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EDWARD TYRREL CHANNING'S "AMERICAN SCHOLAR" OF 1818

Introduction by Richard Beale Davis

THURSDAY, August 27, 1818, was an auspicious day for Phi Beta Kappa at Harvard. After the speaking for the Boylston Prizes, the longest procession of members of the Society yet assembled walked from the chapel to the meetinghouse to attend the annual exercises, which that year gave unusual satisfaction. Between an "appropriate prayer" by the Reverend James Flint and a classical poem on Taste by William H. Gardner, Edward Tyrrel Channing delivered "a fine oration" on "Independence in Literary Pursuits." The one witness who has left us impressions of these Phi Beta Kappa occasions, by using the adjective "fine," gives the oration more unqualified praise than he does any other for a score of years. William Crafts' address in 1817, for example, had brilliant passages but was "desultory," John Brazer's in 1819 was merely "acceptable," and John Glen King's in 1820 was simply "well-written."

This 1818 address by the twenty-seven-year-old Channing is among the few, curiously, which has not survived in the Harvard archives. Channing, who was during that year editor of *The North American Review*, became in 1819 the Boylston Professor of Rhetoric and Oratory, and taught a long line of distinguished writers beginning with Emerson and including R. H. Dana, Jr., Thoreau, Lowell, Sumner, Holmes, Higginson, and Edward Everett Hale. Therefore what he had to say on this subject of literary independence has at least aroused the curiosity of those interested in the history of our literary nationalism and the nourishment which the minds of the New England flowering received. For Dana and Higginson sing his praises as a teacher of English prose writing, and Emerson and Thoreau have recorded the stimulating exercises he set or the kind of essays they felt they should write for him. Actually it may have been this address as much as his work on *The North American Review* that impressed those

Mr. Davis, professor of American literature at the University of Tennessee, found Channing's address while working in the Library of Congress on a Guggenheim Fellowship.

who the next year appointed him to the professorship.

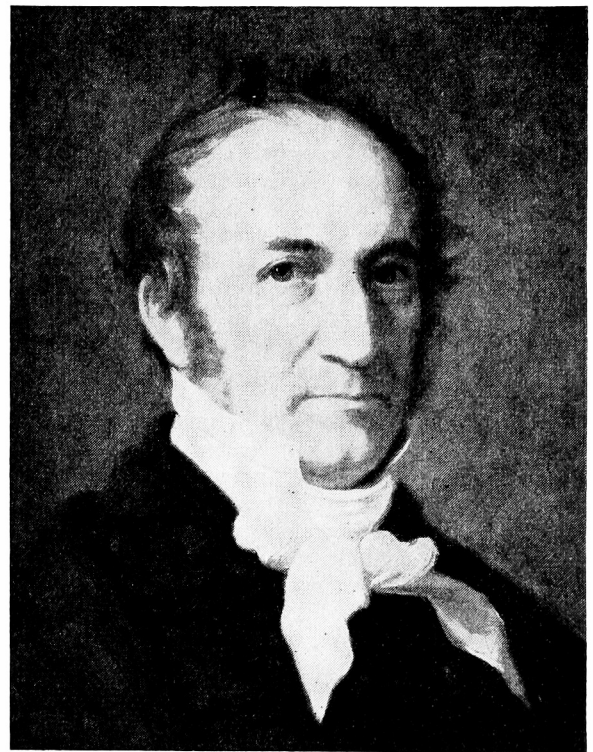
Recently, in going through the papers of the Virginia statesman William Cabell Rives in the Library of Congress, I came upon a manuscript in Channing's own hand entitled "Literary Independence," with the date and place of oral delivery indicated. The twenty-six page text lies among the Rives Papers close to Channing's letters to a young New York lady, Miss Frances L. Davenport, with whom he was, in 1819, clearly in love. In one letter he copies for his reader's pleasure his friend William Cullen Bryant's "The Yellow Violet." He probably enclosed this folded manuscript, held together by a delicate blue ribbon, in another. That Miss Davenport was a friend or connection of the Riveses seems evident, but how her personal letters came to them is now obscure.

This brief and on the whole graceful essay-speech deserves to be recorded in print. Delivered at the end of Emerson's freshman year, it may well have been listened to by that young man. Professor Ralph L. Rusk tells us that Emerson certainly heard or read Channing's inaugural address the next year. And since Channing's later lectures, published the year of his death (1856), resemble his earlier ones, this 1818 Phi Beta Kappa oration is a worth-while foreword to that effective book of rhetorical and practical criticism. "A Writer's Habit," "The Study of Our Own Language," "Clearness of Expression and of Thought," "Using Words for Ornament," and "Permanent Literary Fame," for example, are among Channing's subjects that might logically follow his "Literary Independence."

Dana observes that Channing was not a major orator

himself but influenced students who might become great as orators or writers. Higginson alleges that Channing probably trained more major writers than all the other teachers of his time put together. Hale credits him with suggesting to Emerson and others that they should "leave out the adjectives, and let the nouns do the fighting." And Emerson's notes of February, 1821, present a more specific though implied tribute when they remind him, "I must give Mr. Channing a theme on the influence of weather and skies on mind; I have tried poetry but do not succeed as well as might be wished."

Channing's essay is not a direct anticipation of Emerson's 1837 address, although the American Scholar is mentioned by that name in it. Its suggestions



Edward Tyrrel Channing (1791-1856)

This portrait, painted by G. P. A. Healy more than thirty years after Channing delivered the address that begins on page 2, now hangs in Leverett House at Harvard. (Reproduced by permission of the Fogg Art Museum.)

are more of why than of how or what. Emerson's essay is centrally an elaborate analysis of the three requisite qualities in the composition of Man Thinking—the influence of Nature, of the mind of the Past, and of action. That is, it is concerned largely with the sources, resources, and movement of mind of the American Scholar, the things possessed or acquired that will make him free. Channing's essay concentrates rather on a series of reasons for American independence of mind, cadenced and flowing sentences appealing primarily, in various ways, to his reader's patriotism.

No one would for a moment imply that Channing and Emerson were the only men who wrote on the necessity for an American Scholar. Yet, once aware of their student-teacher relationship, the reader will look for similarities. He will not be disappointed. There is scarcely a major idea in Emerson's essay which is not adumbrated in Channing's earlier oration. The function of the Scholar in society, the effect of natural phenomena and the world of books on his mind, the necessity that he be dynamic, the exhortation to forget the courtly muses of Europe, are all touched upon, though frequently very lightly, by the older man. Channing does imply Man Thinking; he does suggest a sober march rather than an impetuous dash toward the goal to be attained; and he does too usually let the nouns do the fighting.

BUT it is unlike Emerson again in the particular and local reference of its penultimate paragraph. In urging a sort of *carpe diem*, Channing refers to the untimely deaths that year of two Harvardians who would certainly otherwise have been present on this occasion. The Reverend Samuel Cooper Thacher (1785-1818), pastor of the New South Church and former librarian of Harvard, had in his brief life made a distinguished name through his editorship of *The Monthly Anthology*, the gathering of a notable library, and the preaching and printing of sermons and other orations. And the Reverend Dr. Joseph McKean (1776-1818), whom Channing was to succeed as Boyleston Professor, had created such an impression on his New England contemporaries that at least three funeral sermons or eulogies had been preached (and printed) on him in Massachusetts during the month after his death.

In the long hot and cold wars of American literary nationalism, written just before Sydney Smith asked his famous question as to the existence of American literature, Channing's address is a reasoned, dignified declaration of the necessity for independence. All its arguments may not hold today as Emerson's do, but they are worth observing.

Edward Tyrrel Channing

LITERARY INDEPENDENCE

WHEN you look through society, you cannot but feel that a spirit of independence lies at the foundation of all greatness. Every-where you see men searching into the lives, motives and opinions of others,—every-where a severe and minute criticism is instituted by man upon man;—you cannot move without feeling human influences, and the struggles of others to obtain an ascendancy over your minds. And yet the man of an ardent, aspiring nature, receives from all this interference a lesson of independence. With him, the standard of the world is low, public opinion capricious, human inspection irksome, human rewards unsatisfying; to lean upon other men is self-desertion,—to go along with them is to perpetuate weakness, ignorance and error. He looks upon creation, and sees not a beautiful object, fresh from the hand of its perfect former, which does not transport him above the vanishing delights of the present scene. He cannot devote himself to study or meditation, without feeling his wishes, his ambition soaring far beyond his power, and far beyond what the world can give him. And shall the strifes, the censure, the interference of society bind him down to the earth,—thwart his purposes, impair his energy? Shall he not rather learn from them an unostentatious superiority to the judgments of man, and find the assurance of greatness and usefulness in an elevated self-respect, a firm self-reliance?

Let this spirit of independence be urged upon the scholar, as essential to his literary success;—not that he should be rash, violent, overbearing, disdain instruction or human opinion, and set all rules at defiance:—not that he should refuse to great names deserved veneration and deference:—the scholar, who proposes to himself a studious, unqualified opposition to others, has fallen into as fatal an error as he who obeys them unhesitatingly. A just independence of mind supposes neither acquiescence nor arrogance; but merely that a man's attachments and antipathies, his whole course of thought and action are the result of his own deliberation and choice. The question with him is not,—what has been prescribed or approved by others?—but, what is the beauty that I should love, the character I should respect, the opinion I should adopt or enforce? He chooses his own walks, provides his own nourishment and delight; his pursuit of excellence is enthusiastic, for the bright forms of excellence to which he aspires are furnished by his own glowing imagina-

tion. Every effort he makes is in joy; he goes to all his labours as to happiness, with that keen relish and burning attachment, which carry the mind with alacrity and rapture over every difficulty, leading it up to fame, when it was thinking only of its pleasures.

To whom shall the world look for the enlargement of its knowledge?—who shall venture into untrodden regions, follow up the faint discoveries of earlier times, and resolve a thousand difficulties that baffle human ingenuity?—who shall expose the darling errors of men, or rescue from forgetfulness or persecution the great minds, the important truths that were neglected or cried down in ages of darkness? Can you expect this from the selfish and cunning, who "take advantage of the world's caprices, approach it on its weak side and pamper its frailties"? Can you expect this from common minds, whose only business is to use skilfully the thoughts of other men, and who depend for all their influence upon spreading over society the same temperate mediocrity which is fixed like palsy upon themselves? No—you must look to the intellectual adventurer, who is not afraid to go out of the common track of thought;—not afraid to shake the world by the violence of his opinions, if he can

Address:

Before the D.B.K. Society.

Harvard University. Aug. 27. 1818.

only scatter the cloud, and bring in light upon the mind.

Look through the history of Literature, and you will find that single minds, living and working apart, forming independent estimates of things, taking upon themselves the responsibility of their thoughts, and "pursuing glory at their own peril",—that these have been the only efficient minds, the only minds that have made important accessions to knowledge.—Would you alarm them with the reproach of singularity or of impudent pretensions?—It is enough for them to know that the limits of intellectual progress are not yet reached—to press forward is as natural to them as for the eye to turn to the light. They will tell you, that they owe it to their powers to try them with hardship, venture on uncertainties, task their invention, see if they cannot do something to rescue their own age from the shame of having lived upon the wealth of the dead without increasing it, and acquiesced

in their errors without one struggle for the truth. They will tell you that this is not a world for the inactive;—that the increase of our intellectual delight does not suppose that additions are made to the universe, but that we are closer observers. Year after year, the earth wears the same general aspect, passing through the same renovation and decay; man still inherits the glorious but erring nature of his earliest ancestor;—if you look only upon the surface of things, there is nothing new beneath the sun; all has been passed over again and again, and is well-worn and fatiguing. But to the restless, adventurous mind, the world is almost in its infancy,—beautiful and instructive every-where. Only search wider and deeper, and you may detect or create infinite varieties, inexhaustible novelties, in the midst of these unchanging materials. Let there be revolution in the moral or intellectual world, sweeping away the oppressive errors and systems of ages,—and a new, fertile creation is presented to the starved mind; as the earthquake, that buries some barren tract, raises near it from the swamps or the ocean a region of the purest luxuriance.

BUT we are not indebted to independent minds merely for the enlargement of knowledge;—they are also the formers of national Literature. You do not look for these in the schools of learned men in the later and refined ages of a country. Such a literature begins in the solitary efforts of ardent, intrepid, observing minds, living in an age when there are no obstructions to the full effect of natural beauty and wild fable upon the imagination and passions, when the poet is the fearless minister of nature, writing as if to please himself, pouring out the burdening wealth of his mind for refreshment, not for fame.—You would not look to the Cloister for the founders of modern literature; the Monk, in his gloomy cell, enslaved to a foreign learning, writing in a foreign tongue in support of the artificial doctrines and absurd prejudices of his school, would hardly concern himself with the beauties of the landscape, or the rude language of an uncultivated population. You would not look to him for the native minstrelsy, which kindles the fancy & heart, and softens the manners of the roughest tribes. It was not for him to form a picturesque language upon native character and scenery, which should reach to distant times, inspiring the same rapture in the children as in the fathers. You look for this to original, unshackled minds, brought up in their own country, inspired by its prospects, in love with its language, whose pride and enthusiasm are kindled and nourished by its early traditions, its splendid chivalry, its venerable ruins,—to whom nothing is so dear

as home, and to whom nothing at home can be indifferent. It is to minds like these,—that never suffer their intimacy with the learning or character of other countries to interfere with their originality,—that we owe the creation and preservation of that distinct national literature, which proves that men live in the midst of a peculiar scenery, with peculiar modes of life and institutions of Government,—that literature which reflects vividly the genius of a people, and makes every other country as familiar with their character, as it could be made by the minutest History.

It would require of you a longer forbearance than I am willing to ask, if I

liberal and benevolent of all countries are always spreading abroad. Instead of confining our sympathy or even our attachments to the land of our birth, we become intimate with the remotest countries, and thus form fairer judgments of ourselves and of strangers;—we are concerned in their discoveries, in their peculiar sources of intellectual gratification; our connexions and obligations are ever multiplying; every kingdom and tribe on earth owns alliance with the rest, without losing any of the peculiarities which distinguish each, animate the pride and ambition of each, and make it an interesting study to the others.—Never let us wish for an absolute independence

Let the American Scholar turn homeward a little more,—let our own rivers and mountains and valleys and forests be as holy in his fancy, and bring to his mind as burning and rapid associations, as the clupical regions, which his young imagination

(A few lines from Channing's manuscript.)

were to attempt an enumeration of all the ways in which literary independence may be impaired. There is one view of the subject, however, in which the American Scholar is particularly concerned, and which must present itself to him whenever he thinks of the causes which have obstructed the progress of Letters in his own country. He sees here a foreign literature to some purposes absolutely domesticated. A people, disdaining all foreign dependence, have almost given up their minds to the tremendous influence of a popular foreign literature—a literature, indeed, which the world has reason to glory in; which has associated itself with political freedom, pure morals, sound philosophy—whose very life is perfect intellectual liberty. Let no American ever measure his patriotism by the zeal with which he disclaims all dependence on English minds;—he might as well cut himself off from the purest, warmest sympathies; snap the costliest bonds of affection; separate himself from man to prove his solitary independence.—There is not a more delightful feature in society than the intellectual connexions between different states. Men, all over the world, are perpetually ministering to each others' minds; in the midst of battles, jealousies, restrictions, that set up partition-walls between nations, so as to prevent the interchange of physical comforts,—the mind has its way as free as the winds; we learn to judge even an enemy kindly;—not by the desolations of an army, not by the reproaches which those in power heap on each other;—but by the opinions and feelings which the

of any nation,—least of all, of that nation whose laws, character, language and religion are ours'; which has in charge monuments of glory and tombs of the mighty in which our concern is almost as large and deep as her own. Till we change our language, our very nature, we must look to England more than to any foreign country for our literary supplies;—there is between us an essential congeniality in taste; the same associations visit us when we read the same poetry; the same great names are equally our pride and joy.

BUT we cannot forget that English Literature, instead of being an addition to our own, has constituted nearly the whole of our intellectual nourishment from the first moment of our being,—it has almost taken the place of a domestic literature. Instead of using it as our own, and writing with native freedom, it is regarded as our model,—there is an appearance of constraint and excessive finish in much of our good writing, as if the author were preparing for the critic abroad rather than the reader at home. The high standards of foreign criticism are always in our hands; and we have learned from these to form lofty estimates of literature, long before we could pretend to have any thing like a literature of our own. There is an ambition amongst us to be great in the outset, have every thing vast and perfect at once,—have it just as it is abroad. And this has no doubt contributed to make us less merciful than we should have been to our own imperfect beginnings; less at-

tentive than a proud people should always be to the peculiar literary resources that are to be found within itself; more anxious to be faultless than original writers—more ambitious of foreign accomplishment, than to establish a domestic literature upon what is peculiarly our own—our scenery, our institutions, our modes of life, our history and the antiquities of our country. This is the only literature for which the foreigner, for which distant ages will thank you, and by which they will judge you. And—what is still better—it is the only literature that will cherish in us a just and wholesome national pride.

To do away with all foreign influences and establish here what is properly called a national literature, is perhaps wholly out of the question;—the very circumstance that we inherit the language and character of a nation old and unrivalled in letters, is enough of itself to make such an expectation idle. But though we may not promise ourselves a distinctly national literature, we may have a perfectly independent one. Instead of satisfying ourselves with ingenious, philosophical explanations of our past literary deficiencies, it is time and, more than this, it is in our power in a good measure to supply them. On all hands, we have original literary materials untouched and in abundance; we have wealth for every luxury and a great ambition of elegance; we have authors already who have found some celebrity at home, and still more abroad;—we are not wanting in a spirit of enterprise:—send him who thinks otherwise, to your history, or let him look through this magnificent and fertile land, with its thickening population, and he will find everywhere a shrewd, restless energy, and almost indignant rejection of foreign helps, and almost romantic perseverance in the hardest toils, and

exhaustless richness of invention in every thing that concerns wealth, security or comfort. What then stands in the way of our literary progress?—Nothing, if we will but do justice to ourselves, be mindful of our own advantages, try our own strength, and feel some pride in a good book as well as in a victory.

Let the American Scholar turn homeward a little more,—let our own rivers and mountains and valleys and forests be as holy in his fancy, and bring to his mind as burning and rapid associations, as the classical regions, which his young imagination made the only land of beauty and brightness. Let him connect with all our scenery the enterprise and sufferings of our fathers—think of his country as the theatre of virtuous war and peaceful occupation—the temple where the Exile offered the first worship to the true divinity—think of it as the home and the sepulchre of the pilgrim. Let him glory in the thought, and let it kindle his ambition, that his fathers, in the midst of hardship and danger, never once lost sight of the mind, the heart—the moral and intellectual improvement of man,—that the Academy rose here, not in the quiet, protecting groves of philosophy, but in the savage forest.—Shall every other nation under heaven delight in every object that meets their eyes at home, in every domestic tradition or recollection—bind up their happiness and fame in all that is their own?—and shall it be said that we, who are tied to our country by stronger bonds than attach any other people to theirs, are unmindful of ourselves,—have no objects of deep and universal interest?—Banish from your confidence every man, who would build your national character on foreign hatred and jealousy;—trust those only who would lay its foundation in an unquenchable love of your own land, a living consciousness of your blessings, a proud

and grateful remembrance of your ancestry.

Cultivate domestic Literature, that your countrymen, even in their relaxations, may be reminded of their home, and find something to be proud of even in their pleasures.

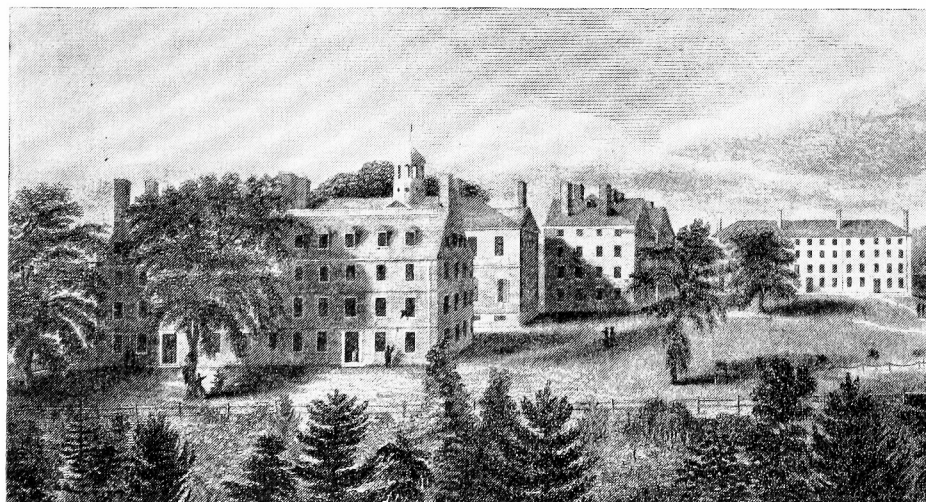
Cultivate domestic literature, that your countrymen, in every part of the Union, may feel a closer, more enlightened and even a more generous intimacy. You may expect to hear the alarming “geographical discriminations of Northern and Southern, of Atlantic and Western”, when the selfish, designing and factious are struggling to disturb a well-governed nation for the sole purpose of elevating themselves;—and these local distinctions may spring more innocently from those peculiar and useful attachments which bind men to the place of their birth, the scenes of their earliest friendship, and the grave-yard of their fathers. But, as men of letters, you all meet on one ground, breathe the same air, have the same attachments, and common sources of pride and enjoyment;—the influence you exert upon each other is generous,—the obligations you confer are gladly owned & lead to the most cordial intimacies:—you have but one object—the just glory of your own country.

Cultivate domestic literature, that you may have some effectual control over the foreign works with which we are nearly deluged. Never suffer opinions from abroad to spread through your country unwatched and unsifted;—it will establish a habit of indolent acquiescence, and may impair the morals and freedom of the nation.

CULTIVATE domestic literature as a source of national dignity, a foundation of respect from foreigners. Would you be feared for your power on the land and ocean?—would you be envied for your fertile soil and free institutions?—and will you not secure gratitude and veneration by your additions to the intellectual wealth of the world?—will you not value the mild but enduring power which the cultivated mind is sure to possess? Are you trying the great experiment of republican influences upon the security, the domestic happiness of man, his elevation of character, his love of country; and will you not prove that letters may flourish in the Commonwealth,—that we need not wait for the luxuries, the patronage, the glitter of despotism, before the age of our philosophers and poets shall dawn?

Cultivate domestic literature, that you may give the mind elevated employments and excitements. Let not the whole of life be given to professional cares, however useful and honourable. Let it not be supposed that men have

(Continued on back cover)



Harvard College

This view, taken from the balcony of the President's house, shows several of the buildings of Harvard College as they looked in 1821, three years after Channing gave his oration.

READING

Recommended by the Book Committee

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

Kirtley F. Mather

The Intelligent Man's Guide to Science. By Isaac Asimov. Basic Books. Two volumes. \$15.

An accurate, well-written, comprehensive survey of modern science in which the author reports the latest findings, perplexities, and hopes of researchers on the far-flung frontiers of knowledge and at the same time conveys an understanding of their antecedents and procedures; an excellent index makes this truly fascinating compendium as useful as an encyclopedia.

The Nature of Physical Knowledge. Edited by L. W. Friedrich. Indiana. \$4.50.

A collection of essays by P. W. Bridgman, F. J. Collingwood, Henry Margenau, G. P. Klubertanz, Alfred Lande, R. J. Seeger, and Adolf Grunbaum concerning the physicist's understanding of the nature of his knowledge; helps to narrow the gap of misunderstanding which exists between many physicists and philosophers.

Towards a Unified Cosmology. By Reginald O. Kapp. Basic Books. \$6.50.

A profound and profoundly unorthodox book by one of the elder statesmen of British science which sets forth a closely reasoned attempt to bring all physical phenomena within a simple, unified scheme based on a few universal principles.

Atlantic Hurricanes. By Gordon E. Dunn and Banner I. Miller. Louisiana State. \$10.

A highly informative and intensely interesting treatise concerning all aspects of its subject, including advice to residents of the hurricane belt as well as descriptions of research now in progress.

The Sea off Southern California. By K. O. Emery. Wiley. \$12.50.

A comprehensive treatise on one of the most thoroughly investigated marine localities of the world, with special consideration of its characteristics as "a modern habitat of petroleum"; intended primarily for geologists but contains much of interest to the general reader.

Frontiers of the Sea. By Robert C. Cowan. Doubleday. \$4.95.

This authoritative account of oceanographic exploration tells with engaging clarity what is known about the ocean and what the oceanographers are hoping to learn in the near future.

Science Survey, I. Edited by A. W. Haslett and John St. John. Macmillan. \$5.75.

Produced with the co-operation of the British Association for the Advancement of Science, this survey includes twenty-six chapters by leading experts, reporting for

the general reader the recent developments and advances in the scientific world, ranging from "Fundamental Particles" by O. R. Frisch to "Space Exploration Problems at Greater Distance" by R. O. Redman.

The Firmament of Time. By Loren Eiseley. Atheneum. \$3.50.

Six lectures delivered at the University of Cincinnati in the autumn of 1959 "to promote among both students and the general public a better understanding of the role of science as its own evolution permeates and controls the thought of men through the centuries"; combines scientific precision with imaginative insight.

Also Recommended:

The Orion Books of: Time, by François le Lionnais; *The Sky*, by Jean-Claude Pecker; and *The Sun*, by Etienne Lalou. Orion. \$6.95 each.

The Restless Atom, by Alfred Romer; *Michelson and the Speed of Light*, by Bernard Jaffe; *The Universe at Large*, by Hermann Bondi; *Pasteur and Modern Science*, by René Dubos; *The Watershed: A Biography of Johannes Kepler*, by Arthur Koestler; and *The Accelerators*, by Raphael Littauer and Robert R. Wilson. Doubleday Science Study Series. 95 cents each.

Lawrence A. Cremin

Graduate Education in the United States.

By Bernard Berelson. McGraw-Hill. \$6.95.

Governance of Colleges and Universities.

By John J. Corson. McGraw-Hill. \$5.50.

Two recent volumes in the uniformly excellent "Carnegie Series in American Education." The Berelson volume, a gold mine of information on present policies and programs, concludes that the current conception of the Ph. D. as a highly specialized, research-oriented degree is essentially sound, and that radical innovations to achieve greater breadth are neither feasible nor desirable. The Corson volume, less ambitious

but none the less illuminating, is a natural history of academic politics.

Education in the Forming of American Society. By Bernard Bailyn. North Carolina. \$3.50.

Two sharply revisionist essays which contend that the history of American education is more than the story of the public school realizing itself over time. Bailyn conceives of education in Platonic terms, not merely as formal pedagogy but rather as "the entire process by which culture transmits itself across the generations." He is thereby enabled to range freely and knowledgeably through the social and intellectual history of the Colonial era, and the result is a fascinating volume that promises to exert profound influence on subsequent work in the field.

The Impact of Educational Television.

Edited by Wilbur Schramm. Illinois. \$5. Educational television made its debut on the American scene in 1953; six years later, forty-five "educational" stations were on the air an average of forty hours each week. Schramm and his associates inquire into the nature and impact of their programs, reporting the results of research conducted between 1956 and 1959 under the auspices of the National Educational Television and Radio Center in New York.

Excellence. By John W. Gardner. Harper. \$3.95.

A trenchant analysis of the relation of equality and excellence in a democracy, and the bearing of both on the aims and values of American education.

Pioneer: A History of the Johns Hopkins University, 1874-1889. By Hugh Hawkins. Cornell. \$6.50.

An authoritative, uncluttered, and eminently readable account of the early history of Johns Hopkins.

Also Recommended:

The Language of Education. By Israel Scheffler. Thomas. \$5.50.

More Resources for Education. By Seymour E. Harris. Harper. \$3.

The Creative Arts in American Education. Two essays by Thomas Munro and Herbert Read. Harvard. \$2.50.

Roy F. Nichols

Charles Sumner and the Coming of the Civil War. By David Donald. Knopf. \$6.75.

The first volume of a very skillful biography of one of the nation's most complex characters. Sumner was an idealist so imperceptive and so impossible, that he was never able to understand his own limitations. Only in New England and only by strange chance could he have achieved political eminence in a democracy.

The Burden of Southern History. By C. Vann Woodward. Louisiana State. \$3.50.

One of the nation's great problems today arising from sectional misunderstanding is the lack of a capacity to understand the nature of these misunderstandings. There are times when it seems as though sufficient scientific detachment for comprehension

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were impossible. These thoughtful essays demonstrate the capacity of one Southern observer to grasp significant implications of this problem.

The Federalist Era, 1789-1801. By John C. Miller. Harper. \$5.

A neat synthesis based on extensive research in the life of Hamilton and the intricate politics of the first decade under the Constitution. Illustrates one of the tragedies of democracy: the founding Federalists who wrought so well, for their pains, were banished from power by the rivals whom they had given the freedom to flourish.

The War for the Union: War Becomes Revolution, 1862-1863. By Allan Nevins. Scribner's. \$7.50.

Lee's Last Campaign. By Clifford Dowdey. Little, Brown. \$6.

The centennial commemoration of the Civil War is bringing forth a constant stream of publications which indicate that despite a century of writing there are still many gaps in the story. Also it is obvious that there are still two histories, Union and Confederate. These two works are units in series which will open certain closed doors even if they do not unify the history of the conflict.

Also Recommended:

Gifford Pinchot: Forester Politician. By M. Nelson McGeary. Princeton. \$8.50.

Memoirs of Ray Lyman Wilbur. Edited by Eugene E. Robinson and Paul C. Edwards. Stanford. \$10.

Wilson: The Struggle for Neutrality, 1914-1915. Volume III. By Arthur Link. Princeton. \$10.

Law and Authority in Early Massachusetts: A Study in Tradition and Design. By George Lee Haskins. Macmillan. \$5.

Quakers and the Atlantic Culture. By Frederick B. Tolles. Macmillan. \$3.95.

Robert C. Angell

A Mirror for Anglo-Saxons. By Martin Green. Harper. \$3.50.

This is a fascinating account of the quest of a young Englishman, stimulated by college teaching in this country, for a valid "cultural image" to which Englishmen may aspire.

Spend and Survive. By David Demarest Lloyd. Bobbs-Merrill. \$3.50.

A useful guide through the maze of current government finance, plus a brief for greater public spending.

Basic Values of Western Civilization. By Shepard B. Clough. Columbia. \$3.

An important and neglected subject is here given broad, introductory treatment. Clearly written, without jargon.

The Self-Conscious Society. By Eric Larabee. Doubleday. \$3.50.

A collection of preceptive essays on American folkways, the best of which—"After Abundance, What?"—poses the toughest question of all.

Soviet Leaders and Mastery over Man. By Hadley Cantril. Rutgers. \$4.

A distinguished psychologist, out of current documents and personal observations in Russia, tries to answer the question: "How do Soviet leaders perceive man?" His findings are clear and well systematized.

The Other Side of Jordan. By Harry S. Ashmore. Norton. \$3.95.

The Little Rock editor who opposed Governor Faubus now writes with knowledge and feeling of the problems of Negroes in the urban North.

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The Waste Makers. By Vance Packard. McKay. \$4.50.

To members of Phi Beta Kappa, this may be a repetitious glimpse of the obvious; to the American masses, it could be a salutary eye opener.

Autocracy and Democracy: An Experimental Inquiry. By Ralph K. White and Ronald Lippitt. Harper. \$6.

The full mature interpretation of a famous socio-psychological experiment conducted in 1938. By studying what occurred in children's recreational groups under varying adult leadership, the concomitants of democracy and autocracy are discovered.

Also Recommended:

America in the Modern World. By D. W. Brogan. Rutgers. \$3.

George N. Shuster

Religion and the Rise of Skepticism. By Franklin L. Baumer. Harcourt, Brace. \$5.95.

An able historian traces the rise of what he terms the "Layman's Religion" (which is religious feeling minus commitment to any organized creed). Its roots in skepticism are explored with commendable persistence and objectivity. Recently sensed needs for a faith which science cannot butress are likewise explored. A great deal of pertinent literature is cited.

The New English Bible: The New Testament. Oxford and Cambridge. \$4.95.

A "Joint Committee" of English and Scottish Scripture scholars profess to have made a "faithful rendering of the best available Greek text into the current speech of our

time." The version is often arrestingly novel, but an American reader may sometimes wonder whether this "current speech" is not actually farther from his own usage than is the King James Bible. Comparisons with Goodspeed are suggested.

We Hold These Truths: Catholic Reflections on the American Proposition. By John Courtney Murray, S.J. Sheed and Ward. \$5.

Father Murray is concerned in a discursive way rather than a systematic one with two themes: first, that the preservation and development of the "truths" enunciated in the Declaration of Independence depends on continuing "reasonable" discussion of them; and second, that in the United States such discussion can take place only on the basis of a frank and generous commitment to "pluralism." The book is a vigorous Catholic contribution to such a discussion of several notable contemporary themes.

Seven Sages: The Story of American Philosophy. By H. B. Van Wesep. Longmans, Green. \$6.95.

The author offers essays on Franklin, Emerson, James, Dewey, Santayana, Peirce, and Whitehead in the conviction that the existence of an "American philosophy" must be accepted henceforth as a matter of course. The writing is somewhat given to fits and starts, but when accepted as notably friendly exposition of the authors in question the book is valuable.

Norman J. Padelford

The Necessity for Choice: Prospects of American Foreign Policy. By Henry A. Kissinger. Harper. \$5.50.

Believing that America's world position has deteriorated to a point that it cannot afford a further decline, the author pleads for a widely-ranging reappraisal of foreign and defense policy on deterrence, arms control, NATO, treatment of the underdeveloped countries, and our diplomatic relations with the Communist world. Professor Kissinger's blueprint for the "new frontier" presses for a new sense of free inquiry and innovation.

The United Nations and U. S. Foreign Policy: A New Look at the National Interest. By Lincoln P. Bloomfield. Little, Brown. \$4.75.

A former officer of the State Department looks at the changing U. N. A stimulating discussion of political problems entailed in making the U. N. a more effective instrumentality.

Independence for Africa. By Gwendolen M. Carter. Praeger. \$4.50.

Perceptive glimpses into the fast-moving forces of Africa. Professor Carter's interviews with many African leaders reveal that "there is a sense for Africa as a whole which is much more real to the educated Africans

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of the continent than is the notion of Europe to educated Europeans or of one America to the inhabitants of North and South America."

Awo: The Autobiography of Chief Obafemi Awolowo. Cambridge. \$4.50.

The leader of the Opposition in the Nigerian Parliament tells of the struggle for independence and sets forth a testament for Nigerian democracy. Deeply concerned over their debasement of democratic ideals in the past treatment of Africa, the author urges the Western powers to adopt a new stance in helping the African nations to achieve self-respect as well as economic development.

Kishi and Japan: The Search for the Sun. By Dan Kurzman. Obolensky. \$5.95.

A sympathetic account of the life and surroundings of the man who moved from being a right-hand supporter of the war lord's regime to leader of Japan's new Democratic party. The author, an American journalist, believes that notwithstanding the past and recurrences of extremism, Japan and the United States will find common ground in mutual self-interest in the years to come.

Also Recommended:

The Promise of World Tensions. Edited by Harlan Cleveland. Macmillan. \$3.50.

Europe Will Not Wait: A Warning and a Way Out. By Anthony Nutting. Praeger. \$3.50.

Berlin—Pivot of German Destiny. Translated and edited by Charles B. Robson. North Carolina. \$5.

National Security in the Nuclear Age: Basic Facts and Theories. Edited by Gordon B. Turner and Richard D. Challener. Praeger. \$6.

UN: The First Fifteen Years. By Clark Eichelberger. Harper. \$2.75.

Robert B. Heilman

Rococo to Cubism in Art and Literature. By Wylie Sypher. Random House. \$7.

A continuation into the eighteenth, nineteenth, and twentieth centuries of Sypher's impressive pioneer study of stylistic relations between Renaissance literature and the arts. Skillful management of a great mass of diverse materials.

The Annotated Alice: Alice's Adventures in Wonderland and Through the Looking Glass. By Lewis Carroll. Illustrated by John Tenniel. With an Introduction and Notes by Martin Gardner. Potter. \$10.

Everything is here. The notes—occasionally obvious, otherwise consistently informative, and often entertaining—give a wide survey of sources and devices, intentions and interpretations.

Arnold Bennett and H. G. Wells: The Record of a Personal and Literary Friendship. Edited by Harris Wilson. Illinois. \$3.50.

The letters reveal something of the novelists' personal relationships, casual attitudes, candid criticism, and sense of success. Bennett is milder and more forbearing, Wells cockier and more outspoken.

Tennyson: The Growth of a Poet. By Jerome H. Buckley. Harvard. \$5.75.

Burns: A Study of the Poems and Songs. By Thomas Crawford. Stanford. \$6.50.

These two interesting studies use virtually the same method. They focus critical attention on the poetry, which they cover quite fully, and introduce the facts of personal and intellectual life for their relevance to the poems. The Burns study, which is much longer, goes into many facets of Scotch life and thought.

A Critical History of English Literature. By David Daiches. Ronald. Two volumes. \$12.50.

The Literature of the Middle Ages. By W. T. H. Jackson. Columbia. \$6.

Two superior works in a mode rare today: the independent one-man survey of an entire field. Daiches' work is remarkable for its inclusiveness, for the co-presence of the historical and the critical sense, and for lucidity and liveliness. Jackson proceeds by genres; he combines learning with freshness, vigor, and humor.

A Victorian Publisher: A Study of the Bentley Papers. By Royal A. Gettman. Cambridge. \$7.50.

A comprehensive picture of publishing practices—size of printings, prices and costs, "puffing," authors' contracts, the work of the publisher's "reader."

From Shylock to Svengali: Jewish Stereotypes in English Fiction. By Edgar Rosenberg. Stanford. \$6.50.

Traces many examples and variants of three main stereotypes—the villain (Shylock, Fagin), the paragon (Deronda), and the Wandering Jew. Although the detail is often excessive, the writing is generally lively and urbane.

Italian Comedy in the Renaissance. By Marvin T. Herrick. Illinois. \$4.50.

A very useful reference work, with general descriptions of comic types and summaries of numerous plays, many not available in English.

The Life and Opinions of T. E. Hulme. By Alun R. Jones. Beacon. \$4.50.

Despite some gauche writing (and proof-reading), this is a useful critical handbook on the early twentieth century opponent of relativism, determinism, optimism, scientism, progressivism, and other habits of thought and feeling that for Hulme constituted romanticism.

Also Recommended:

The Tragic Vision: Variations on a Theme in Literary Interpretation. By Murray Krieger. Holt, Rinehart, and Winston. \$5.

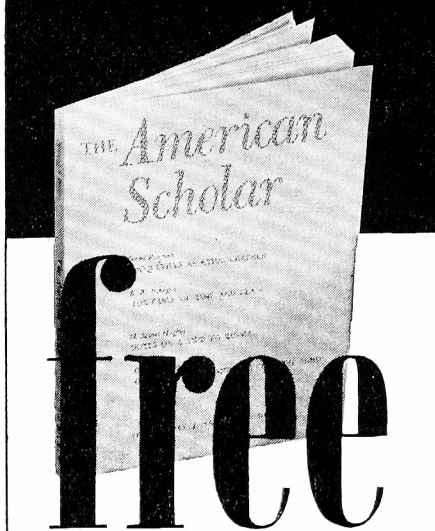
Darwin and Butler: Two Versions of Evolution. By Basil Willey. Harcourt, Brace. \$3.50.

Henry Green: Nine Novels and an Unpacked Bag. By John Russell. Rutgers. \$5.

The Paradox of Tragedy. By D. D. Raphael. Indiana. \$3.

Seventeenth-Century Prose. By F. P. Wilson. California. \$3.

The Image in the Modern French Novel: Gide, Alphonse-Fournier, Proust, Camus. By Stephen Ullmann. Cambridge. \$6.50.



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LITERARY INDEPENDENCE (Continued from Page 4)

done enough for themselves or their country, because they have amassed wealth, built palaces, cultivated the earth, and been faithful in their every-day callings. There yet remain the grace of life, the genuine refinements of a rich and cultivated people;—and these can only flow from delicacy of the heart, a supreme respect for the mind, and a constant recourse to it for our only valued enjoyments. A pure literature is one support of virtue;—he who quickens our imagination, moves our sensibility, refines our taste, has done much for our moral characters, for the elevation of our feelings and principles,—he has given a higher tone to our pleasures.

Cultivate domestic literature;—for your authors may almost be said to have your character in charge;—to them you must leave your vindication and your immortality;—you cannot expect the foreigner to do you justice. It is by them that the same virtues and noble pride are transmitted from one age to another, making one family of all the generations of the largest and oldest empire. And if ever in the revolutions of time, strange alterations should take place in this your home, where you have found your joy and created your glory; if your children should desert your virtues and prove unfaithful to your honour; if the invader

should triumph where you had lived unconquered;—these will yet remain in your Literature the witness of your patriotism, your power, your genius and your virtues.

GENTLEMEN: These are among your inducements to a diligent cultivation of Letters. There is yet another motive to constant activity—the shortness of life: Alas, how short to the Scholar! How often have you seen an early death shut in his bright hopes, and send him into darkness,—the promise of protracted usefulness blasted at once, the schemes of noble ambition suddenly dashed in pieces. Seldom do you meet in this place to freshen your literary attachments, without missing some friend who has long shared your joys, and who promised to be your companion through life. You need not that I should name two of your number,* who have been removed, within a few months, far beyond your tender solicitude, and the scenes of their brief but well-remembered services. Their names, their virtues!—you look not to their tombs in a distant land for a memorial of these; but to the Church where they ministered, to the University in whose service they laboured,—to your

* Rev. Professor McKean, Harvard College.
Rev. S. C. Thacher, Boston.

own hearts, where their memory is dear. Shall it be, that such men have lived and died in vain? Because the gap they left in society can be filled, and the world can hold on its course without them, shall the example of the Christian and the scholar perish?—shall there be no more remembrance of him, than of the leaf that refreshed us in summer and then withered? O, no—he lived indeed to animate you by his sympathy and example,—but his tomb is earlier than yours,—and it sends forth a voice to the living, more impressive than the accents of the warmest love, teaching you a just estimate and use of life, and a calm expectation of its close.

What then shall be done with all the learning you have gathered in the schools, with the fruit of your midnight toil, of your meditation in solitary walks, of your experience in the midst of society?—what, with your refined taste, your cultivated moral powers, your ambition of eminence? The world has an interest in all these,—you have been labouring for others;—you have not merely sought your pleasure, the unfolding of your powers, the decorations and accomplishments which may give you a vain and momentary distinction in the eyes of the world:—No, you must find your happiness and your glory in the consecration of every power & attainment to the service of mankind.

Introduction by Richard Beale Davis
An address delivered at Harvard in 1818
"Literary Independence" by Edward Tyrrel Channing

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