

THE KEY REPORTER

THE PHI BETA KAPPA NEWS MAGAZINE

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Phi Beta Kappa Senators To Recommend Charters

The Phi Beta Kappa Senate will hold its annual meeting on December 3-4 at the Princeton Inn, Princeton, New Jersey. Primary consideration will be given to the report of the Committee on Qualifications. Prior to the convening of the Senate, the committee will hold a two-day session to complete its study of institutions under examination during the current triennium and to select those to be recommended favorably to the Senate for a Phi Beta Kappa charter.

Final Action

Subsequently the Senate will report its charter recommendations to districts and chapters of Phi Beta Kappa. Final action on the Senate recommendations will be taken by the Council when it meets September 1-3, 1949, at Madison, Wisconsin.

Chairman of the Committee on Qualifications is William T. Hastings, chairman of the Department of English, Brown University. Other members are Philip Grant Davidson, provost of the Undergraduate Colleges and dean of the Graduate School, Vanderbilt University; Frederick Hard, president of Scripps College and provost of Claremont College; George V. Kendall, dean of the faculty, Wabash College; John E. Pomfret, president of the College of William and Mary, and Raymond Walters, president of the University of Cincinnati.

Methods of Election

The Senate will also consider a report of the Committee on Methods of Election, headed by Eugene P. Chase, professor of government, Lafayette College. The committee will base its recommendations on the survey it has been making since 1946 on chapter practices in the selection of new members.

Further consideration will be given to the recommendations by the Committee on Membership-at-Large to widen Phi Beta Kappa's scope for electing members.

Advisory Commission, Headed by Branscomb, Will Assist State Department in Exchange

The United States Advisory Commission on Educational Exchange, headed by Harvie Branscomb, chancellor of Vanderbilt University, has inaugurated its duties as consulting agent to the Department of State.

The commission is first undertaking a comprehensive study of the State Department's educational program. Later it will view key problems faced by the department in implementing educational exchange — questions of students and professors of foreign countries who have become political refugees in the United States, policies to be recommended for handling educational exchanges with Eastern and Central European countries, and the responsibility of the United States for reorientation through re-education in Germany.

Members

Assisting Chancellor Branscomb on the commission are Karl T. Compton, who recently resigned the presidency of Massachusetts Institute of Technology to succeed Vannevar Bush as chairman of the Research and Development Board of the National Military Establishment; Harold W. Dodds, president of Princeton University; Martin R. P. McGuire,

dean of the Graduate School of Arts and Sciences, Catholic University of America, and Mark Starr, educational director of the International Ladies' Garment Workers' Union.

Members of the commission, at their first meeting in Washington September 10-12, strongly favored a policy of intellectual interchange with Poland, Czechoslovakia, Bulgaria, Rumania, and other Communist-dominated countries. Yet to be considered is the application of that general policy to the special problems of cultural relations with the countries of the Eastern bloc.

In considering the problem of political refugees, the commission was inclined to support a policy of permitting refugees to remain in the United States in cases where the governments in their own countries had changed since their arrival in America, and where a positive showing could be made that their safety would be jeopardized by a return to their homelands. Commission members made it clear that under the State Department's educational exchange program students coming to the United States will return to their native lands except in unusual cases.

George C. Marshall, secretary of state, in welcoming commission members at their initial meeting, described the educational exchange project as being in great and pleasant contrast to the other current struggles to reach an understanding for the rehabilitation and stabilization of world conditions.

Academic Freedom

Assistant Secretary of State for Public Affairs, George V. Allen, also addressed the members of the commission. "The task we face," he said, "is to keep alive and to promote the principles of academic freedom which we Americans cherish so dearly. We must combat, with every weapon in our intellectual arsenal, misguided individuals of any totalitarian stripe, either at home or abroad."

To Award Sibley Fellowship

Applications for the Mary Isabel Sibley Fellowship, next to be granted for research in Greek, will be received until March 15, 1949.

The award, made in alternate years for study in the fields of French and Greek, is open to women under the age of 35 who give evidence of ability to carry on original research. The fellowship carries a stipend of \$1500.

Inquiries should be addressed to the Secretary of the Mary Isabel Sibley Fellowship Committee, Phi Beta Kappa, 5 East 44th Street, New York 17.



Discrimination in Education

Education for Life in a Democracy, III

Editor's Note: This article by Dr. Wise and Mr. Robison is the fourth in THE KEY REPORTER's series devoted to the report of the President's Commission on Higher Education. G. Bromley Oxnam introduced the series (Vol. XIII, No. 2), Mrs. Eugene Meyer discussed the commission's recommendations on federal aid to education (Vol. XIII, No. 3), and Goodrich C. White discussed the commission's evaluation of liberal education (Vol. XIII, No. 4). The forthcoming Spring 1949 issue will conclude the series in presenting an evaluation of the report as a whole.

Racial and religious discrimination exists in our school system. It is offensive to our democratic principles. It must be eliminated voluntarily by our educators or, failing voluntary action, by democratic legislation. These are the unpromising conclusions announced by the President's Commission on Higher Education in the second volume, "Equalizing and Expanding Individual Opportunity," of its report, *Higher Education for American Democracy*.

By Stephen S. Wise

Had the commission contented itself with a mere condemnation of inequality, it would have made but a small dent in the general complacency on this subject which exists among educators. In two important respects, however, it went further. It stated the facts and made findings which cannot be successfully challenged, and it called for full use of the power of law and government to do away with discrimination. Its recommendations include (1) repeal of all segregation legislation, (2) the conditioning of all federal funds on elimination of discrimination, and (3) the enactment of state fair educational practices laws.

Four members of the commission, all from the South, recorded their dissent from the majority's view on segregation. The other recommendations, however, were unanimous. It is particularly significant that 27 men and women, all fully familiar with the problems of education generally, two-thirds of whom are active administrators of college and university facilities and hence aware of the day to day problems of operation, have concluded that legislation against discrimination is both necessary and practical.

The commission's study of the problem may be divided in two parts, racial segregation and the quota system.

STEPHEN S. WISE, who was a member of the President's Commission on Higher Education, is founder and senior rabbi of the Free Synagogue of New York, president emeritus of the Hebrew Union College and Jewish Institute of Religion, and president of the World Jewish Congress and American Jewish Congress. JOSEPH B. ROBISON, co-author of this editorial, is an attorney on the staff of the Commission on Law and Social Action of the American Jewish Congress.

Segregation

It is unnecessary to review here the sordid picture of racial segregation in the South, a picture familiar, I am sure, to most readers of this publication. Suffice it to say that the commission, after reviewing the facts, concluded that "the separate and equal principle has nowhere been fully honored," and that "the consequences of segregation are always the same, and always adverse to the Negro citizen." It quoted with approval the conclusion of the President's Committee on Civil Rights that the separate but equal doctrine "has institutionalized segregation and kept groups apart despite indisputable evidence that normal contacts among these groups tend to promote social harmony."

The evidence shows that as a natural result of discrimination Negroes receive less education at every level than whites. This situation results from discriminatory patterns which pervade our whole society and cannot be attributed to any asserted racial inferiority.

These conclusions are not based on speculation. They rest on many detailed studies, revealed in the report, all of which arrive at the same conclusion.

The commission recommended flatly the repeal of all segregation legislation. It urged further that all federal funds which are made available to universities and colleges be withheld where discrimination exists. In those states where legal segregation prevails, it was recommended that provision be made to insure equal use of the funds for all institutions, whether for Negroes or for whites.

The four commission members who recorded their dissent from the recommendation on segregation were quite willing to concede that "gross inequality of opportunity, economic and educational, is a fact." They urged, however, that efforts to eliminate inequality must be made "within the established patterns of social relationships, which require separate educational institutions for whites and Negroes." They stated that the commission's recommendation was "theoretical idealism . . . a doctrinaire position which ignores the facts of history and the realities of the present. . . ."

Immorality of Practice

It is difficult to treat these arguments with patience, despite the honored positions held by the dissenters. The problem cannot be viewed in the abstract. It is the problem of John Jones, Negro, who is qualified for and desires admission to college, law school or medical school now. It gives him no satisfaction or even hope that the educators who are practicing discrimination now are thinking about gradual changes which perhaps will give his grandson equal opportunity to education. Mr. Jones has not only a moral but a legal right to equal public education. There is no reason why the unconstitutional inequality which now denies him that right should not be eliminated at once.

Another deplorable aspect of the dissenters' position is its complete acceptance of segregation. Assuming, by closing one's eyes to the plain facts, that segregation permits equality, it is still immoral. Its complete lack of rational justification needs no exposition here. Yet it continues to disfigure many aspects of every section of our nation and every aspect of one of its naturally most favored sections. It constitutes a standing shouted denial of the divine principle that we are all of one flesh.

Educators have found themselves in a difficult position on the subject of racial and religious quotas. Unable to decide

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Civil Liberties

To the Editor:

I wish to express strong disapproval of the Committee of One Thousand [THE KEY REPORTER, Vol. XIII, No. 3], which seeks to bring about the abolition of the Committee on Un-American Activities. How can those who believe in free discussion also believe that evil can come from ferreting out those who favor a political and social philosophy that aims at destruction of our government and nation by violence?

I believe that Americans have a right to know who are the commies and the pinks, and to prevent them from holding positions where they can help to overthrow our government by violence. I believe that people who hold such philosophies should not be permitted to teach in our public schools or church colleges.

I believe that our civilization and culture should not be delivered into the hands of those who will destroy it.

P. WESLEY PATRICK
INDIANAPOLIS, INDIANA

To the Editor:

Presence, in the same issue [THE KEY REPORTER, Vol. XIII, No. 4], of George T. Altman's letter insisting that "the light of controversy must not be shut out," and G. Edmond Massie's, that "if the [teacher] jobholder does not agree with the thoughts of the majority then he should not take their pay," furnishes a vivid demonstration of the correlation between good writing and sound thought. Altman can write and he is right. Massie can't write and he is wrong. That he can't write is demonstrated by wordiness, repetition, and plain mistakes of diction. He is wrong because he would treat pupils as "pliable" objects to be molded rather than as persons who must learn by their own efforts how to stand on their own feet, wrong because his go-along-with-the-majority thesis would exclude from the education field every innovator in whose achievements we glory.

HERBERT BEBB
CHICAGO, ILLINOIS

To the Editor:

Like G. Edmond Massie, I don't generally write to the editor.

However, I feel that some reply is certainly called for to the opinions expressed by Mr. Massie. I feel that he is overly concerned with the possibility of the college man's being "influenced in the wrong direction." I believe it is harder to sell a bill of goods to a student than to anyone else. There is certainly a greater likelihood of the student's being able and willing to examine all sides of the question before adopting a belief, than there is for an older man who may have a vested interest which would be affected by whatever decision he might reach.

Therefore, it seems to follow that students, in particular, should be able to weather successfully exposure to all types of ideas and not merely those which run in high public favor at any one point of time.

Mr. Massie goes even further afield when he states that people should not be permitted to work for the government who do not hold the same opinions as the majority of citizenry. On the face of it, this would mean a loss of freedom of opinion. A man who is otherwise a capable and conscientious public servant should certainly be entitled to opinions of his own regard-

They Say . . .

ing anything from the proper way to hold a fork to the rightfulness of segregating Negro citizens.

Certainly, there is very little connection between the opinions of the majority of citizens and the opinions of those who have the power to hire and fire in public and private enterprise. If the men possessing this power exercised it so as to exclude from jobs all who don't agree with their own opinions, a great deal of the freedom which to many observers is the greatest advantage of our system over that of the Soviet Union, would vanish.

I hope that Mr. Massie doesn't "infer" from this that I too am merely highly educated but far removed from the practical. On the contrary, I am an executive in an active business. Our management, from the president down, feels as I do, that a man's right to his opinions is very close to sacred. If more private and public administrators were to cling firmly to this same opinion, the prospects for freedom and peace would be brighter than they are today.

RICHARD B. WOLF
ROCHDALE, MASSACHUSETTS

To the Editor:

I read with great interest and appreciation the letter of G. Edmond Massie III. In his concluding sentence, Mr. Massie wonders if anyone else shares his feelings.

I take pleasure in recording myself in being thoroughly in accord with his views. Undoubtedly a great many of our so-called "educators" have been entirely too loose in their thinking and entirely too glib with their tongues. A great many of them forget completely the principles upon which this great nation of ours was founded. This has been especially true during recent years when the government has been trying to take over the functions of the individual. During these years it has been the fashion to try to get something from the government. Too many people are holding their hands out. This new situation has given rise to all the hubbub with regard to "civil liberties." There is nothing new about civil liberties. As a matter of fact, we have always had them, and we have been entirely too prone to offer them to individuals who are not prepared to accept the responsibilities that go with them. If the clamorers for civil liberties would think more about their obligations to their country than their "rights," they would be better citizens and would progress faster toward the very liberties they are clamoring for. Some have even threatened to refuse military service because they fancy they are not getting all the "rights" they are entitled to. These same people would infringe the liberties of other people to gain their own so-called "rights." Yet in what other country in the world would they have the rights and privileges they have in this country? If they don't like this country and their rights and privileges here, I suggest that they try some other country and see how they like that.

A type of political philosophy has sprung up in this country in recent years which has affected the patriotism and the sense of duty of a great mass of our citizens. A great bulk of the present-day youth reached maturity during an unusual period in our history. They grew up during a depression period when the government was handing out favors of all sorts to

great masses of citizens. The attitude of the rank and file was rapidly becoming: "Hold out your hand and Uncle Sam will drop something into it. Don't worry, the rich will do the work, and we will live off the taxes they pay." They became accustomed to accepting something from their government. This was something new in American history. Previously the soundest thought of the best citizens had led them to believe that the citizen owed something to his country, and not the country to the individual. It is time we were getting back to that type of political philosophy. It was that attitude on the part of our citizens and our statesmen that made our country great. It is true that there were always grasping individuals and unscrupulous politicians, but the overpowering sentiment of the people as a whole kept them from getting the upper hand — until recently.

Class has been pitted against class in recent years until now many people think of the privileges and rights of their class and nothing of the good of their country as a whole. What we need is a unified country with everyone thinking of his country's good and subordinating his own petty rights and privileges to the good of the whole.

AMOS R. KOONTZ
BALTIMORE, MARYLAND

Federal Aid to Education

To the Editor:

I seem to have no mental grasp whatsoever of Mary Edna Mahan's letter [THE KEY REPORTER, Vol. XIII, No. 3]. Every time I think I have it by the tail, I find it has eluded me.

Since Catholic children are welcomed in our public schools, parochial schools are a matter of choice, not of necessity, and the public is not responsible for this choice. Whether they are better schools or not isn't the question. Baptists, Methodists, Unitarians, etc., might establish private schools, possibly excellent ones, but would the public consider itself bound to solve the transportation and health problems of finance thus incurred? That refusal of public aid would constitute an attempt to force these schools out of existence is simply absurd.

"They cannot easily be made the tool of a possible totalitarian state." A fine point, perhaps. Toward totalitarian states Catholicism, itself authoritarian, is surely not hostile — witness its concordats with dictatorships in Europe and elsewhere. Together with its institutions it claims the position of a sovereign state, independent of and superior to all governments — a claim which, however deep one's belief in it, a democracy cannot admit. A compromise results, but the church's ideal still is a Catholic state. To ask public aid for schools naturally devoted to this ideal and aloof from public authority, while anathematizing the public school system, seems unjust.

Finally, I am confused by mention of the Prince of Peace. The Prince of Peace taught on a mountain top or on the shore, and his teachings need no houses of stone; in fact, his teachings are largely smothered by such structures. Europe's disasters have been due to militarism and not to lack of Catholic or Protestant private schools. While pleading for the Prince of Peace, Mrs. Mahan speaks of the child as "probable defender of our country" via the sword. I give up!

DOROTHY D. BUSIEK
DORCHESTER, MASSACHUSETTS
(Continued on page 7)

White and the NAACP

A MAN CALLED WHITE. *The autobiography of Walter White. New York: Viking. \$3.75.*

"I am a Negro," this autobiography begins. "My skin is white, my eyes are blue, my hair is blond."

Walter White is too sensitive a mind and too skillful a writer not to squeeze the most out of the circumstance that he, a man whom no one would take for a Negro, has long been the leader of the National Association for the Advancement of Colored People. Time after time he uses the experiences arising from his appearance to illuminate the depth and twistings of the feelings involved in the race problem. There was the moment in his boyhood when, with a lynch mob raging outside his house, he suddenly realized that he was glad of his Negro ancestry, glad "I was not one of those who hated . . . glad I was not one of those made sick and murderous by pride . . . glad I was not one of those whose story is . . . a record of bloodshed, rapine, and pillage." Throughout his life, Walter White was reminded that Negroes could distrust him because he looked white, and whites could have a special hatred for him because, looking white, he fought for Negro rights.

Yet White has made his autobiography less a story of himself than of the NAACP, and the result is far and away the most significant account of the struggle for Negro rights yet published. The book is rich in important details, pouring out previously unpublished and sometimes startling facts concerning race riots in American cities, racial segregation in World Wars I and II, and the relationships of Al Smith, Wendell Willkie, Franklin Roosevelt, and Harry Truman to the Negro question. The book is strikingly balanced, presenting the struggle for Negro rights not only as a crusade of noble men but as a lurching forward and backward of confused, frightened, and self-interested human beings. The legal histrionics of *Missouri v. Gaines*, for example, take on deeper meaning when White adds that in the midst of the fight Lloyd Gaines suddenly disappeared — and, "apparently supplied with ample funds," was reported in widely scattered places.

Liberals, both black and white, tend to skirt around the tortuous problem of minority nationalisms by assuming that friends of minorities are *ipso facto* friends

of man, seeking an America free of racial or religious distinctions and hostilities. Walter White writes frankly of Negro "belligerence and surliness" toward whites, and of the "self-segregation" of Zionism. He points up still more sharply the attitude of some minority nationalists by telling the stories of one ardent Zionist who refused to stop exhibiting *The Birth of a Nation* in his movie house, and of another who decided against giving the overworked, ailing Secretary of the NAACP an apartment close to his office because renting to a Negro might prove unwise from a business point of view. When the Palestine partition plan came before the United Nations, White notes, "some of the most active workers for Palestine . . . labored under the delusion that the Haitians and Liberians should accept without question the mandates of the white pro-partition advocates. In one or two instances the racial arrogance toward the small countries because they were black and poor was little different from that shown by the most intransigent Southern politicians. . . ."

Yet it is precisely at these pages, the most striking part of White's autobiography, that this reviewer felt his only sense of disturbance. Having written of Zionism with doubt and indignation, he describes his own arduous efforts to push the Palestine partition plan through the UN. White favored partition, he explains, as a "temporary expedient," called for by humanitarian considerations. But how can establishing a new nation be a temporary expedient? If the NAACP believes that all forms of segregation lead to inhumane results, how can the self-segregation of Zionism advance humanitarian ends? Does not the NAACP action with respect to partition speak a more or less conscious log-rolling — that the NAACP would support other minority aspirations, no matter how dubious it considered them, in return for support of its own aspirations, or at least in return for a lessening of indifference or hostility toward them?

Undoubtedly White's pro-Zionist activity does not align with the rest of his attitudes. But it is a measure of the kind of leadership he has given the Negro movement that the reader is taken aback when Walter White departs from a program soundly directed toward an unsegregated, friendly world.

ERIC F. GOLDMAN, associate professor of history at Princeton University, is author of a critique of liberalism soon to be published by Alfred A. Knopf.

Recommended Reading

THE YOUNG LIONS. By Irwin Shaw. *New York: Random. \$3.95.*

The story of a New York intellectual, a young filing clerk, and an Austrian ski instructor and the development of their characters under the impetus of the war. Tough but not vile, horrible without being despairing, the book is a notable achievement of postwar fiction.

THE WEST AT BAY. By Barbara Ward. *New York: W. W. Norton. \$3.50.*

A critical analysis of the Marshall Plan by the editor of *The Economist*, who is one of the most influential persons in the British Isles. Miss Ward is effective almost to the point of being unanswerable in her contention that the Marshall Plan will not, by itself, arrest the economic decay of Western Europe or render the region self-supporting again. She is enormously suggestive, if less convincing, in her proposals for additional measures.

PLIGHT OF FREEDOM. By Paul Scherer. *New York: Harper. \$2.50.*

A plea for a Christianity of world dimensions and insight.

UNDERWATER EXPLOSIONS. By Robert H. Cole. *Princeton: Princeton University. \$7.50.*

A technical report, based largely on research carried out by many groups during the war years, but devoted largely to the presentation of experimental data and theoretical considerations that have fundamental interest rather than military importance. Even the general reader, untrained in hydrodynamics, may acquire some valuable knowledge as he skips over the portions more heavily laden with higher mathematics.

AESTHETICS AND HISTORY IN THE VISUAL ARTS. By Bernard Berenson. *New York: Pantheon. \$4.*

Provocative, not always fortunate, pronouncements and dicta on a variety of matters by the brilliant connoisseur and devoted student of the Italian Renaissance painters, held together by an historical argument that is based on a rigid and exclusive preference for the representational, rational European art which the author calls the humanistic tradition. Vigorously anti-modern.

THE LIBERAL SPIRIT: ESSAYS ON PROBLEMS OF FREEDOM IN THE MODERN WORLD. By Horace M. Kallen. *Ithaca: Cornell University. \$3.*

Realistic, constructive analysis of the rationale, the prospects, and the responsibilities of democratic society.

EXPLORATIONS. By L. C. Knights. *New York: George W. Stewart. \$3.*

A group of essays, two of them on Shakespeare, by a Cambridge scholar and associate of Leavis. Knights combines the skills of historian and critic in making illuminating and often challenging observations about great works and periods of English literature.

BEING AN AMERICAN. By William O. Douglas. *New York: John Day.* \$2.50.

The latest collection of speeches and writings by Justice Douglas, including his widely-quoted address at the University of Florida on how to deal with the Communist problem. Far more outspoken and specific than the public statements of most Supreme Court justices, shot through with perceptive judgments, these essays take on additional importance because of their author's potential Presidential candidacy in 1952.

RELIGION IN THE TWENTIETH CENTURY. Edited by V. T. A. Ferm. *New York: Philosophical Library.* \$5.

A layman's handbook of comparative religion, authoritatively compiled by expert scholars in the various traditions treated.

INTRUDER IN THE DUST. By William Faulkner. *New York: Random.* \$3.

Faulkner's first novel in eight years — a tale of fratricide and double murder, narrated by a sixteen-year-old boy whose task it is to establish the innocence of the Negro accused of one of the crimes. Perhaps not up to *The Sound and the Fury* or *Light in August*, it is nevertheless a good book, and a departure from previous Faulkner books in its tight construction and its social-political content.

THE CANTOS. By Ezra Pound. *New York: New Directions.* \$5.

Eighty-four of the projected one hundred cantos by one of the great innovators and teachers among twentieth-century poets, constituting at the socio-economic level a wild and disordered attack upon what he sees as our money civilization. The eleven most recent cantos, here printed for the first time (also published separately as *The Pisan Cantos*), written during the imprisonment that preceded his illness, show no sign of deterioration in the mastery of image and phrase and probably will be more rewarding to the general reader because Pound's separation from his books while he was writing has left the poetry less burdened by the erudition and exoticism that have deterred so many.

UNDERSTANDING SCIENCE. By William H. Crouse. *New York: McGraw-Hill.* \$2.75.

Explanations, in the simplest possible language, of the basic scientific principles that bind together the many branches of science, and extraordinarily lucid descriptions of the way those principles have been used in the development of the vast array of mechanical devices, from telephones to atom bombs, that characterize our Age of Technology. Written with great skill and illustrated with many arresting drawings by Jeanne Bendick.

THE CLASSICAL MOMENT. By Martin Turnell. *New York: New Directions.* \$4.50.

Three long essays on Corneille, Molière, and Racine, with special emphasis on their ambivalent attitude toward the authority of French classical "rules." Readers of French literature, and especially readers of Racine, will find it a vigorous re-appraisal of the great achievements of French classicism.

THE HEART OF THE MATTER. By Graham Green. *New York: Viking.* \$3.

This novel concerning a man's relationship to his God could have been written only by a man of deep Catholic convictions. Persuaded that his is the responsibility for the ills of those who surround him, the protagonist — whose weaknesses are at least partially created by his addiction to sentiment — conceives suicide as the only solution to his guilt-ridden dilemma.

EVERYMAN LOOKS FORWARD. By Lancelot L. Whyte. *New York: Henry Holt.* \$2.

Whyte answers his critical challenge with a blueprint of a realistic and scientifically grounded world order.

REVALUATIONS. By F. R. Leavis. *New York: George W. Stewart.* \$3.75.

The long overdue American publication of some of the best criticism by the editor of the English periodical, *Scrutiny*. Leavis, a most sensitive and articulate reader, re-assesses some of the values traditionally attached to the major works of English poetry.

SEEING MORE THINGS. By John Mason Brown. *New York: Whittlesey House.* \$3.50.

A collection of essays primarily on the drama. Although most of the pieces use as a point of departure New York productions of plays new and old, serious and trivial, there are a number on other subjects, including the films. Whatever the subject, the essays offer that special combination of learning, gaiety, and sentiment that has characterized the work of one of our best familiar essayists.

THE MACHINERY OF THE BODY. By Anton J. Carlson and Victor Johnson. *Chicago: University of Chicago.* \$4.50.

The third edition of a textbook of physiology that has become a classic since its first publication in 1937. It includes the more significant advances in knowledge concerning the functioning of the human body, gained during and since World War II. Although designed primarily for college students, it will be extremely useful as a reference book in any private library and can be read with great profit by anyone seeking acquaintance with the fundamentals of human physiology.

THE NEW MEN OF POWER, AMERICA'S LABOR LEADERS. By C. Wright Mills. *New York: Harcourt Brace.* \$3.50.

An intensive study of a cross-section of national, state, and city leaders of organized labor. The first book of its kind, this volume challenges in important ways the conception of the labor leader held by both the typical conservative and the typical liberal.

TERROR AND DECORUM. By Peter Viereck. *New York: Scribner's.* \$3.

A first volume of poems by a young man who has already gained a considerable reputation through periodical and anthology publication and through his work as an historian. The poems gathered here reveal a lyric talent, a wit, and a linguistic flair that is reminiscent of E. E. Cummings. Nevertheless, a distinctive and individual statement without sacrifice of clarity is generally achieved.

EDUCATION FOR INTERNATIONAL UNDERSTANDING. By Thomas R. Adam. *New York: Institute for Adult Education.* \$2.

A comprehensive analysis of the problems of mass education in the context of a world crisis.

A STUDY OF LITERATURE FOR READERS AND CRITICS. By David Daiches. *Ithaca: Cornell University.* \$2.75.

Some answers to the question, "Why read imaginative literature?" by a teacher and critic who is interested in making his learning generally available and intelligible. Although the theoretical remarks might be more concise, the illustrative examples are well executed and the general doctrine certainly convincing.

ESKIMO DOCTOR. By Aage Gilberg; translated by Karin Elliott. *New York: W. W. Norton.* \$3.

The fascinating story of a young Danish doctor and his wife who took sole responsibility for the medical care of the Polar Eskimos in the northernmost settlement on Greenland. It is a sympathetic account of the life of "the truly good people" as well as a tale of adventure in a strange, forbidding land, and contains much important information concerning customs and diseases of the Eskimos.

THE COLLECTED POEMS OF JOHN PEALE BISHOP. Edited and with a preface and a memoir by Allen Tate. *New York: Scribner's.* \$4. POEMS OF GERARD MANLEY HOPKINS. Edited and with an introduction by W. H. Gardner. *New York: Oxford.* \$3.50.

Two splendidly edited and probably definitive collections of the work of major poets of the recent past, each containing a number of poems previously unpublished or uncollected.

REMEMBRANCE ROCK. By Carl Sandburg. *New York: Harcourt, Brace.* \$5.

The most eagerly awaited first novel in many years, a story of the American dream. Faulty as a novel, it is impressive as a chronicle and a forecast of our destiny — tremendously conceived, warm in its humanity and its eloquent faith in the people.

THE POETIC IMAGE. By Cecil Day Lewis. *New York: Oxford University.* \$2.50.

Lectures on the function of imagery in poetry by a distinguished contemporary English poet who, however, is less rigorous in talking about poetry than in making it.

MUSIC AND CRITICISM. Edited by Richard F. French. *Cambridge: Harvard.* \$3.

Papers by Huntington Cairns, E. M. Forster, Otto Kinkeldey, Paul Henry Lang, Olga Samaroff, Roger Sessions, Virgil Thomson, and Edgar Wind, originally delivered at the 1947 Harvard Symposium on Musical Criticism. The essays range from specialized accounts of the problems of music criticism to more general studies of the nature and function of criticism in the arts, and from the brilliant and the penetrating to the pedestrian and the banal.

Discrimination

(Continued from p. 2)

whether to deny their existence or to confess and offer a defense, they have done a little of both, with consequently ludicrous results.

Until recently, factual denials could still be made with a straight face. True, the mere fact that most colleges asked detailed questions about the race, religion, and nationality of all applicants, as well as those of their ancestors, made out at least a *prima facie* case of discrimination. As the commission recognized, it cannot be presumed that these questions are asked out of mere curiosity, and "it is clear that all such information needed for educational purposes can readily be obtained *after* the student has been admitted rather than before." Accordingly, the commission recommended "the removal from application forms of all questions pertaining to religion, color, and national or racial origin."

The Quota System

The fact of discrimination has now been proved to the hilt. The President's Committee on Civil Rights and the Temporary Commission on the Need for a State University in New York, as well as the present commission, all composed of distinguished disinterested citizens, have found the evidence overwhelming. And that evidence is particularly damning to the advocates of gradual improvement, for it shows that the situation is steadily deteriorating.

For example, application of the quota system in medical schools to Jews did not become widespread until after 1920. The percentage of Jews in graduating classes at medical schools dropped steadily after that date in school after school. The drop at the law schools came somewhat later. The number of Jewish law students fell between 1935 and 1946 from 5,884 to 2,862, despite a rise during the same period in the total number of law students from 16,925 to 22,934. The absolute percentage decrease was 57 per cent. It is no coincidence that it was during the same period that questions about race and religion on application forms first generally appeared.

These discriminatory practices affect other groups as well. They create additional obstacles for the small number of Negroes who manage to overcome discrimination at lower levels to reach a position which makes entry into professional schools possible. Discrimination affects also, as the commission found,

"Catholics, Puerto Ricans, Mexicans, Latin-Americans, Italians, and Orientals."

The Results of Discrimination

The commission's conclusion with respect to the quota system warrants quotation in full. After noting the European origin of the *numerus clausus*, it said:

We have lately witnessed on that continent the horrors to which, in its logical extension, it can lead. To insist that specialists in any field shall be limited by ethnic quotas is to assume that the Nation is composed of separate and self-sufficient ethnic groups and this assumption America has never made except in the case of its Negro population, where the result is one of the plainest inconsistencies with our national ideal.

The quota system denies the basic American belief that intelligence and ability are present in all ethnic groups, that men of all religious and racial origins should have equal opportunity to fit themselves for contributing to the common life.

The major thesis of the report, recurring again and again in its pages, is that education is necessary in a democracy and that democracy is necessary in education. Our universities and colleges bear the major responsibility for providing "education for democratic living." Despite some assertions that educational institutions must "reflect rather than shape our attitudes," the commission urged them "to act as pioneering agents of leadership against discrimination," to become "laboratories of interracial and interfaith fellowship."

Fair Education Practice Laws

Recognizing that there has been "too much tardiness and timidity" in facing the problem of discrimination, the commission concluded that "the invoking of legislation along lines of the proposed legislation against discrimination in New York [since enacted] seems the logical way of advance." A single sentence of the report epitomized the philosophy underlying such legislation:

Where assurance of good conduct in other fields of public concern has not been forthcoming from citizen groups, the passage of laws to enforce good conduct has been the corrective method of a democratic society.

The report thoroughly canvassed the pros and cons of this legislation. It noted that the fears of those who opposed fair employment legislation, now in operation in four states, have proven groundless. It concluded that the mere existence of legislation would strengthen the hands

of administrators and education officers against undue pressure from alumni groups as well as from professional associations which are found to bear a "substantial part of the blame." The participation of 18 acting college administrators in this conclusion is a sufficient refutation of itself of assertions that fair education legislation would subvert our entire system of higher education.

Nevertheless, just that contention was made, shortly after the President's Commission's report was issued. The Association of American Colleges, in its annual meeting in January 1948 adopted a report of its Committee on Minority Groups in Higher Education which in effect rejected the commission's findings.

While giving lip service to the duty of American colleges to assume leadership in accomplishing "the unfinished business of democracy," the committee report found it "no surprise to find so many colleges attempting to maintain a student body predominantly Christian." In the name of "freedom of the independent college," it demanded continued reliance on voluntary action. To reach that result, it asserted, in the face of all the evidence, "In the past decade, progress in eliminating the barriers to students on the grounds of race or religion has been significant indeed."

Even the voluntary approach, in the committee's view, is not to go too far. It is urged that "it is unrealistic and unfair to expect colleges of all kinds and in all sections of the country to pursue identical admission policies." Is it too much to ask our leading institutions to adhere to the uniform policy of admitting applicants solely on the basis of merit?

The most that can be said of this committee report is that it is an improvement upon the statement filed by the Association of Colleges and Universities of the State of New York with the New York State Temporary Commission on the Need for a State University in October 1947. That body, in one brief document, succeeded in denying the existence of discrimination ("There is no such thing as a policy of discrimination on the ground of race, color, or creed"), justifying its practice ("Regard may be had for the composition of the student body as a whole, and the place of the applicant therein"), and condemning all legislation on the subject ("Every suggestion for legislation that has been made involves, in the last analysis, bureaucratic supervision and control over the voluntary non-profit educational in-

stitutions of New York"). Continuance of this intransigent attitude will inevitably result in repudiation of our educational leaders by the public as a whole. Their present arguments and the very phrases in which they are couched are strikingly reminiscent of those of the Liberty League and others who have consistently fought against all legislation to regulate the abuse of privilege. They are certain to meet the same fate.

The Quinn-Olliffe Law

In New York at least that has already come to pass. Despite the New York Association, the legislature this year adopted almost unanimously the Quinn-Olliffe Fair Education Practice Law which went into effect on September 15. Under this law it is unfair practice for a post-secondary school "to exclude, limit or otherwise discriminate against any person or persons seeking admission as students . . . because of race, religion, color, creed, or national origin." Upon the filing of a complaint, the Commissioner of Education attempts to adjust the matter by informal mediation. If mediation fails, the Commissioner refers the matter to the Board of Regents, which then issues a complaint setting forth the unfair practice charged. Public hearings on this complaint are held before the Board of Regents which, if it finds discrimination, may direct the school to cease and desist from such conduct. Orders of the regents are reviewable and enforceable in conventional court proceedings. There is a broad exemption for religious schools.

The Quinn-Olliffe law provides a basis for solving a problem which rhetoric can no longer obscure. In the words of the commission, "When colleges admit all qualified students — when scholarship, ability, and other defensible standards are made the basis of admission rather than race, color, creed, sex, national origin, or ancestry — then a democratic solution will have been reached."

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In notifying Phi Beta Kappa of a change of residence, members are reminded that, whenever they are not able to indicate this change on a KEY REPORTER wrapper, they should send us not only their new address but the one to which their Phi Beta Kappa mail was previously sent.

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593. (Mr., Mass.) Bowdoin B.A., *magna cum laude*, honors in English. North Carolina M.A.: major, Romance languages; minor, English. Doctor's degree from Spanish-American university. Candidate for Ph.D. at Harvard. Successful teaching experience in small college and large universities. Desires position with future, teaching comparative literature and Romance languages.

599. (Mr., Minn.) B.A., *magna cum laude*, 1939, University of Minnesota, economics major. Married. Age 31. Five years' experience in federal labor laws. Former army personnel officer, Pacific. Desires position with future.

600. (Mr., Okla.) B.A. 1941, M.A. 1947 Univ. Oklahoma; 1947-1948 Sorbonne, Paris, France. 2½ years' secondary, university teaching. Desires position teaching French college, university Middle Southwest. Age 28, single.

601. (Mr., Okla.) B.A. at Stanford, incapacitated by service-incurred disability, now recovered; widely experienced, formerly earned to \$12,000 a year. Anything in proper publicity or occasional writing, instruction in French or English literature or period history, involving New York City residence.

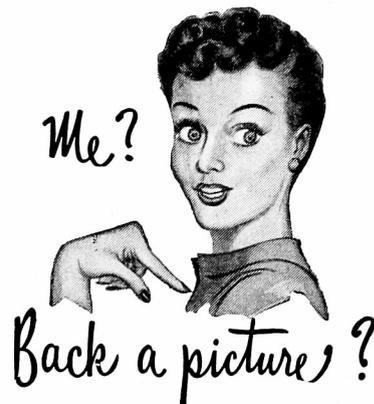
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603. (Mr., Texas) Productive English teacher, scholar, ten years' experience including administration, desires opportunity for some teaching in specialties in university or first-rate liberal arts college. Administrative position welcome but not essential.

604. (Mr., N. Y.) Harvard Law School '21; successful lawyer, former prosecutor, counsel to bar, writer, teacher, having arrived at financial position where can give up practice for teaching, which prefers by inclination and background. Desires position law school or pre-law courses preferably campus university; excellent references.

They Say (Continued from page 3)

To the Editor:
I am quite in agreement with Drury W. Cooper (THE KEY REPORTER, Vol. XIII, No. 4) in opposing the federal aid to education bill sponsored by Senator Taft and others. It has passed the United States Senate, but thank God up to this writing it has not been passed by the House, which is closer to the sound American thought of the rank and file of our citizens. Let us hope that the House can reduce the pressure brought upon it to vote for it.



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THE KEY REPORTER

It seems to me that logical thinking about the bill produces practically no sound points in its favor. Hence it has been necessary for its proponents to arouse political pressure in its behalf among teachers — particularly by holding out to them the possibility of salary increases, when everyone knows that the money for such increases can come only from the individual taxpayers and should be administered by the states and their sub-divisions instead of being sent down to Washington and returned to the states again materially diminished by the political brokerage and unnecessary handling by useless bureaucrats. It must be self-evident to any thinker that all this plays into the hands of the totalitarian trend about whose evils we are learning so much now. It increases political grafters and hangers-on in federal circles who would control it, leaving no opportunity for capable and American-minded educators to have a place in its administration. There are many more negative points that could be mentioned, but even these are enough to arouse the public against it.

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