

THE Key REPORTER

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"Taste, sufficient to hang a medal"

ON June 19, 1782, the Alpha of Massachusetts voted "that all the members at the celebration of the Anniversary, have their medals suspended with pink and sky blue ribband; that the treasurer procure a sufficient quantity of each for this purpose . . ." Thanks to this action, "pink and sky blue ribband" is still affixed to new charters by the United Chapters, and these colors are still associated with the Harvard chapter.

On the charter brought to Cambridge from Williamsburg by Elisha Parmele in 1781, bows of pink and blue ribbon were inserted through slits in the lower right-hand corner. The color of one ribbon had faded so much by 1895, when the charter was rediscovered after having been lost for many years, that its original color could not be definitely determined. From the 1782 vote of the Harvard branch, however, Phi Beta Kappa historians have concluded that it was blue, not green.

Fifteen years later the taste of the Harvard Alpha became temporarily more severe; the members "voted that Treasurer furnish black & white taste to hang our medals." The members had voted less explicitly in 1791 that "the treasurer furnish every member of the society with taste, sufficient to hang a medal, once a year."

No ribbons now appear on the Yale charter, also carried from William and Mary by Elisha Parmele, although ribbons may once have been inserted in that equally venerable document. The Alpha of Connecticut, however, did not affix ribbons to the charter it drew up for the Alpha of New York at Union College in 1817. But in 1822 the Yale branch apparently felt somewhat lacking in tradition, for at a meeting in that year it was "Resolved that previously to each public exhibition of the Society, the members of it assemble at some convenient place appointed by the President, where each of them shall be furnished by the Treasurer with a blue ribbon, the ancient badge of the Society, and that said badge be worn by every member of the Society during the days of public exhibition."

The Alpha of New Hampshire, on the other hand, had received pink and sky

blue ribbons on its charter but did not adopt these colors as its own. According to an historical address delivered at the chapter's centennial anniversary in 1887, "Each member was required to provide himself with the square medal of gold, hung by a ribbon of red." To this day a red ribbon figures in the final initiation ceremony of each year: the senior members wear a piece seventeen inches in length pinned to their gowns. Red is also the color of the University of Vermont chapter, which received its charter (with a pink ribbon) from Dartmouth in 1849.

Other early chapters struck out on their own in the matter of color. Bowdoin College secured a charter in 1825; the chapter's colors are green and white. The Kenyon College chapter, celebrating its centennial this year, presents keys to new

members by hanging them around the neck of each initiate on a green ribbon.

In the case of the Rhode Island Alpha at Brown University, the choice of light blue alone may have been prompted originally by some ill feeling toward the Alpha of Massachusetts.

An effort to establish a "branch" of Phi Beta Kappa at Rhode Island College—as Brown was then known—was first made in 1789. The Alpha of Connecticut voted to grant the request provided that the other Alphas concurred. But the Harvard Alpha would have none of it: Rhode Island College had admitted "as Sophomores persons who would not rank as Freshmen at Cambridge."

Rhode Island College forthwith established a fraternal association known as the "Federal Adelphi." According to an account in the *Providence Journal* for July 2, 1851, "the Federal Adelphi [would

(Continued on back cover)

<i>The treasury of the ΦBK</i>	
<i>To cash paid for wrapping paper</i>	<i>.. 25</i>
<i>To cash paid for 12 yd' yellow & 4c</i>	<i>.. 48</i>
<i>To cash paid for 2 pieces taste 28c</i>	<i>1 .. 68</i>
<i>To cash paid for wrapping paper</i>	<i>.. 25</i>
<i>To cash paid for 53 yd' taste & 4</i>	<i>2 .. 12</i>
<i>To cash paid Leonard Jarvis to pay</i>	<i>43 ..</i>
<i>Callender for 13 Medals in his name</i>	

TASTE—thin and narrow silk ribbon—was perhaps not cheap in 1800 when the treasurer of the Harvard Alpha bought "2 peices" for \$1.68, but the price was fine two weeks later on a purchase of 53 yards "at 4." The possibilities, both good and bad, for puns on this word were not lost on the secretary of the Connecticut Alpha in 1805. In his record for December 5 of that year he wrote, "At 7. the Society walked in procession to the Brick meeting where they were entertained by a very ingeniously written oration, delivered by Mr. John Hall. The subject was Taste, and it was really a 'tasty' piece of composition.—The society returned to the Court House, where, with a few gentlemen of the town, they partook of an agreeable entertainment. Among others, this toast was given, by Bishop Jarvis 'Improvement in the Taste of the present day.'* . . ." At the foot of the page our wag added, "'Quere. Does not the Bishop like fustian?'"

Emerson's Scholar: *A New Chapter of His Biography*

By Gerald W. Johnson

NEARLY all Phi Beta Kappa addresses are glosses upon or developments of the oration delivered by Ralph Waldo Emerson at Harvard in 1837, known to us as the great essay entitled "The American Scholar," and less formally called the American Declaration of Intellectual Independence.

Yet the subsequent addresses have not been vain repetition, or not necessarily so. Emerson expected the inquiry to be a continuing process, and so it has been for a hundred and twenty-one years. As Jefferson's Declaration of Independence needs no re-writing, but does need, constantly, application to some new situation, so Emerson's theme needs no restatement, but does need, constantly, interpretation for each successive generation.

His famous definition of the scholar is Man Thinking, with the stress upon the first word, not the second. Indeed, when he becomes a mere thinker, said Emerson, "man is metamorphosed into a thing . . . the priest becomes a form; the attorney, a statute-book; the mechanic, a machine; the sailor, a rope of a ship." It is only to the extent that he balances his mentality with his humanity that the thinker becomes a scholar. One is tempted to believe that the speaker of 1837 foresaw the coming of the electronic computer, a mechanism that performs operations hard to distinguish from thinking. One knows that he foresaw, for it was already beginning in his day, the development of a hard materialism that reduces men more and more nearly to the level of mechanical contrivances.

In the light of new days and events it is evident that the machine becomes more human and the man more mechanized. Pessimists are inclined to stop with that and to lament that our so-called progress is actually retrogression, a drift backward toward the doomed land "where wealth accumulates and men decay." But the coalescence of thinker and machine does not affect the heart of Emerson's definition of the scholar—neither man nor thinker, but a *tertium quid*, a third party distinct from both, neither strictly man nor strictly thinker, but Man Thinking. The debate, therefore, is not closed until we have examined this third party, the scholar, in the light that new days and events have

thrown on him, as well as on the thinker and the machine.

To Emerson the scholar was anyone who thinks beyond the immediate necessities of his job—the farmer who considers how his tillage will affect the land when it is owned by his grandson, the mechanic who thinks of theories of distribution as well as production, the builder who sees his wall, not as so many thousand brick, but as shielding and fostering life in generations yet unborn—each of these is a man thinking, each in his own way shares in scholarship.

But here let us be modest enough to disavow the comprehensive view of an Emerson, and narrow our field to more manageable proportions; let us for the moment abandon the species and consider the specimen; not "the" scholar, but "a" scholar, here and now; and to eliminate

first fifty-eight years more blood has been spilled, more cities destroyed, more empires overthrown, and ghastlier crimes committed than in any similar period in recorded history, not forgetting the Thirty Years' War in which Germany was reduced to cannibalism.

And that was not all of it, or the worst of it. Robbery and murder, after all, are old familiar evils. If, in our time, robbery has been raised from the pillage of a house to the pillage of continents, and if murder has been raised from homicide to genocide, from the killing of a man to the killing of a race, still, these are simply vast exaggerations of horrors we have always known. The toad is bloated to the size of an ox, but he is still the same old toad. If that were all that the twentieth century has brought upon us, we might blame the trouble upon our sloth and carelessness in not checking the evils before they had attained such monstrous size, but we could hardly blame it on our basic concepts. We could say that we need to reform our habits, but not our modes of thought.

But even that cold comfort is denied us, for the twentieth century has brought

I ACCEPT the topic which not only usage but the nature of our association seem to prescribe to this day,—the AMERICAN SCHOLAR. Year by year we come up hither to read one more chapter of his biography. Let us inquire what light new days and events have thrown on his character and his hopes.

Ralph Waldo Emerson, "The American Scholar"

the confusions of personality I propose as the type no individual, but a college in its role as scholar—a composite, certainly, but nevertheless a type. A college is a group of individuals differing in function, but bound together by a common purpose—man as student, man as teacher, man as administrator, but in every case man thinking, not so much about how to sustain life as how to live it.

What light have new days and events thrown on the character and hopes of this composite scholar who lives, not in 1837, but in 1958? To essay a tentative answer to this question is not foolishly repeating the one great Phi Beta Kappa address, but making a legitimate and perhaps useful commentary on it. For that, Emerson would not expect or desire an apology.

To begin with, all concerned agree that the light itself is pretty lurid. There is said to be an old-fashioned Chinese curse, one that you laid only on a bitter enemy. It was, "May you live in interesting times." The events of the twentieth century thus far have made interesting times. In its

upon us far more than merely a cancerous growth of ancient villainies. It has also shaken our fundamental concepts of the universe around us, and in so doing has led us to suspect the usefulness of our intellectual tools. I do not refer to such spectacular phenomena as atomic fission and fusion and the invasion of outer space from the earth. They are by-products, entirely neutral, equally capable of construction or destruction, according to the purpose of those who use them.

What I have in mind is something far more basic. The hydrogen bomb is, after all, simply another explosive, new in its composition, but in its effects just gunpowder raised to the *n*th power. It is what produced the bomb that is new and that has shaken not merely the physical earth under our feet, but the intellectual ground under philosophy itself.

We have witnessed a dissolution of categories that is by far much more frightening than the dissolution of the city of Hiroshima, or of the Bikini atoll. We have learned that what we had regarded as the four pillars of the physical universe, mass,

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energy, space, and time, are not in fact monoliths, but are essentially fluid, merging into one another in such fashion that it is no longer possible to draw a sharp line of demarcation separating them. If there are physical universals, we are not acquainted with them; to the utmost boundary of our knowledge, all things are relative.

This forces the modern scholar to reconsider his modes of thought. An analogy between the physical universe and the moral universe certainly exists, but at precisely what point does it break down—or does it ever break down? If such concepts as mass, energy, space, and time are valid only relatively, what about such concepts as justice, honor, courage, and truth? Do not dismiss the question as idle and flip-pant. We have always known that our view of any of these concepts, say justice, is mutable, changing from century to century, from place to place, even from man to man. We have, however, ascribed this mutability to the lack of precision of our own minds, which we know to be defective instruments. The philosophers who have challenged the concepts themselves we have dismissed as eccentrics.

But the Hegelians, and the Nietzscheans, and the new-fangled Existentialists have come back strong, reinforced by this reasoning from analogy. Traditional scholarship is hard put to it to maintain its position. Many of us still have faith to believe that the dissolution of the physical universals has no relation whatever to the moral universals; but that belief is an act of faith which we should like to have supported by reason. The first duty of the scholar as Man Thinking is to furnish this support if he can. Such work was presumably not necessary in 1837, but it is of prime importance in 1958. It is imposed upon every American scholar.

What, then, are the special problems that confront the scholar because he lives in 1958? I have described as lurid the light in which new days and events have bathed us, but that is true only in part. The light is compound, derived from many sources—the red glow of hell-fire over Hiroshima and Hungary; the reflected light of the sun, that cold and neutral moon-glow from those small objects that we have lifted beyond the atmosphere and set to circling around the earth; and from the harnessing of the atomic power, a rosy gleam, a hint of the dawn of Aristotle's day when the shuttle shall move itself and earth's last slave shall be free.

Terror and wonder and awe, said the Greeks, are the components of high tragedy. They are all here, but with an addition that the definition of tragedy does not include, that last spirit to escape from Pandora's box, Hope with the iridescent wings. With this addition, we cannot assert without reservation that the drama we are witnessing is the tragedy of man-

kind, for we do not know that it is. We must find another word for it, and finding that word is the great task of scholarship.

The man who could tell us plainly how to approach this task would be the greatest sage of our time. But while I have no idea how to reach it, I do think I know in which direction the goal lies. I think the avenue of approach is through study of a question that the Psalmist asked: "What is man, that thou art mindful of him?"

NOT Christianity alone, but every great spiritual religion is based on faith that the Creator is mindful of his creature, man. The Christian explanation is that in man alone among the animals God implanted a spark of divine fire that under proper conditions can be fanned into flame; and the man flaming with the fire of God, like the burning bush that was not consumed, makes the place whereon he standeth holy ground. This is the tradition of the saints.

To search out and identify this spark of divinity is the first step toward learning how it may be nursed into flame, which is the goal of education. Something may be accomplished, no doubt, by homiletics based on dogma, but not much; far more effective is study of the attribute that we call greatness, wherever and whenever it has appeared among men. For I do not understand how a Christian can deny that any true greatness is a flash of the divine fire, whether it makes its appearance in a Father of the Church, or in a pagan, or even in a recusant who has formally denied the faith, not knowing what the true faith is.

To accomplish this, scientific education alone is not enough. To know the way of an electron in infinitesimal space is all very well, and so it is to know the way of the galaxies in the outermost regions of infinite space, and to determine the relation between them, as Einstein tried to do. But none of that is as profound or as important as to know the way of a man in the realm of the spirit.

Proof of it is the triumph of this very physical science that has astounded and appalled us. The hydrogen bomb is the most tremendous expression of physical power that man has attained since recorded history began. Yet more powerful than the bomb is the mind that created it.

We have hurled into outer space artificial moons carrying instruments so cunningly devised that they are even now reporting to us things that "eye hath not seen, nor ear heard, neither have entered into the heart of man." Yet these travelers through the abyss are not as far-reaching as the mind that created them.

"We are equal," said Bertrand Russell, "to all that we can understand." Our understanding has been extended, in these portentous years, immeasurably upward beyond the stars, and immeasurably downward into the depths of the atom. But how far has it been extended on our own level? The answer to that question is much less glorious. Our penetration into the mysteries of the human heart has been so slight that it is doubtful that we know any more than Homer knew about what it is that makes God mindful of man. The old blind poet realized that the spark of greatness is the answer, and so do we; but to define greatness we are as impotent as he was.

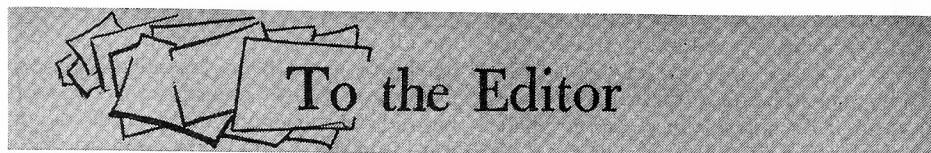
Homer did not know, however, that with the touch of a finger we can release the earthquake, and the hurricane of fire, and the mushroom cloud that casts the shadow of slow and dreadful death. It is the triumph of science that has revealed to us such majesty and might in the divine spark of reason as reduce Achilles to a children's toy, and make the Thunderer of Olympus himself no more than a shadow of real power.

It is the task of science to determine and explain the results that may follow the use of the mind, and science has worked at its task with a success that staggers and somewhat appalls us; but the brilliance of science has only revealed the dimensions of the task that still lies before philosophy—the task of tracing and understanding the source of this puissance that science has revealed. For it is as true today as it was when Elijah covered his face and trembled that the Lord is not in the hurricane, nor in the earthquake, nor in the fire. Now, as in the days of the prophet, they are no more than evidence that the Lord passed by. Direful as they are, they are less important than the still, small voice that persists when the terrors have passed away.

We must admit, then, that the light that new days and events have thrown on the character of the scholar reveals him as somewhat out of balance, amazing as a thinker, but as a man advancing with dragging feet; and he will not restore the balance until he bestirs himself to bring his philosophy abreast of his science. But the light thrown on his hopes is altogether different; for if the task before him is immeasurably great, so is the promised reward. That spark of divinity in man that makes God mindful of him is immensely more potent, immensely vaster, immensely more wide-ranging than the saints and sages of the past could ever guess.

We are equal to all that we can understand; and to the extent that we can begin to understand true greatness as it appears in men, and how and why it appears, we have the radiant hope of employing that force to carry us forward, not into a new world, but a new universe of power, and beauty, and truth.





To the Editor

Policy on Athletics Criticized

EDITOR'S NOTE: *Since 1951, on instructions from the Senate, the Committee on Qualifications has been inquiring about athletic practices at institutions applying for a chapter of Phi Beta Kappa. A statement of policy on athletics [THE KEY REPORTER, May, 1955] was endorsed in principle by the Council of 1955. That statement appears in the leaflet of general information sent by the Committee on Qualifications to every institution expressing interest in a chapter. It affirms that the proper regulation of athletics places them under the direct control of the administration and the faculty, and that the proper criteria for scholarship awards and grants-in-aid are need and academic performance, not athletic prowess or promise.*

THE RECENT announcement by the Phi Beta Kappa Committee on Qualifications and the Senate of Phi Beta Kappa that only one institution (Kalamazoo College) is being currently recommended for a chapter of Phi Beta Kappa recalls the fact that only two institutions were so recommended three years ago. Thus in a total of six years only three new institutions in the entire United States have been able to satisfy the exacting requirements of the Committee on Qualifications.

All this forcibly reminds me of the prediction I made at the Phi Beta Kappa triennial Council meeting in Lexington, Kentucky, in 1952, that because of the arbitrary and extreme policy of the United Chapters in opposing even the faintest suspicion of athletic over-emphasis, there would soon be only two types of institutions that could expect to receive charters of Phi Beta Kappa: women's colleges and small liberal arts colleges with no particular ambition in athletics. It appears that my prediction has been fulfilled, but I am not glad that this is so. I am not convinced that the liberal arts divisions of our large state institutions are being given a decent and fair consideration, and I am inclined to resent the inherent implication that the Phi Beta Kappa chapters at such respected liberal arts institutions as Ohio State, U.C.L.A., Michigan, Oklahoma, Duke, Kentucky, or even the University of Florida are somehow derelict in their responsibility toward the ideals of Phi Beta Kappa when they do not crusade to compel the entire complex university organization to subscribe to the ideals of athletic de-emphasis currently popular in the so-called Ivy League schools.

It must be reasonably apparent to everyone who follows the sports pages in

our daily newspapers that a number of large and important institutions long in possession of Phi Beta Kappa chapters could not possibly meet the exacting conditions laid down currently by the Senate Committee on Qualifications. No one has yet dared to call into question the quality of liberal arts teaching done in these institutions; no one has dared to suggest that their honor graduates in liberal arts are not fully qualified to receive membership in Phi Beta Kappa. Yet institutions in which the liberal arts program is equally praiseworthy and whose graduates prove themselves equally worthy exponents of the liberal ideal in education are rigorously being denied chapter charters by Phi Beta Kappa's stern determination to fight athletic over-emphasis no matter how unfairly, no matter who gets hurt by the illiberal insistence that all parts of a modern complex state university system conform to the liberal arts ideal appropriate to the purely liberal arts colleges of an older day.

I too am in favor of de-emphasizing intercollegiate athletics, but I am also very doubtful that the Committee on Qualifications is going to accomplish anything very significant by a policy wherein institutions admittedly worthy along academic lines are virtually excluded forever merely because the liberal arts division of the school is too small to control the policies of the entire institution. To put on a high-grade liberal arts program in spite of all the distractions of athletic over-emphasis is surely a greater achievement than to do so in the sheltered confines of some woman's college or other, where an attitude of smug self-righteousness in athletic matters can so easily prevail.

What I particularly object to is the ruling that institutions applying for chapters of Phi Beta Kappa must necessarily and totally refrain from bestowing any scholarships, grants-in-aid, loans, and student jobs that give athletic prowess or promise priority over other talents and attainments. As everyone knows, modern intercollegiate athletics is a gigantic business enterprise, and the gate receipts, particularly from football, are of astronomical size. In my own state, even the race-tracks divert thousands of dollars annually to swell the funds by which two Phi Beta Kappa institutions recruit their athletes. There is absolutely no available source of comparable funds to pay the college expenses of non-athletes, and I doubt that at any predictable time in the future non-athletes will not in this way be discriminated against—if, indeed, it be discrimination to invest money where it is likely

to bring a return in gate receipts and hence more money to re-invest. Nor am I going to apologize for the way in which the University of Florida, with its able faculty committee on athletics, is handling its so-called scholarship funds. Only last week the famous coach of our keenest rival institution went on record as saying that of several schools in our conference that have become increasingly stringent in academic requirements for athletes, the University of Florida was one of the toughest. Neither am I apologizing for the way in which the University of Florida Chapter of Phi Beta Kappa feels apparently that the athletic policy of the institution as a whole offers no real threat to the quality of work done in the College of Arts and Sciences. I recognize the fact that under the existing rules the University of Florida could not possibly expect to receive admission to Phi Beta Kappa—I cheerfully admit as much and say in rebuttal that it is the policy of the United Chapters which is at fault, not our own.

CHARLES E. MOUNTS

Chairman, South Atlantic District
Gainesville, Florida

In Honorable Company

I NOTICE in your April issue the reprint of James Reston's article from *The New York Times* entitled "Is Intelligence Always a Handicap?"

He does not list me as a Phi Beta Kappa, probably because I got my key from the Dartmouth chapter by grace and not by works. Since I got it that way, I wear a very small one. While I wear my key modestly, I do it with some pride nevertheless, since my son James, who graduated from Dartmouth *summa cum laude*, received his key in the same chapter through works and not by grace.

RALPH E. FLANDERS

United States Senate
Washington, D. C.

EDITOR'S NOTE: *It was not his state of grace that caused Senator Flanders' name to be omitted from the list of Phi Beta Kappas in the U. S. Senate; it was a state of haste. The national office could not give Mr. Reston much help in the few hours before his deadline. The names of Harry Flood Byrd, J. William Fulbright, and Leverett Saltonstall were also unintentionally left out.*

Many of the distinguished gentlemen Mr. Reston did name were also honorary members, among them Martin Van Buren, Grover Cleveland, Woodrow Wilson, and Franklin D. Roosevelt. Senator Flanders, however, might feel more at home with some of these alumni members: John Quincy Adams, Rutherford B. Hayes, Calvin Coolidge, Henry Cabot Lodge, and Elihu Root. In any case, we hope he will agree that he is in good company.

The Book Committee Recommends . . .

Humanities	Guy A. Cardwell, John Cournos, (Philosophy, Albert L. Guérard, George N. Shuster Literature, Fine Arts)
Social Sciences	Robert C. Angell, Frederick B. Artz, (History, Economics, Robert K. Carr, Lawrence A. Cremin, Government, Louis C. Hunter, Norman J. Padelford, Sociology, Education) C. Vann Woodward
Natural Sciences	Kirtley F. Mather



Robert K. Carr

IN CLEAR AND PRESENT DANGER: *The Critical State of Our Freedoms.* By John W. Caughey. Chicago. \$4.

This is a brief, well-written account of the damage done to American civil liberties during the last decade through extreme efforts to safeguard national security. The author writes not only as an able scholar but as a direct participant in certain stirring efforts to safeguard individual freedom. His account of the defense of academic freedom is particularly well done.

THE AMERICAN COMMUNIST PARTY: A Critical History (1919-1957). By Irving Howe and Lewis Coser. Beacon. \$6.75.

This is a fine one-volume history of the American Communist Party. Although the authors write from a dispassionate point of view and are usually content to let facts speak for themselves, their account of the rise and fall of the Communist movement in this country is always fascinating and often provocative. For example, they do *not* find that every American who joined the party was a conscious participant in an unlawful conspiracy or necessarily surrendered his intellectual freedom.

LOYALTY AND SECURITY. By Ralph S. Brown, Jr. Yale. \$6.

Professor Brown has written a truly monumental account of loyalty tests and security checks in this country in the period after World War II. The study covers all fields of employment, public and private, and is both factually complete and critically stimulating. The book leads inexorably to the conclusion that the loyalty-security program of the last decade went far beyond the needs of national security.

THE ROLE OF THE SUPREME COURT IN AMERICAN GOVERNMENT AND POLITICS, 1835-1864. By Charles Grove Haines and Foster H. Sherwood. California. \$7.50.

Foster Sherwood here carries forward the late Professor Haines' justly-famed work on the Supreme Court and constitutional law. The present volume covers

the period of Taney's chief justiceship. The great cases of the period are described in detail and intelligently evaluated. The book supplies affirmation of the thesis that the Taney court broke less sharply with the trends of the Marshall period than tradition holds.

A PASSION FOR ANONYMITY. By Louis Brownlow. Chicago. \$7.50.

This is the second and final volume in a truly great but much neglected autobiography by one of the ablest students and practitioners of modern American government. It is an extremely readable book setting forth the experiences of a political advisor and administrator who had a true "passion for anonymity." The account of the efforts to achieve administrative reorganization of the national government during the prewar years of the New Deal is particularly valuable.

Frederick B. Artz

HISTORY OF THE BYZANTINE STATE. By G. Ostrogorsky. Rutgers. \$12.50.

Now the best one-volume history of the Byzantine Empire; it includes a discussion of social and religious matters but is less useful for intellectual history than Vasiliev's *History of the Byzantine Empire*.

ELIZABETH I AND HER PARLIAMENTS, 1584-1601. By Sir John Neale. St. Martins. \$6.

This continues the author's *The Elizabethan House of Commons*. These two works constitute an historical masterpiece based mostly on new evidence.

The Key Reporter

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Editor: Elizabeth Frazee. Consulting Editor: Carl Billman. Editorial Committee: Melba P. Bowers, John W. Dodds, William T. Hastings, George V. Kendall, Raymer McQuiston, Kirtley F. Mather.

THE FRENCH NATION: From Napoleon to Pétain, 1814-1940. By D. W. Brogan. Harper. \$4.50.

Here is a brilliant and very readable sketch of the political and social history of France from Waterloo to Vichy, by a British scholar who has the unique distinction of being an authority on three civilizations: British, French, and American.

THE RUSSIAN INTELLIGENTSIA. By S. R. Tompkins. Oklahoma. \$5.

A history of Russian thought, continuing the author's *The Russian Mind, From Peter the Great through the Enlightenment*. Here the emphasis is restricted to the political and social reformers of the period 1855 to 1917. The work is basic for understanding the historical background for twentieth-century Russia.

Kirtley F. Mather

THE EARTH AND ITS ATMOSPHERE. Edited by D. R. Bates. Basic Books. \$6.

A well-integrated assemblage of 17 articles prepared by fifteen of the most expert earth scientists in a half-dozen countries. It provides a wealth of authoritative information, in readily comprehensible terms, concerning all the fields of investigation to which the I.G.Y. is devoted, with subject matter running the gamut from the deep interior of the earth through cosmic radiation to the genesis of life.

SCIENCE IN PROGRESS. Edited by Hugh Taylor. Yale. \$6.50.

Maintaining the high standards of its predecessors, this tenth in a series of biennial volumes presents reports of fourteen eminent scientists on the latest developments in their fields. These range widely from "Pitdown Man" through "The Life History of the Cell" to "Surgery's New Frontier—The Heart."

OUR NUCLEAR FUTURE. By Edward Teller and Albert L. Latter. Criterion. \$3.50.

Written for the layman; clearly states the important facts of atomic structures and reactions; considers the dangers and unfolds the opportunities of the new age of nuclear energy. The first eight chapters are impeccable; several of the later chapters are heavily tinged with the opinions of the senior author concerning the necessity for more tests of nuclear weapons.

OF STARS AND MEN. By Harlow Shapley. Beacon. \$3.50.

Herein the enthralled reader finds some intimate thoughts of the famous astronomer concerning the "position of mankind in the universe of physics and sensation." He describes the book as "an essay on orientation, including a tentative obituary, one might say, of anthropocentrism

in our description of the universe." Traditional world views have been made obsolete by new knowledge from many sources; the ideas of this rational, humble, hopeful naturalist deserve careful consideration by all who would help to build a mental and social structure "in better keeping with Nature's heavy investment in the locally dominant human race."

ATOMIC PHYSICS AND HUMAN KNOWLEDGE. By Neils Bohr. Wiley. \$3.95.

SCIENCE AND HUMAN VALUES. By J. Bronowski. Messner. \$3.

SCIENCE AND THE CREATIVE SPIRIT. Edited by Harcourt Brown. Toronto. \$4.50.

These three thought-stimulating and intellectually rewarding books deal with science as a human enterprise of vast cultural significance that far transcends the changes it has wrought in man's material existence. The first stresses "the epistemological lesson which the modern development of atomic physics has given us" and the relevance of that lesson in many other fields of inquiry. The second deals more specifically with the influence of the spirit of scientific exploration upon the evolution of human imaginative values; for its author, science is evidently one of the humanities. The third is a product of the Committee on the Humanistic Aspects of Science, organized by the American Council of Learned Societies; it goes far along the path toward integration of the diversities inherent in the kinds of knowledge sought by humanists and scientists.

Louis C. Hunter

LABOR AND THE NEW DEAL. Edited by Milton Derber and Edwin Young. Wisconsin. \$6.

A dozen authors have joined talents to produce an illuminating volume. Their subject is the labor movement that took its present form largely in the thirties and is one of the major forces in present-day America. The editors have selected a number of the more significant aspects of the subject. There are chapters on collective bargaining, organized labor growth, the AFL-CIO split, social security, protective legislation, the Wagner Act, the reaction of management, and the influence of the political left. Throughout, emphasis is placed on seeing the New Deal developments in historical perspective, and upon the interplay of forces, interests, and personalities. Although this volume is directed primarily to those who have come of age since the depression decade, it provides correctives for many current misconceptions and will be helpful to anyone seeking an understanding of the American labor movement.

THE NEW INDIA: Progress Through Democracy. By the Planning Commission, Government of India. Macmillan. \$5.

This volume is an excellent antidote for the sense of frustration and defeatism that has so often overtaken Americans in these post-war years. Here we see on every page evidence of the long and forward look, the high idealism, and the strong faith of India's leaders, supported by the facts of accomplishment in the first five-year stage of the national regeneration effort. The greater part of this work is devoted to an account of the current and Second Five Year Plan (India's "grand strategy in the war against poverty"). If it is fulfilled, "India will by 1961 have made its first real breach in the barrier of poverty, its first real beginning on the difficult . . . journey to development."



THE NORTHERN SEAS. *Shipping and Commerce in Northern Europe, A. D. 300-1100.* By Archibald R. Lewis. Princeton. \$9.

This solid study is not for the hammock on the Cape or North Shore. Yet it would be unfortunate if its use were confined to specialists, reaching the literate public only via the slow and dilute trickle-down route. It does more than illuminate with a wealth of detail that shadowy period long known as the Dark Ages; it shows what a tremendous extension of knowledge can be effected in the seemingly least fertile of fields if ingenuity and imagination are combined with patient, unrelenting industry. The course of commerce and shipping, by sea and overland, provides its central theme, to which is related the economic and political development of western Europe. If our knowledge in many respects is still fragmentary, the main outlines of growth are revealed.

THE NIGER AGRICULTURAL PROJECT. *An Experiment in African Development.* By K. D. S. Baldwin. Harvard. \$5.

This is a revealing case study of the problems that can beset the best-intentioned and most carefully-laid plans for advancing the condition of underdeveloped countries. While this Nigerian project does not present the spectacular features of the celebrated British groundnut fiasco, it too was a failure in terms of its original goals, and points up its own lessons. Perhaps the single most important

lesson is that, however backward the country, a program of change must start with respect for the people and for their customs, attitudes, and institutions.

Guy A. Cardwell

ON POETRY AND POETS. By T. S. Eliot. Farrar, Straus. \$4.50.

Mr. Eliot points out that the best of his criticism is on poets and poetic dramatists who have influenced him; it is "a prolongation of the thinking that went into the formation" of his verse. Actually, even the worst of Mr. Eliot's criticism illuminates the mind and art of the poet, and the best does much more. This volume, unfortunately, is comparatively flat, useful mainly for the study of Eliot. The two essays on Milton are important; and in view of Mr. Eliot's preoccupation of late years with poetic drama, the pieces on that form are interesting.

HENRY JAMES AND H. G. WELLS: *A Record of their Friendship, their Debate on the Art of Fiction, and their Quarrel.* Edited by Leon Edel and Gordon N. Ray. Illinois. \$3.50.

The first fruit of the "H. G. Wells Archive" at the University of Illinois is a completely fascinating, skillfully compiled record of the relationship between Wells and James. After years of looking up to James and of enjoying, with possible undertones of covert resentment, James's generous but conscientiously qualified admiration for his novels, Wells destroyed the friendship with a fiendishly clever parody and an offensive caricature. James reacted with dignity to the personal attack, but his main concern was the attack on his ideal of art. Wells confessed to being a journalist, to using literature as a tool. To James, literature was central: "It is art that makes life, makes interest, makes importance, . . . and I know of no substitute whatever for the force and beauty of its process."

THE FUGITIVES: A Critical Account. By John M. Bradbury. North Carolina. \$5.

Those who innocently lump together most of the more prominent critics of the past quarter-century as "New Critics"—a misleading term even in 1941 when John Crowe Ransom's *The New Criticism* was published—would do well to read this able history and evaluation of that moderately cohesive group, the Nashville Fugitives, who assuredly may be called New Critics if anyone may be. It appears that differences among major members of the group—especially as they have developed their ideas through the years—are at least as fundamental as are the similarities. Mr. Bradbury rates his subjects highly, supposing that history will accord them a position analogous for this century to that of the Transcendentalists in the last; yet his analyses are objective, his judgments shrewdly critical.

ANATOMY OF CRITICISM. By Northrop Frye. Princeton. \$6.

This Age of Criticism, as some literary historians are calling the past few decades, has probably produced no more than half-a-dozen theoretical volumes that will be recommended for serious reading a half-century hence. If five or six volumes do survive, it seems likely that Mr. Frye's present attempt to provide the beginnings of a conceptual framework for literary criticism will be one of the number. The stand that he takes in this book is highly original and bold, and the treatment of theory, if not definitive, is sufficiently comprehensive to cover essential points. In spirit, and to an extent in method, the work is Aristotelian, even "scientific."

Also Important and Recommended:

THE WIDE WORLD OF JOHN STEINBECK. By Peter Lisca. Rutgers. \$5.

WRITERS AT WORK: The Paris Review Interviews. Edited by Malcolm Cowley. Viking. \$5.

John Cournoos

ROMANTICISM & THE 20th CENTURY. By Wilfrid Mellers. Essential. \$7.

One of a series that goes under the general title *Man and His Music*, this attractive volume discusses the great composers beginning with Chopin, Schumann, and Mendelssohn, and concluding with Stravinsky, Bartok, Charles Ives, and Aaron Copland, the last two the only Americans honored by inclusion. Confessing to writing as a historian rather than as a critic, the author relates each composer to his background and to his time, alternately laying stress on an individualist or a nationalist tendency. In this connection, his chapter on the Russian Nationalists is very instructive.

THE THEATER IN SOVIET RUSSIA. By Nikolai A. Gorchakov. Columbia. \$10.

This is more than a book on the Soviet theater. Indeed, for a knowledge of the whole Soviet attitude to esthetics this volume is indispensable. There was an interlude between 1921 and 1929 when brilliant directors created a flourishing theater. This did not satisfy the doctrinaire moguls bent on "thought control." They preferred content to form, and this content, of course, was to be wholly guided

by economic determinism and dialectical materialism. No art could exist on such terms. The inevitable consequence was the deterioration of dramatic art, increasingly at the mercy of malicious hacks whose dictatorship was tantamount to the most monstrous kind of vandalism. The falsification of history and the silliest parodies on life in so-called capitalist countries were among its manifestations. No one who wants to know Soviet methods can afford to overlook this book.

PAINTING AND REALITY. By Etienne Gilson. Bollingen-Pantheon. \$7.50.

This volume consists of the A. W. Mellon Lectures in the Fine Arts delivered in 1955 at the National Gallery of Art in Washington. Because it is his conviction that only painters are entitled to speak of painting, the eminent French philosopher does not approach his problem as an art critic, but rather as one who wants to know what a philosopher has to learn from painting. Hence he takes cognizance of what painters themselves have said about their art, an art independent of any other art; and he weaves his conclusions into a pattern of philosophy.

INDIAN PAINTING. Introduction and Notes by W. G. Archer. Oxford. \$6.

A notable addition to a series distinguished for the quality of the reproductions. The fifteen color plates are magnificent, while the eleven half-tone plates are scarcely less delicate in their values of shade and nuance. The examples shown represent both realistic and abstract schools, revealing influences of Moslem, Persian, or European origin. The text is simple in style, and illuminating in interpretation of an art that is romantic and sensual, conveying an appeal approximating that of the harmonies of music.

The Book Committee

Also Writes . . .

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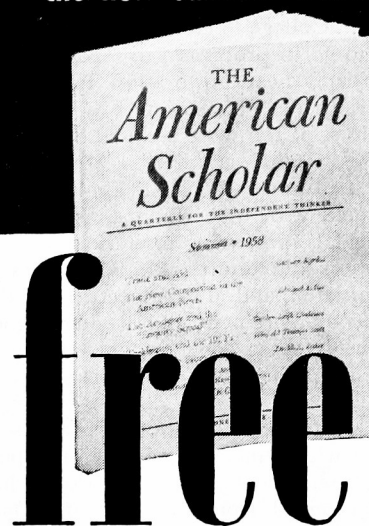
• **FREE SOCIETY AND MORAL CRISIS.** By Robert Cooley Angell. Foreword by Reinhold Niebuhr. University of Michigan Press.

• **THE REPUBLIC AND THE SCHOOL:** Horace Mann on the Education of Free Men. By Lawrence A. Cremin. Bureau of Publications, Teachers College, Columbia University.

• **FOSSILS AND PRESENCES.** (Essays on Dante, Vigny, Mann, and others.) By Albert Guérard. Stanford University Press.

• **JOAN OF ARC.** A translation from the French of Jules Michelet, with introduction and notes, by Albert Guérard. University of Michigan Press.

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meet] at College to elect their officers, and then to go in procession to some meeting house and hear an oration from some old graduate. This society was supposed to consist of the most talented, as well as the most wealthy children of Alma Mater. Associated under their half English name, decorated with blue ribbons, and no silver medals, professing mysterious rites of initiation and unutterable advantages to the initiated, and always meeting the day after commencement and having a good dinner, if not a good oration, and good wine in plenty, the society was a very popular one."

In 1829 the Alpha of Massachusetts looked with a more kindly eye on a petition from Brown. After approval had been received from the Yale and Dartmouth Alphas, the chapter was established in July of 1830. Still without silver medals (the key, as it had by then become, was gold) but still with blue ribbons, the new Alpha proceeded with its processions.

But the pink and blue tradition stuck. In 1864 the Harvard chapter granted a charter to Williams College. The only charter written in Latin, it also bore long pieces of ribbon that were probably pink and blue before they faded. At its first meeting the chapter voted that pink and

blue were to be its colors and "that the undergraduate members wear them at Commencement, and that all who might receive appointment to any public exhibition should wear the colors on those occasions."

The By-Laws of the University of Kansas chapter, as established in 1890, provided that "the badge of the Society shall consist of two ribbons, pink and blue; the purchase of a key shall be optional with each member. The colors of the Society shall be worn at all public exercises of the Society. . . ."

Of the 163 chapters now in existence, however, only a few use any colors at all.



The State University of Iowa chapter ties its membership certificates with light blue ribbon; the chapters at Birmingham-Southern and Sweet Briar present the key to an initiate on a black ribbon; the Indiana University chapter does the same with a gold cord. Some chapters use the college colors in this way. And several present keys to new initiates hung on pink and blue ribbons. At Ohio Wesleyan, the graduating members of the chapter wear a bit of pink and blue ribbon across one corner of their mortarboards in the commencement procession.

But scores of chapters do not have such traditions. "I have nothing to report about the wearing of pink and blue ribbons," writes the chapter secretary at a woman's college. "I am astonished that the ladies never thought of this, and in any case I'm pleased that this is a tradition I don't have to try to perpetuate."

Address Changes

Members are requested to use a KEY REPORTER stencil if possible in notifying Phi Beta Kappa of a change of residence. Otherwise, the address to which Phi Beta Kappa mail was previously sent, as well as chapter and year of initiation, should be included in the notice. This information should be directed to Phi Beta Kappa, 1811 Q Street, N.W., Washington 9, D. C. Please allow at least four weeks' advance notice.

KEY NOTES

"This Association held its duly scheduled March meeting on March 19, 1958, in the conference room of the Phi Beta Kappa Headquarters." So begin the minutes of a meeting held last winter by the Phi Beta Kappa Association in the District of Columbia. "In the morning heavy rain had been falling. By noon it had turned to snow and sleet. In the late afternoon thousands of automobiles were temporarily abandoned. The elements had apparently declared war on unrepentant man. Nevertheless, thirteen reckless souls appeared for the meeting.

"The meeting was allegedly called to order by the President, who announced that the Secretary's minutes of the last meeting and the Treasurer's report would have to be dispensed with because both items were in the possession of the Secretary-Treasurer, who was thankfully snow-bound in the suburbs.

"Rapid calculations made by the presumably able minds present showed that each of the thirteen members could reasonably expect to have nineteen cookies and one and seven-eighths pints of coffee to consume. With this cheering thought, our baker's dozen settled back. . . .

"Class being dismissed by the President, all persons rushed to the dining room to claim their share of the edible loot. Alas, it was nowhere in sight. A treasure hunt was organized, and the search was on. This contest was eventually won by Miss Ann Faulconer, who found both cookies and coffee in a closet where the Secretary-Treasurer had carefully placed them that morning. A gastronomical orgy followed."

(From the evidence found the next morning by the reckless soul on the office staff who came to work, one of the thirteen pioneers failed to consume his nineteenth cookie and three-eighths of a pint of his coffee ration.—The Editor)



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