propaganda, principles and slogans, tradition and rigor mortis. But it should not intimidate or destroy originality, imagination, and audacity of mind.

That is the reason why this approach to education involves some hazard. It is a bit unsettling for unstable minds. And there are always some students who behave as though intellectual stimulation was a substitute for alcohol, just another avenue to youthful irresponsibility. Nevertheless, in full awareness of these and other hazards, a college or university must provide for breadth and at the same time encourage the powerful and unpredictable force of human originality and it must deliberately provide the proper challenge and atmosphere for its growth. Even in the best education for specialized activities we must allow for some element of unpredictability, but when our aims call for the exercise of independent judgment, broad and comprehensive grasp, and the encouragement of individual talent and originality, the chances of predicting the consequences of good teaching are considerably lessened.

Colleges and universities develop their own form of wisdom which comes from their long experience with students and with their inheritance of the vast and developing body of knowledge. They have some basis for directing their efforts, and of trying to shape in a very rough way their final product, to such an extent that the graduates of certain colleges and universities are thought to be recognizable through certain traits, and the students of certain influential teachers are distinguishable by certain characteristics which reveal the special qualities or eccentricities of their master. But the human mind is a volatile and unpredictable element, and the unusual student never quite fits a stereotype. The teaching process, moreover, is a long gamble. A teacher can never be sure whether in a particular instance he is laboring in vain, whether the results of his efforts will offend him, or whether his instruction will help someone to a brilliant discovery or to an idea for which mankind will have cause to be grateful.

We cannot avoid the uncertainty inherent in the teaching situation, but with the proper kind of education we can make a virtue of it. This element of uncertainty is precisely what

(Continued on back cover)

reading *recommended by the book committee*

humanities GUY A. CARDWELL, JOHN COURNOS, RICHARD HARTER FOGLE, GEORGE N. SHUSTER

social sciences LEONARD W. DOOB, FREDERICK B. ARTZ, LAWRENCE H. CHAMBERLAIN, NORMAN J. PADELFORD, EARL W. COUNT, LAWRENCE A. CREMIN, LOUIS C. HUNTER, ROY F. NICHOLS

natural sciences MARSTON BATES, KIRTLEY F. MATHER

LAWRENCE H. CHAMBERLAIN

The Rulers and The Ruled.
Robert E. Agger, Daniel Goldrich and Bert E. Swanson. Wiley. $7.95.
The authors of this massive tome have labored prodigiously over most of a decade to produce a serious contribution to the literature of modern political analysis. Opinions will differ as to how well they have succeeded.

Bureaucracy on Trial.
William W. Boyer. Bobbs-Merrill. $5.
Despite its rather misleading title, this small book is probably the best brief treatment of administrative legislation. The coverage is broad—embracing much state experience in addition to the customary federal problems. The tone is one of detached analysis, eschewing the polemic note so often invoked in discussions of this subject. Although there is no bibliography, the excellent footnotes include much of the most pertinent literature.

Political and Sociological Theory and Its Applications.
George E. G. Catlin. Michigan. $3.95.
In one sense this small volume may be regarded as a summing up by one of the leading political philosophers of the day. It has some of the rich, reflective quality of such a work. To epitomize this book in such a manner would be misleading and unjust, however, because Mr. Catlin, though an elder statesman among political scientists, is by no means a retired one. His conception of his discipline, its obligations, opportunities, and operational possibilities is a call to action to political scientists of all ages.

The American South in the 1960's.
Edited by Avery Leiserson. Praeger. $6.
In quality and range of coverage this book merits wider attention than it is likely to receive. Eschewing sensational disclosures in favor of balanced, sometimes dull, honesty, the several contributors supply pertinent information and penetrating commentary. Recommended for both the expert and the layman, for the anguished southerner and impatient northerner. Both can learn from it.

Shadow and Substance.
John P. Roche. Macmillan. $6.95.
These essays on the theory and structure of politics represent a selection of Roche's contributions to professional and opinion journals during the past decade. He writes with real thrust. His solid scholarship is supplemented and inspirited by keen insights, felicitous phrasing and, in most instances, a light touch. Few writers of this generation have more to say or speak so well.

American Political Science.
Albert Somit and Joseph Tanenhaus. Atherton. $5.75.
An informative survey of the present scope and emphasis of political science in American colleges and universities. The book is intended primarily for the scholar but the layman will find it no less interesting. Conceive a combined *Guide Michelin, Who's Who,* and *Moody's* for political science in American colleges and universities today and you find the answer in this fascinating book.

Justice on Trial.
A. L. Todd. McGraw-Hill. $6.50.
A scrupulously researched and dispassionately related account of the events surrounding President Wilson's nomination of Louis D. Brandeis to the United States Supreme Court. For its review of important history but even more for its timely reminder of the fallibility of human judgments when prejudice is permitted to intervene, this fascinating book is highly recommended.

EARL W. COUNT

The Sherpas of Nepal.
Christoph von Fürer-Haimendorf. California. $6.50.
"What I have set out to do is to describe and analyse the type of society in which the Sherpas have developed their spirit of independence, their ability to co-operate smoothly for the common good, their courtesy and gentleness of manner and their values which are productive of an admirable balance between this-worldly and other-worldly aims." (xix) Well thought, well said, well done.

The Peoples of Siberia.
Edited by M. G. Levin and L. P. Potapov. Translation editor, Stephen P. Dunn. Chicago. $20.
An encyclopedic ethnography (948 packed pages, with pocket map), originally published by the Russian Academy of Science, 1956.

The Lost Universe.
Gene Weltfish. Basic. $12.50.
Dr. Weltfish knows and respects her Pawnee Indians, perhaps more and better than any other living ethnographer. She attempts to cast their life as a year's-worth of memories of the elders from the days before their Universe was Lost—the federal government terminated their nationhood by fiat in 1874. Her task is an impossible one, done this way; yet her book is scholarly and sensitive. We may indulge her the earnest "message" to which she bends her account—it might even be heedworthy.

Under the Ivi Tree: Society and Economic Growth in Rural Fiji.
Cyril S. Belshaw. California. $6.
The Fijians—virile, responsible, intelligent—possess within their value system a remarkable capacity for bending the aggression of the wider world's commercialism. But the Ivi Tree is proverbially a leaky umbrella—good intentions on the part of a still colonialistic administration are not adequate building-blocks. An economist-administrator now turned anthropologist carries his demonstration down to the roots of specific cases; and his factual telling is all the more readable for it.

Protestants and Pioneers: Individualism and Conformity on the American Frontier.
T. Scott Miyakawa. Chicago. $7.50.
Presbyterians, Baptists, Methodists, Friends—for all the fact that public-school American history courses may not tell of what they wrought in the settlement of the Ohio River watershed, today American culture would be an entirely different thing but for them. A well-documented and expert piece of sociologic history.

The Paths of Culture.
Kaj Birket-Smith. Translated from the Danish by Karin Fennow. Wisconsin. $10.
An abundantly knowledgeable book—as is to be expected from its author. European ethnologies are more prone to a sense of the dimension of history than are their American counterparts.

Greece in the Bronze Age.
Emily Vermeule. Chicago. $10.
In the midst of their own tremendous Iron Age—to the Greeks, in far and fragmentary retrospect, their Bronze Age had been Heroic. With indeed some justice. Dr. Vermeule rebuilds that society as its archeologic bits permit. Her facts are many, their syntax is deft. For serious students as well as for lovers of good reading.

Also Recommended:

The Etruscans: Their Art and Civilization.
Emeline Richardson. Chicago. $7.95.
Process and Pattern in Culture: Essays in Honor of Julian H. Steward.
Edited by Robert A. Manners. Aldine. $8.75.
Riddles in Filipino Folklore: An Anthropological Analysis.
Donn V. Hart. Syracuse. $10.

KIRTLEY F. MATHER

Direct Use of the Sun's Energy.
Farrington Daniels. Yale. $7.50, p. $2.45.
An expertly conducted survey of the many ways in which solar energy can be directly used and a wise assessment of the opportunities now in view for further research. Covers a wide range of topics from water distillation and solar furnices to heat engines and photovoltaic conversion.

Space: Its Impact on Man and Society.
Edited by Lillian Levy. Norton. $4.50.
Incisive and stimulating essays by James E. Webb, William C. Foster, Attorney General Katzenbach, Glenn T. Seaborg, Astronaut Glenn, James C. Hagerty, Bishop Pike, and fourteen others, assembled by a staff member of the Office of Public Affairs of NASA.

Science as a Cultural Force.
Edited by Harry Woolf. Johns Hopkins. $3.95.
Four lectures recently delivered at The Johns Hopkins University, with an explanatory introduction by the editor. James R. Killian, Jr., explores the interplay between science and government in a "research-reliant society"; Jerome B. Wiesner discusses, among other things, the technological and social revolution caused by computing devices; Michael Polanyi argues "that all knowledge is based on a measure of personal participation"; Gerald Holton describes the process by which scientific theories are constructed and stresses the role of thematic hypotheses in natural philosophy.

The Scientific Age: The Impact of Science on Society.
L. V. Berkner. Yale. $4.
A study of "the impact of science on society," which proceeds from an analysis of the economy of plenty made possible by modern technology, through a critique of higher education in America, to some sage comments on "science and government" and "science and philosophy" and terminates with the author's thoughts concerning "a strategy of maturity."

Society and Science.
Edited by Maurice Goldsmith and Alan Mackay. Simon and Schuster. $6.
A collection of essays, some brilliant, others only so-so, by scientists from many countries who have responded to the challenge implicit in J. D. Bernal's 1939 book, *The Social Function of Science,* and who are paying tribute to him as the one who took the lead, a quarter century ago, in stressing the opportunities and obligations of scientists and technologists for promoting human welfare.

Pictorial Guide to the Planets.
Joseph H. Jackson. Crowell. $7.95.
Richly illustrated with photographs and drawings, its restrained and trustworthy text crammed with significant data, much of which is a result of recent exploration by means of rockets and space vehicles, this is an especially timely source of information for anyone whose horizon of interest enlarges with each new report from the space scientists.

Tizard.
Ronald W. Clark. M.I.T. $10.
Robert Oppenheimer: The Man and his Theories.
Michel Rouzé. Translated by Patrick Evans. Erikkson. $5.
Thoroughly documented, felicitously written, truly perceptive biographies of two scientist-administrators, each of whom became a controversial figure because of his involvement in military affairs during World War II, one in Britain, the other in America, and to each of whom mankind is deeply indebted in many ways. The Rouzé volume was first published in France in 1962; this is the first American edition.

The Elements and Structure of the Physical Sciences.
Julien A. Ripley. Wiley. $8.95.
Although designed primarily as a college text, this lucid book can be highly recommended for the general reader. It presents scientific concepts in their historical development and stresses the symbolic structure of science.

Contemporary Physics.
David Park. Harcourt, Brace & World. $4.95.
A remarkably successful attempt, by means of generalities and simplifications, to convey to readers who don't want to be drowned in a sea of technicalities a meaningful concept of the intellectual importance and excitement of contemporary research in particle physics.

The Ambidextrous Universe.
Martin Gardner. Basic. $5.95.
A light-hearted but stern-minded exploration of the left-right symmetry observable in nature and an enquiry concerning the relation of the "fall of parity" to some of the deepest mysteries of modern physics. Entertaining, but also informative, as all really good entertainment always is.

JOHN COURNOS

The Dance in Ancient Greece.
Lillian B. Lawler. Wesleyan. $5.75.
A wholly charming book, long awaited, yet scholarly too, on a theme we should know more about, fitly illustrated with graceful figures in movement from vases and reliefs, which Isadora Duncan had studied with such superb results. Isadora deserves more than the passing mention she gets in the book, even if she did admit that "We are not Greeks, and therefore cannot dance Greek dances." I who had seen her dance a little over 50 years ago, when she was in her prime, must confess that her dancing conformed closely to the rhythms pictured in this handsome book.

Music in a New Found Land
Wilfrid Mellers. Knopf. $6.95.
This bulky volume, subtitled "Themes and Developments in the History of American Music," is encyclopedic in scope, and describes every aspect of our native music from the beginning to the present with a fullness and finality it would be hard to surpass.

An Introduction to Surrealism.
J. H. Matthews. Pennsylvania State. $5.
This book lives up to its title as a clear and intelligent interpretation of an art movement which we are told is an attitude of mind which forever goes on changing and which, according to its practitioners, has not attained—after forty years—its ultimate form, and perhaps never will. How are we to deal with a movement whose followers maintain, "We have not finished being in the right?" Not for a single instant have they seemed to doubt that they may have been in the wrong right along.

Commitment to Culture.
Frederick Dorian. Pittsburgh. $10.
The Anxious Object.
Harold Rosenberg. Horizon. $7.50.
These are among several books published of late which deal with the increased interest in art, and its relation to the public. Mr. Dorian's book is concerned with the patronage exercised in Western Europe and in England, and its significance for America. As for Mr. Rosenberg he attempts to evaluate modern art in terms of chances of survival; he deals, rather speculatively, on the attitudes of the public today toward art.

Poetic Love.
J. B. Broadbent. Barnes & Noble. $6.75.
A fascinating chronicle of content and techniques since pre-Chaucer days by a Cambridge scholar whose recital should put to shame the anarchic and often offensive efforts of our *avant-garde.*

Harmony in Western Music.
Richard Franko Goldman. Norton. $6.95.
A lucid recapitulation of principles which dominated music, with stress on departure from them in modern music. A book too technical except for musicologists.

Khrushchev and the Arts: The Politics of Soviet Culture, 1962-1964.
Priscilla Johnson and Leopold Labedz. M.I.T. $7.50.
A full and especially well documented study of the revolt in literature and the arts against ideologies which couldn't stand up against the scrutiny of human nature and truth.

European Art and the Classical Past.
Cornelius Vermeule. Harvard. $10.
An excellent study of classical art seen in the perspective and its prolonged influence on the centuries which followed. Minutely documented, with a large section devoted to illustrations.

LOUIS C. HUNTER

Rebel Voices: An I. W. W. Anthology.
Edited by Joyce L. Kornbluh. Michigan. $12.50.
A varied, rich, ably edited and handsomely published selection of speeches, articles, manifestos, poems, songs, cartoons and photographs, *Rebel Voices* is a valuable addition to the literature of American radicalism.

Poverty and Progress: Social Mobility in a Nineteenth-Century City.
Stephan Thernstrom. Harvard. $5.75.
This is a stimulating study which seeks to chart and interpret mobility within and from the bottom layer of society—the unskilled, property-less laborer—in an old and already overexposed New England city, Newburyport, Massachusetts.

In Aid of the Unemployed.
Edited by Joseph M. Becker, S. J. Johns Hopkins. $8.95.
A comprehensive series of essays by specialists dealing with the alleviation and cure of the unemployment which, it is assumed, is an inevitable feature of a free, complex and changing economy.

A Rural Society in Medieval France: The Gâtine of Poitou in the Eleventh and Twelfth Centuries. George T. Beech. Johns Hopkins. $5.
This slender volume describes the social and economic evolution of a small and poorly endowed region in France from its settlement by colonization to full feudal maturity. Scholarship, imagination and literary restraint are felicitously joined in this account of a long vanished world.

English Merchants' Marks: A Field Survey of Marks Made by Merchants and Tradesmen in England between 1400 and 1700.
F. A. Girling. Oxford. $5.60.
This slim, handsome volume offers that exceptional delight, economic history with more illustration than text, both admirably presented.

Markets in Africa.
Edited by Paul Bohannan and George Dalton. Doubleday. p. $1.95.
A manageable and useful selection from a 1962 anthology having special interest in relation to the developing economies of the new African nations.

Asian Migration to Australia: The Background to Exclusion, 1896-1923.
A. T. Yarwood. Melbourne. 55 s.
In a world faced today at many points with racial friction exacerbated by economic interest and rising nationalism, this study of how a western people on the borders of the Asiatic world responded in a conflict between racial attitudes and economic needs has particular pertinence. Sharing with the United States a one-time wide disparity between resources and the manpower for their development, Australians were caught between an eagerness for economic growth and the determination to maintain a white Australia, a situation complicated by the pressures of the British Colonial Office and of their own consciences for a policy of nondiscrimination.

Sugar and Society in the Caribbean: An Economic History of Cuban Agriculture.
Ramiro Guerra y Sánchez. Yale. $5.
An analysis of the origins and evolution of the one-crop export economy which the Castro regime is struggling to change.

GUY A. CARDWELL

Henry Adams: The Major Phase.
Ernest Samuels. Belknap-Harvard. $10.
This third and final volume of a well-written, richly detailed biography of one of the more eccentric and exasperating but nonetheless key figures in American cultural history carries Adams from the age of fifty-two to his death in 1918 at the age of eighty. As this volume opens, the great *History of the United States during the Administrations of Jefferson and Madison* is in the press, Adams is about to start for the South Seas with the artist John La Farge, and *Mont-Saint-Michel and Chartres* and the *Education* lie in the future.

Leaves of Grass: Comprehensive Reader's Edition.
Walt Whitman. Edited by Harold W. Blodgett and Sculley Bradley. New York. $12.50.
The editors take the perhaps inevitable course and reprint the 1891-1892 text to which Whitman gave his final approval. To this they add work that Whitman omitted, hitherto uncollected verses, selected fragments, portraits of the poet, and very full annotations. For the general reader this will be the most useful volume of the definitive fifteen-volume edition of Whitman's writings. The needs of scholars and of admirers of the earlier editions of the *Leaves* will be cared for by a two-volume variorum edition of the poems that is now in preparation by the same editors.

For the Union Dead.
Robert Lowell. Farrar, Straus & Giroux. $3.95.
A Time of Bees.
Mona Van Duyn. North Carolina. $3.50.
Identities.
W. R. Moses. Wesleyan. $4, p. $1.85.
Preambles and Other Poems.
Alvin Feinman. Oxford. $3.75.
The new collection by Robert Lowell, one of the most praised of living American poets, is less New Englandish and more universal than are his earlier books, but it is, in part at least, just as personal. His lines in these poems are generally short, his rhythms restrained, and his images subdued. The poems generate a feeling of spareness, transparency, and authority. Miss Van Duyn's second book exhibits a strongly contemplative poet speaking in an individual voice, and the voice is distinctively that of a woman. The conversational tone of the poems is beautifully modulated to cover an underlying, just barely revealed, intensity. Mr. Moses appears in a meritorious series begun by the Wesleyan press in 1959 and now numbering more than twenty-five volumes. This collection, his first, is chosen from poems published over a long period of years. These verses are unspectacular, quietly stated, and relatively simple; but it is clear that Mr. Moses is a poet of integrity. Much more problematic and difficult are the poems in Mr. Feinman's first book. They are stripped to the bone and refuse easy effects, but the lapidary phrasing, nuanced rhythms, and subtle condensations of emotions and ideas reward attentive reading.

Letters to Anaïs Nin.
Henry Miller. Edited by Gunther Stuhlmann. Putnam. $7.50.
An American Dream.
Norman Mailer. Dial. $4.95.
Cabot Wright Begins.
James Purdy. Farrar, Straus & Giroux. $4.95.
Not everyone admires Mr. Miller's work, but a Miller cult and a Miller school of some importance do exist. Mr. Miller has been compared with Whitman, ranked above Lawrence as a writer-prophet announcing truth for our times, and praised for his craftsmanship. This volume of letters gives an idea of his life and intentions during the—for Mr. Miller—important years 1931-1946. Mr. Miller's irrationalist-humanist outlook, distaste for much in twentieth-century America, and faith in the liberating power of candor about sex may be found continued in the highly praised work of Mr. Mailer and Mr. Purdy, though the two latter writers might prefer not to be thought of as disciples. All three writers jettison, of course, the old taboos with respect to four-letter words. Mr. Purdy's new book is in the comic mode, Mr. Mailer's in the pathetic. Aspects of American life move both writers to moral indignation, often expressed through grotesqueries and sex fantasies. Mr. Purdy directly attacks writers, publishers, and publishing, but his larger, vaguer object would seem to be the mores of a business culture. Mr. Mailer's novel—which has a similar general object—gives the impression of being as egoistic and confessional as are Mr. Miller's major books.

 (Continued from page four)

makes the general aims of a liberal education possible of realization and affords some hope that this kind of education may assist in the work of meeting the great social needs which at once demand and justify it. If the resultant product were exactly predictable it would not be ideal for its purpose. From this point of view, a teacher could hardly do better for his motto than Emerson's line,

When me they fly, I am the wings.

There is one aspect of the organization you have just joined to which I did not allude when I called attention to some of the oddities of its emblem. It was once a secret society. In fact, until fairly recently, initiates were introduced to the secret grip by which they could identify one another. Of course, no one can any longer take this seriously, and there was such an air of comedy about the ritual of the handshake that most chapters found it impossible to go through with it. But if it is possible to see the symbols of the emblem in a new light, so that philosophy the governor of life and the hand pointing to the impossibly remote and receding stars do not seem entirely ludicrous and without relevance, it may be possible to find a modern signification in the old tradition of secrecy. The role which the best educated minds of any age play is often unspectacular, or its originality inconspicuous and not recognized until much later. Those who are dedicated to liberal learning and believe in its value to mankind do, in a way, represent a special unacknowledged society. In spite of the public admiration for the ideal of education I have been describing, there is not, I suspect, widespread and deep conviction about its usefulness. In a highly efficient age, the demand for specialism makes it seem obsolete. In times of turbulence, those given to violent or ruthless means to secure their ends consider it suspect or at best irrelevant. Those who respect breadth of learning, discipline of mind, and hospitality for originality and creativeness, and who believe in the human relevance of knowledge are, and perhaps have always been, a kind of underground movement in society—recognizing and keeping in touch with one another, giving help to "refugees", infiltrating quietly and if necessary clandestinely into the consciousness of their times, and preserving the values of their cause from loss until their talents may again be called for and they can place them openly to the aid of their fellows. This society has neither a name or an emblem, but it is a worthy ambition for any educated person to hope someday to find himself a member.

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Editorial Committee: Irving Dilliard, William F. Hahnert, Robert H. Irrmann, Raymer McQuiston, Mary F. Williams.

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