

EIGHT MEN WILL PARTICIPATE IN VISITING SCHOLAR PROGRAM

THE United Chapters has announced the appointment of eight distinguished scholars to the Visiting Scholar panel for the college year 1962-63. Those who will take part in the program are Marston Bates, professor of zoology, University of Michigan; George Boas, professor emeritus of philosophy, Johns Hopkins University; Fredson Bowers, professor of English, University of Virginia; H. Stuart Hughes, professor of history, Harvard University; H. D. F. Kitto, professor of classics, Bristol University; Sean O'Faolain, novelist and short story writer; Sherwood Washburn, professor of anthropology, University of California; and Virgil Whitaker, professor of English, Stanford.

Now in its sixth year, the program appears to be one of the most creative and far-reaching ventures ever undertaken by the Society, if the enthusiastic reports from institutions that have participated in the program are any criterion. Since 1956, thirty-eight scholars have made 395 visits to colleges and universities which shelter chapters of Phi Beta Kappa.

Scheduling is now under way for the coming academic year. Although requests have been received from 117 institutions, it will be possible to grant only 65-70 of these requests because of limited funds. In filling requests, therefore, priority among the chapters is rotated, with some preference given to non-urban chapters.

1962-63 Sibley Fellowship

Olga Bernal, instructor in French at Vassar College, has been awarded the 1962-63 Mary Isabel Sibley Fellowship for postgraduate work in French literature. During the Fellowship year, Miss Bernal will be studying at the Bibliothèque Nationale in Paris. She is writing her doctoral dissertation on Alain Robbe-Grillet and the new novel in France.

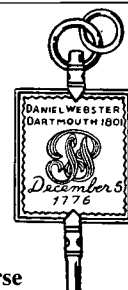
Born in Munkacs, Czechoslovakia, Miss Bernal received the B.A. degree in 1955 and the M.A. degree in 1957 from Columbia University. She also expects to receive her Ph.D. degree there.

The Sibley Fellowship of \$3,500 is an annual award, offered alternately for study in the fields of Greek and French and is restricted to unmarried women between 25-35 years of age who have demonstrated their ability to carry on original research.



Obverse

How Old Is Your Phi Beta Kappa Key?



Reverse

The story of the evolution of the ΦBK key, from the silver medal of the Alpha of Virginia (1776-1781) through a considerable variety of medals and keys up to the adoption of a key of standard design by action initiated at the Council of 1910, has never been told with any precision or continuity. A few of the older chapters have collections illustrating the variations characteristic of their own medals and keys. More or less conjectural interpretations have also been made from time to time of the varying number of stars on many of the earlier keys. For the most part, however, there is either ignorance or vague knowledge even of local practice.

It seems desirable to ascertain the facts as accurately as possible and to tell the story, or as much of it as can be learned. For that reason an inquiry was addressed last December to the 76 chapters founded before 1910. At this writing 40 of the

chapters have replied, 16 of them reporting no information available. Of the 76 chapters, therefore, 52 have either not replied or could tell us nothing. The helpful 24, moreover, usually have incomplete information.

You may be able to help, if your family has in its possession one of the earlier medals or keys, or if the engraving details on your own key differ from those on the standard key. Facsimiles of the obverse and reverse of the standard key are shown above. It should be noted that the standard key comes in several sizes. On all standard keys, however, regardless of size, the engraving details are identical. No information is needed about standard keys.

Anyone who has a medal or key that differs from the standard key is invited to send me a brief description of it (and a drawing, if feasible). It should state 1) the owner's name and college class;

2) the dimensions of the key (excluding the upper and lower stems); 3) whether it is silver, brass, or gold; 4) the number of stars; 5) any other variations of engraving detail, including enameling in black or in color. Do not send the medal or key. The chapters founded before 1890 which may have had interesting individual practices we should especially like to learn about are:

Harvard (after 1865), Dartmouth (after 1827), Union (after 1870), Bowdoin, Trinity, Wesleyan, Western Reserve, Vermont, Amherst, Kenyon, New York University, Marietta, Williams, College of the City of New York, Middlebury, Hamilton, Hobart, Rochester, DePauw, Northwestern, Kansas, Lafayette.

Please address me at Horace Mann House, Brown University, Providence 12, Rhode Island.

WILLIAM T. HASTINGS

Historian of the United Chapters

THE SPECIALIST AND THE CITIZEN

The reconciliation of specialized training with the great need for a humane core of knowledge in the liberal arts and sciences is a central problem confronting education today in the United States.

WE HAVE always had faith that trained intelligence can make an indispensable contribution to the enrichment and the salvation of our civilization. This faith in education has been a factor in determining our future and has become a part of our larger faith in a democratic society. It is reflected in such remarks as that of H. G. Wells that "civilization is a race between education and catastrophe." It is reflected in the avalanche of students filling every school and in the crowded classrooms of nearly every college in the country. Indeed, education is like virtue: everyone believes in it — in theory if not in practice.

Not only do we believe in education, but we are fairly well agreed on the goals which education should strive to serve, as outlined in a 1944 report of the National Educational Policies Commission:

Schools should be dedicated to the proposition that every youth in the United States . . . should experience a broad and balanced education which will (1) equip him to enter an occupation suited to his abilities; (2) prepare him to assume the full responsibilities of American citizenship; (3) give him a fair chance to exercise his right to the pursuit of happiness; (4) stimulate intellectual curiosity; engender satisfaction in intellectual achievement, and cultivate the ability to think rationally; and (5) help him to develop an appreciation of the ethical values which should undergird all life in a democratic society.

There is little difference of opinion

Chairman of the department of political science at the University of California from 1948 to 1956, Dr. Odegard is now serving there as professor. During the past year he has been on leave from the University to give 160 lectures on American government for the National Broadcasting Company television program entitled "Continental Classroom." From 1945 to 1948, he was president of Reed College. This article is based on one of the lectures Dr. Odegard delivered as a ΦBK Visiting Scholar in 1960-61.

about the validity of these goals. Differences arise when discussion turns to the means best adapted to their realization. These differences are not mitigated by the difficulties encountered in adapting curricula and teaching procedures to eleven millions of students of college age of varying intelligence and aptitude, differing in occupational interest, social and economic status, cultural background, and physical health and development. If all people were not only born equal but also identical the problem might be simplified. A common uniform curriculum might be prescribed, tested and approved methods of instruction applied, and standardized examinations given to test the results. Fortunately, individual differences and our democratic tradition preclude any such happy or horrendous solution. Indeed, one of the goals of a democratic society is to recognize, respect, and, within limits, encourage individual differences — to the end that each of us may realize his fullest potentialities and thus make his maximum contribution to our common life and culture.

A Sense of Community

I say "within limits" because in our zeal for the development of each individual as a unique personality, we must also develop in each individual that sense of community, that feeling of membership in the great society, that understanding and acceptance of civic responsibility without which a democratic society cannot function or endure. We run the risk of confusing individualism with solipsism, and freedom with anarchy without this sense of community and without some understanding of our cultural heritage and the spirit and structure of our social institutions. We also run the risk of developing individuals who are not only unique but queer — who, through cultivation of certain talents or special interests to the exclusion of others, come to suffer from a sort of intellectual elephantiasis. In any case, they become not significant members of society but intellectual cripples, locked up in narrow cells, doing things the significance of which they know not. To provide specialized training for the aptitudes and interest of students and also to give them

solid understanding and knowledge of the institutions, customs, and the arts and sciences which make up our world is a central problem of higher education.

Since specialization implies a progressive limitation of the specialist's field of interest and competence, it also implies a progressive interdependence of specialists upon each other. In almost every phase of modern life this interdependence has become increasingly evident whether it is in the building of automobiles, airplanes, or battleships, or in the operation of a medical center, a university, or a museum of art. My former colleague, Professor Gail Kennedy of Amherst, has referred to this interdependence as the "socialization of intelligence." Because nearly every activity today requires the coordination of many diverse minds and talents, managerial skill is at a high premium. It is this "socialization of intelligence" that lies at the basis of the so-called Managerial Revolution of our time. If this managerial revolution is to serve rather than subvert our way of living, it is imperative that the specialists themselves — however humble or exalted they may be — have some understanding of the enterprise in which they are engaged beyond the confines of their own narrow field of competence. Otherwise they can take no effective part in the formation of basic policy and must be content to remain the servants of management.

What is true within any given enterprise is also true in the more important fields of civic and social life. To participate in the great society of which we are all members in a meaningful way requires an understanding of the spirit and structure of its culture and institutions. This understanding is not to be derived from a smattering of information, nor from a highly specialized knowledge of one segment of culture to the exclusion of all others. The trend toward specialization, moreover, has made more imperative than ever a common core of knowledge and training to give unity of thought and purpose to a society threatened with disintegration or despotism. We do well to remember that despotism is in a large measure a product of the disunity and lack of purpose in our pluralistic world. The reconciliation of the demand for specialized training with the equally great

need for some common unifying core of knowledge is one of the major problems confronting colleges and universities.

The problem is not new. It was recognized after World War I when educators were conscience-stricken at having failed to prevent that holocaust. Training in citizenship and orientation courses in contemporary, classical, and medieval civilization were prescribed to give the student some foundation for understanding the origin and development of Western culture. Frankly experimental, these courses, despite their superficiality, made a notable contribution to higher education in America. There were other efforts in the period between World Wars I and II to restore unity to the curriculum. In spite of the criticism that has been heaped upon these experiments, and in spite of their manifest inadequacy, they more than justified themselves, for they have helped somewhat to remedy the disintegration of the curriculum.

The system of free election when first used was a necessary and healthy antidote to the rigid required curriculum of the classical tradition. Free election opened the way for the introduction of science, modern language, economics, and political science into the curriculum. It also made it possible to adapt courses of study to the interests, needs, and aptitudes of different individuals. Equally important, the elective system recognized the need for specialization if the colleges were to advance the frontiers of human knowledge. I need not review here the abuses of the system. By assuming that the student was the best and final judge of his own educational needs, the system of free election represented an abdication by the college of its responsibility to direct the education of students so that they become not only good technicians but also good citizens. Above all, it undermined that common core of knowledge and training in the classics, history, literature and philosophy that had been a bond of union among educated men and women for a thousand years.

To Find the Middle Ground

It ought to be possible to find some middle ground between specialization on the one hand and the tyranny and sterility of the prescribed four-year curriculum on the other. That is to say, we ought to be able to reconcile the demands of the specialist with the needs of the citizen.

Many good citizens, identifying the specialist with the scientist, and alarmed at the destructive potentialities of modern science in our world, have proposed a moratorium on the natural sciences until, as they say, "culture and civilization can catch up." The idea is that if the scientists would go to sleep for twenty

years the statesmen, teachers, philosophers, ministers, artists, and economists might build a social order in which nuclear energy, for example, could be used for constructive rather than destructive ends. Among the many things wrong with this suggestion, aside from its absurdity and impossibility, is that it overlooks one simple fact — namely that science is as much a part of culture as is music and painting or government and business. If we are to declare a moratorium on modern science, we must also declare one on modern civilization since one is impossible without the other.

When we search for a curriculum to reconcile the demands of the specialist with the needs of the citizen, we must bear in mind that we are not talking about two different individuals. The specialist is also a citizen, and the citizen, more often than not, is also a specialist. We need to bear in mind also that science is a part of modern culture and that ignorance of the nature and scope of the natural sciences is as lamentable in a citizen as an ignorance of history and literature. Part of the core of knowledge and training through which we hope to find a common bond of unity is the natural sciences. The natural scientists, it seems to me, have been at fault in allowing the humanities and fine arts to monopolize what kudos there may be in the term "culture" or "cultural." Similarly, the social sciences and the humanities have suffered by allowing mathematics, physics, chemistry, and biology to lay exclusive claim to the terms "science" and "scientific method."

Just as I believe there is no really valid distinction between science and culture, so I believe the common distinction between vocational and liberal education is overdrawn and invalid. Some of the early writers put the distinction more bluntly when they contrasted not "vocational" with "liberal" education but "useful" with "useless" or "ornamental" education. Vocational education was, of course, *useful* and liberal education was *useless* or at best ornamental. Too many educators today, including many friends of liberal education, make a similar distinction and decry the infiltration of what they call vocational courses of study into the college curriculum.

I think the distinction between vocational and liberal, between useful and ornamental education, needs to be re-examined. We need to ask "useful for what?" Many times the term vocational is restricted to mean occupational and this is too often restricted to the particular job at which a man or woman earns a living. Education is regarded as vocational or useful in the measure that it contributes to the individual's earning power in an acquisitive society. No rea-

sonable person would dispute the great importance of this in evaluating educational policies. I would suggest, however, that much that passes for vocational in this narrow sense is actually of less value occupationally than other types of training that are classified as liberal. To a young lawyer, for example, ability to use his own language with accuracy and facility, knowledge of human psychology, a speaking acquaintance with the history of his own country and the world, familiarity with the literature of Western civilization, and some knowledge of modern science may have as much practical value in his profession as many of the things he learns in his law courses. The same may be said of the practicing physician, journalist, or engineer as well as the industrialist, banker, or businessman.

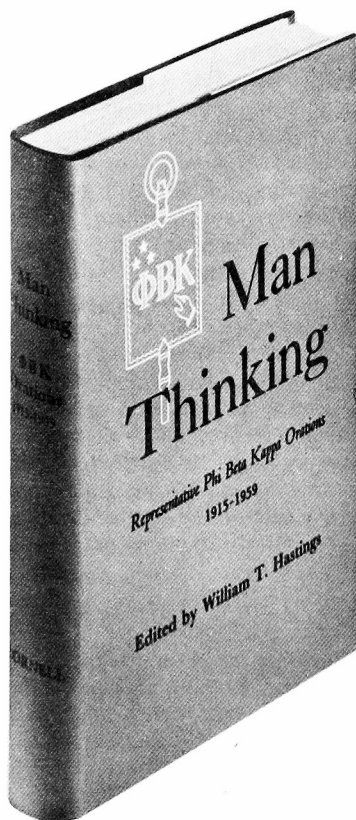
Citizens of the World

But there are other vocations than the job of earning a living. Few of us spend all our time or interest on the job of earning a living. We are husbands, wives, sweethearts, mothers or fathers, sons or daughters; we are members of a church, a fraternal order, a trade union, a political party; we go to movies, read newspapers, listen to the radio, watch television. We are citizens of our city, state, and nation; we are now, although it's risky to say it, in a real sense, citizens of the world. When we speak of useful education, we need to ask whether it is useful in preparing us for those vocations, whether or not it will help us to participate more significantly and joyfully in the great society of which we are all members. If it prepares us for this it is vocational and useful, as surely as is that type of education which teaches us cost accounting or mechanics.

Viewed in this perspective, a so-called liberal education may be vocational, and a so-called vocational education may be liberal, in the sense that they enable us to adjust ourselves more successfully to the demands of social living. How can we make sure that vocational training will stimulate rather than stultify our minds, and that a liberal education will contribute to our vocational skills and usefulness?

The basic principles for building a course of study to reconcile the demands of specialization with the needs of citizenship are already recognized and accepted, that is, the principle of required courses and the principle of distribution. Why should we not apply these principles to achieve the goals upon which most of us agree? Courses of study within every college are grouped or may be grouped into a few broad divisions. I would not quarrel with any classification of courses

(Continued on back cover)



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Brandeis, Chatham Receive Charters

The 169th and 170th chapters of Phi Beta Kappa were installed at Brandeis University in Waltham, Massachusetts, and Chatham College in Pittsburgh at formal ceremonies held in March.

The presentation of the Brandeis charter on March 5 was significant because it was the first time since the eighteenth century that an independent institution of higher learning as young as fourteen-year-old Brandeis was the scene of a Phi Beta Kappa installation ceremony. Edward C. Kirkland, professor emeritus of history at Bowdoin College and a Senator of the United Chapters, installed the chapter and presented the charter to Robert B. Evans, chapter spokesman and assistant professor of English at Brandeis.

Eleven students were inducted as members of the new chapter immediately following the installation by Jean-Pierre Barricelli, chapter president.

Other speakers on the program were Abram L. Sachar, University president; Merrill D. Peterson, vice president of the chapter; David Ricks, chapter secretary; and Allen Grossman, Brandeis English instructor, who read his original poem, "Alcestis."

A reception and dinner was held at the Faculty Club following the ceremonies. Walter Muir Whitehill, director and librarian of the Boston Athenaeum, was the guest speaker.

Whitney J. Oates, vice president of the United Chapters, presented the Chatham College charter on March 13 to Frances Eldredge, chapter president, at ceremonies in the College Chapel. Nine new members in course were initiated immediately following the installation.

After the ceremonies, a dinner was held at the Pittsburgh Golf Club to honor the initiates and celebrate the chapter installation. Mr. Oates, who delivered the principal address, spoke on "The Question of Excellence." In his address, he examined excellence as it is presented in Plato's dialogue, the *Meno*.

The dinner was attended by about 150 guests, including the new initiates and their families, the faculty, board of trustees, and administrative staff of Chatham College, and representatives from Phi Beta Kappa chapters in the area.

Chatham College, which was founded in 1869 by a Presbyterian minister, is a small, liberal arts college for women. The present enrollment is approximately 500 and there are plans to increase it within the next five years to an optimum of 600 students. All major programs lead to the A.B. degree, except for special course programs in biology and chemistry, which lead to the B. S.

Recommended by the Book Committee

HUMANITIES

(Philosophy, Literature, Fine Arts)

Guy A. Cardwell John Cournos
Robert B. Heilman George N. Shuster

SOCIAL SCIENCES

(History, Economics, Government,
Sociology, Education)

Robert C. Angell Frederick B. Artz
Lawrence H. Chamberlain Norman J. Padelford
Earl W. Count Lawrence A. Cremin
Louis C. Hunter Roy F. Nichols

NATURAL SCIENCES

Ralph W. Gerard Kirtley F. Mather

FREDERICK B. ARTZ

What Is History? By E. H. Carr. Knopf. \$3.50.

A clear exposition of the nature and uses of history.

The Prophets of Paris. By Frank E. Manuel. Harvard. \$7.50.

A penetrating study of five French radical thinkers from Turgot to Comte.

Elizabeth and Leicester: A Biography. By Elizabeth Jenkins. Coward-McCann. \$5.75. The complex relation of Elizabeth I and the man she loved but refused to marry.

Queen Victoria's Private Life. By E. E. P. Tisdall. Day. \$4.50.

All the frailties and eccentricities, as well as the virtues, of a strange personality.

The French Revolution from Its Origin to 1793. By Georges Lefebvre. Translated by Elizabeth Moss Evanson. Columbia. \$6. An English translation of the masterpiece of one of the leading historians of the twentieth century.

Appeasement: A Study in Political Decline, 1933-39. By A. L. Rowse. Norton. \$3. Short, brilliant, and penetrating, and based on first-hand knowledge.

The Origins of the Second World War. By A. J. P. Taylor. Atheneum. \$4.50. Ingenious; few or no historical works on the last war have stirred up so much controversy.

The Franco-Prussian War. By Michael Howard. Macmillan. \$15.

A scholarly and definitive treatment—the first good one in English—of one of the most decisive wars of modern times.

The Age of Nationalism. By Hans Kohn. Harper. \$4.50.

A short, lucid, and penetrating survey of an important subject.

GUY A. CARDWELL

The Continuity of American Poetry. By Roy Harvey Pearce. Princeton. \$7.50.

Once past the involved rationale presented in the Foreword, one finds this to be an intricately reasoned study of American poetry from the Puritan period through the culmination of the "modernist" phase in Eliot and Stevens. Mr. Pearce organizes his fine cultural essay around the impulse to individual freedom and the impulse to sociality—found in forms and styles—as these are basic to the poetic tradition and as they are modified by individuals.

Patriotic Gore: Studies in the Literature of the American Civil War. By Edmund Wilson. Oxford. \$8.50.

After stating a thesis to the effect that great historical convulsions are occasioned by expanding power organisms, Mr. Wilson proceeds to loosely related, interesting essays on such figures as Harriet Beecher Stowe, Ulysses S. Grant, Abraham Lincoln, Robert E. Lee, George Fitzhugh, Francis Grierson, and Kate Chopin. The essays are largely given to historical fact, but the book is valuable because Mr. Wilson has a curious, speculative mind and offers sober opinions and interpretations arrived at first-hand.

Scott Fitzgerald. By Andrew Turnbull. Scribner's. \$5.95.

O'Neill. By Arthur and Barbara Gelb. Harper. \$12.50.

Inward Sky: The Mind and Heart of Nathaniel Hawthorne. By Hubert H. Hoeltje. Duke. \$10.

The fashion, since Mark Schorer's enormous life of Sinclair Lewis, seems to be settled in favor of large, readable, uncritical biographies. Like Schorer's life, Mr. Turnbull's biography of Scott Fitzgerald is based solidly on wide interviewing as well as on published documents. He tells the story affectionately and sometimes in too trivial detail. The Gelb life of O'Neill, vaster, more clumsily written, and even more exhaustively based on interviews and papers, has the special virtue of being a kind of history of the American stage for the period. Mr. Hoeltje's book, more like a standard late nineteenth-century life, deals with Hawthorne's inward and outward worlds, stressing the inward life of drama and imagination.

Contemporaries. By Alfred Kazin. Little, Brown. \$7.50.

This is a thoroughly mixed bag, dealing with

topics from "Thoreau's Lost Journal" to William Faulkner, Nelson Algren, Albert Camus, Sigmund Freud, the Beats, and what is wrong with Puerto Rico. One does not have to agree with all of his judgments to think that what is right about the collection is that Mr. Kazin represents a good tradition: he writes not as a scholar and not as a journalist but as a man of letters.

Also Recommended:

A Sad Heart at the Supermarket: Essays and Fables. By Randall Jarrell. Atheneum. \$4.50.

Portrait of Hemingway. By Lillian Ross. Simon and Schuster. \$2.50.

The New Romanticism: A Reappraisal of the New Criticism. By Richard Foster. Indiana. \$5.75.

LAWRENCE H. CHAMBERLAIN

Dimensions of Freedom: An Analysis. By Felix E. Oppenheim. St. Martin's. \$6.50.

A perceptive and thoughtful political scientist reconsiders a familiar term that has been exploited and misused until it has become ambiguous. He not only succeeds in rehabilitating a useful concept but, perhaps more important, demonstrates the value of explicative analysis.

Dixon-Yates: A Study in Power Politics. By Aaron Wildavsky. Yale. \$6.75.

A carefully documented analysis of a *cause célèbre* that proves more interesting than the spectacular newspaper accounts. As a case study in American political economy, it is more instructive than a dozen treatises.

The La Guardia Years. By Charles Garrett. Rutgers. \$8.50.

New York City politics—the alternation of machine and reform since the turn of the century. A sympathetic but not uncritical account of the La Guardia administration. For the student of New York's struggle for good government, a useful source.

The Wisdom of the Supreme Court. Selected and arranged by Percival E. Jackson. Oklahoma. \$8.95.

A sort of *Bartlett's Quotations* of Supreme Court justices on subjects ranging from "abridgment" to "zoning."

Who Governs? By Robert A. Dahl. Yale. \$7.50.

This probing inquiry into the character and location of political power in an American city achieves a breakthrough that will necessitate a re-evaluation of established assumptions.

Political Justice. By Otto Kirchheimer. Princeton. \$8.50.

A sophisticated but not cynical critique of the judicial process as an instrument of political power. Drawing upon a wide variety of cases, celebrated and obscure, the author has produced a work that will be consulted by students of the political process.

The Political World of American Zionism. By Samuel Halperin. Wayne. \$8.

The struggle of American Jews to achieve national statehood. Carefully researched, dispassionately reported; a fascinating case study of one of our most complex interest groups, marred only slightly by the superimposition of currently popular but unnecessary conceptual apparatus.

THE REPORTER

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Congress and the Court. By Walter F. Murphy. Chicago. \$6.95.
Legislative-judicial politics; invaluable for its portrayal of the factors in decision-making.

Public Opinion and American Democracy. By V. O. Key, Jr. Knopf. \$7.50.

An attempt to peer into, through, and around the information about public opinion yielded by a quarter century of polling to ascertain its relevance for and use by government. The book could not have been written without the polls, but through it the polls have gained stature they did not formerly possess or deserve.

LOUIS C. HUNTER

Stormy Passage: A Personal History Through Two Russian Revolutions to Democracy and Freedom, 1905-1960. By W. S. Woytinsky. Introduction By Adolf A. Berle. Vanguard. \$10.

Blossoms in the Dust: The Human Factor in Indian Development. By Kusum Nair. Foreword by Gunnar Myrdal. Praeger. \$4. Revealing human documents on two of the great social upheavals of our time—the one describing revolution as seen by a participant near the dynamic center, the other reflecting the reactions of the bewildered masses who often neither understand nor welcome the changes which engulf them.

United States Fiscal Policy, 1945-1959. By A. E. Holmans. Oxford. \$6.40.

A British economist finds that while the traditional fiscal shibboleths of the national folklore dominate public expression, our behavior has been more realistic, and our record surprisingly good.

Economic Redevelopment in Bituminous Coal. By C. L. Christenson. Harvard. \$7.50.

An illuminating analysis of the transformation of a long depressed industry.

Organization, Automation, and Society. By Robert A. Brady. California. \$8.50.

An imaginative study of the organizational problems of planning and coordinating the operations of a vast productive mechanism, increasingly dominated by science and technology.

The Rich Nations and the Poor Nations. By Barbara Ward. Norton. \$3.75.

Within the conceptual framework supplied by stages of growth theory and the economics of competitive coexistence, Lady Jackson discusses some of the ideas and forces at work in the underdeveloped countries. Written in a clear and simple style.

Pricing Power and Public Interest: A Study Based on Steel. By Gardiner C. Means. Harper. \$7.50.

Described on the cover jacket with accuracy and restraint: "In this major work by an economist, who has contributed some of the most significant ideas in American economic thinking, develops a new concept for bringing prices into line with the public interest."

The Birth of British Broadcasting: The History of Broadcasting in the United Kingdom, Volume I. By Asa Briggs. Oxford. \$10.

To all who are interested in the processes

of institutional and cultural change in general and in the working of the British constitution in particular, this is a fascinating work. This first volume in a definitive study of British broadcasting is a tribute to the peculiarly pragmatic genius of the British, applied in this instance to a new and revolutionary means of communication with felicitous results.

Also Recommended:

God and the Rich Society: Christians in a World of Abundance. By D. L. Munby. Oxford. \$5.50.

Medieval Technology and Social Change. By Lynn White, Jr. Oxford. \$6.

The Emergence of a National Economy. By Curtis P. Nettels. Holt, Rinehart and Winston. \$7.50.

The Great Price Conspiracy. By John Herling. Luce. \$5.50.

EARL W. COUNT

The World of Archaeology. By Marcel Brion. Translated from the French by Miriam and Lionel Kochan, and by Neil Mann. 2 vols. Macmillan. \$15.

A tightly written review of prehistory, with an account of its recovering in China, India, Mesoamerica, Central and Southeast Asia, Africa, and the Middle and Near East. In the professional tradition of Peake and Fleure's *The Corridors of Time*, it measures the surge of archaeology since that earlier summing up.

Ishi in Two Worlds. By Theodora Kroeber. California. \$5.95.

Half a century ago, the last "wild" Californian to try to continue as his world had prescribed for centuries gave himself up to the multitudes who had taken that world from him. His haven during his final three years was the friendly Museum of Anthropology of the University of California. Tender and tragic understanding is the unworried obligato of some of the finest writing Mrs. Kroeber has ever done.

The Palaces of Crete. By James Walter Graham. Princeton. \$7.50.

Mycenaeans and Minoans. By Leonard R. Palmer. Knopf. \$6.

The Bronze Age laid the foundation of European culture, and its architects were the peoples about the Aegean. Dr. Graham writes a kind of Baedeker, for both the fireside- and the seaway-traveler to Minoan Crete. Dr. Palmer, co-discoverer of the theory that "Linear B" is an archaic Greek, offers the alert thesis that the "Linear A" folk were Luvians from Asia Minor; that Crete was a receiver rather than a donor of high culture; and that Minoan was destroyed not about 1400 B.C. but two centuries later.

Essays in Pre-Columbian Art and Archaeology. By Samuel K. Lothrop and others. Harvard. \$12.50.

Twenty-seven papers that sample the field from Sonora to Patagonia. Technical and popular essays, well documented, informative.

African Genesis. By Robert Ardrey. Athenaeum. \$6.95.

The fossil Australopithecines of South and East Africa in recent years have been forcing a new picture of the origin of man's society along with his body: two-leggedness and weapons for killing his meat are much older than a great brain. When these ideas are used with the findings of the ethnologists—the picture becomes clearer.

The Broken Spears: The Aztec Account of the Conquest of Mexico. Edited by Miguel Leon-Portilla. Beacon. \$5.

There is also the Aztec account of Cortes to confront that by Bernal Diaz. From the Nahuatl it was rendered into Spanish by Angel Maria Garibay K. and then into English by Lysander Kemp. The editor has added explanatory introduction and notes to each chapter.

Moala: Culture and Nature on a Fiji Island. By Marshall D. Sahlins. Michigan. \$12.50.
Peasants in the Pacific: A Study of Fiji Indian Rural Society. By Adrian C. Mayer. California. \$6.

Interesting separately, more so together. Sahlins, in reporting on the aborigines of today, discards such conventional headings as economic or political organization, in favor of a cultural-evolution thesis wherein kinship is the social matrix. Mayer adheres to convention in treating a very complex transplant from India—Moslems and Hindus, Aryan and Dravidian, India-born and Fiji-born.

High Dam Over Nubia. By Leslie Greener. Viking. \$6.

The Ancient Kingdoms of the Nile and the Doomed Monuments of Nubia. By Walter A. Fairservis, Jr. Crowell. \$6.95.

As the vast lake behind the new Aswan dam builds up in the next few years and Egypt's mounting millions are promised a better living, time runs out on the salvaging of a vast treasury of Egyptian monuments. The dam builders are many and the salvagers are pitifully few. These are "last calls" from two archaeologists—Greener's the more personally sensitive, Fairservis' the more datum-laden.

Also Recommended:

Plainville Fifteen Years After. By Art Gallaher. Columbia. \$5.

The People of Ariama: The Cultural Personality of a Colombian Mestizo Village. By Gerardo and Alicia Reichel-Dolmatoff. Chicago. \$8.50.

Chan Kom: A Maya Village. By Robert Redfield and Alfonso Villa Rojas. Phoenix abridged edition. Chicago. \$1.50.

Eva: An Archaic Site. By Thomas M. N. and Madeline Kneberg Lewis. Tennessee. \$3.

Profile of Man and Culture in Mexico. By Samuel Ramos. Translated from the Spanish by Peter G. Earle. Third edition. Texas. \$4.50.

Readings in Cultural Geography. Edited by Philip L. Wagner and Marvin W. Mikesell. Chicago. \$8.50.



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Russian Theater. By Marc Slonim. World. \$7.50.

Story of the Russian stage from the Czars to the Soviets, depicting the perpetual struggle between tradition and innovation.

Modern Sacred Art and the Church of Assy. By William S. Rubin. Columbia. \$8.75.

Liturgy and Architecture. By Peter Hammond. Columbia. \$6.

Modern artists may have made a farce of portraiture, but their merits are eloquently visible in church art, particularly at the Catholic church in Assy. Mr. Hammond's book, fully illustrated, provides some fascinating examples of churches in the modernistic style.

The Seven Ages of the Theatre. By Richard Southern. Hill & Wang. \$5.95.

The various metamorphoses of the theater are stimulatingly described in these pages and illustrated with line drawings.

Architecture and the Esthetics of Plenty. By James Marston Fitch. Columbia. \$7.50.

Of all books on American architecture this is one of the best. Professor Fitch makes no bones about it when he concludes that our professional buildings are "neither economical to build, comfortable to live in, nor simple to keep in operating order."

A History of Modern Music. By Paul Collaer. World. \$7.50.

The third book on the subject within recent months, this study is sufficiently different from those already noted to make it worth keeping with the others on the shelf.

Cézanne. By Henri Perruchot. World. \$6. The story of Cézanne's personal life, copiously illustrated with portraits of the artist, his family, and friends.

Toward Reality. By John Berger. Knopf. \$4. Mr. Berger, a vigorous critic of the arts, mistakenly calls himself "a Marxist critic." These "essays in seeing" are worth reading in spite of the author's ideological confusion.

Seventeenth Century Science and the Arts. Princeton. \$3.

Edited by Hedley Howell Rhys, four distinguished collaborators—Stephen Toulmin, Douglas Bush, James S. Ackerman and Claude V. Palisca—discuss a problem which has grown more acute in our own time.

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Tennessee Williams: Rebellious Puritan. By Nancy M. Tischler. Citadel. \$5.

Shakespeare at the Globe, 1599-1609. By Bernard Beckerman. Macmillan. \$5.95

The Story of Indian Music. By O. Gosvami. Asia-Taplinger. \$6.50.

Tennessee Williams: The Man and His Work. By Benjamin Nelson. Obolensky. \$5.

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An excellent sample of science writing for the layman, as practiced in the Soviet Union, in which a famous biochemist and a widely known astronomer collaborate in the search for rational answers to questions about life on other planets.

Fossils: An Introduction to Prehistoric Life. By William H. Matthews III. Barnes and Noble. \$2.25.

A useful and trustworthy handbook for the amateur fossil-collector as well as an excellent introduction to the study of geologic life development.

Elementary Particles. By Chen Ning Yang. Princeton. \$2.75.

An unusually readable presentation of developments in elementary particle physics, which makes even this geologist think he has some understanding of the concept of parity and the nature of antimatter.

The Inspiration of Science. By George Thomson. Oxford. \$4.

The Excitement of Science. By John Rader Platt. Houghton Mifflin. \$3.50.

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The Moon: A Russian View. Edited by A. V. Markov. Chicago. \$8.

This collection of monographs presents data on the motion, structure, and physical nature of the moon, with the conclusions of Russian experts about the origin of its surface features.

Volcanoes. By Fred M. Bullard. Texas. \$7.50.

A comprehensive, readable account of the most awesome of geologic phenomena; vivid descriptions of recent eruptions lead to a competent discussion of volcanologic theories.

Radio Astronomy. By J. H. Piddington. Harper. \$2.50.

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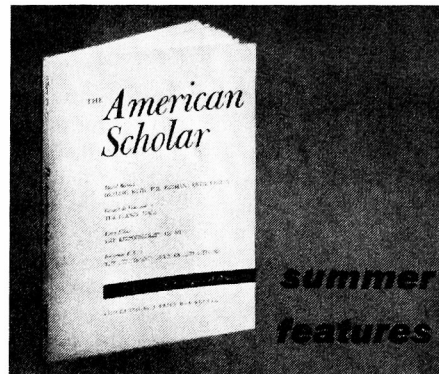
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The Specialist and the Citizen (Continued from page 3)

in terms of some reasonable divisional plan. The point is that within the contours of some such organization which already exists in most colleges, we can develop a curriculum to meet the needs of both the specialist and the citizen.

In discussing one of the major problems confronting higher education in America, we must not lose sight of the essential function of a college or university. This function, I believe, is to communicate to young men and women as much as we can of the cultural heritage for which we are all debtors; to make them understand that as the seas of the world are one, so is the world's knowledge; to teach them, whether they plan to be lawyers, doctors, farmers, engineers, businessmen, or political scientists, that they stand on the shoulders of the past and should therefore have a clearer vision than those who have gone before; to give them at least a nodding acquaintance with the great architects of our civilization—with the great Jewish prophets, with Jesus, Homer and Herodotus and Thucydides, with Plato and Aristotle and Lucretius, St. Thomas and Augustine, with Galen and Hippocrates, Galileo, Copernicus, Newton and so forth. We should strive to let them in

on the secrets of Bach and Beethoven as well as rock and roll; with da Vinci and Velasquez as well as Salvador Dali; with Sophocles, Euripides, and Aeschylus, and Shakespeare and Ibsen, as well as the Hollywood rewrite men; with *Crime and Punishment*, *Jean Christophe*, and *War and Peace*, as well as *Ship of Fools*. We should strive to give them some understanding of the toil, sweat, and tears, the wisdom and vision that have gone into fashioning the social institutions which we take for granted.

The college also has an obligation to train men and women in the methods and techniques by which the knowledge of the world is acquired and advanced — to teach them the languages of physics, chemistry, mathematics, and biology, as well as French, German, Latin, and Greek; to teach them methods of logical quantitative and qualitative analysis. It is upon their knowledge of these methods and techniques that they must depend as creative personalities.

To do this, the college must serve as an island of free inquiry — a place where, without fear or favor, students old and young can investigate the nature of things. It is cut of such inquiry that we advance the frontiers of knowledge

and leave the world richer than we found it. We must also remember that society maintains colleges and universities not to serve the special interests of the faculty, regents, president, or even students. They are supported because of our faith in education to produce better men and women, better citizens than we could otherwise hope for. As teachers and students, our objective might be summarized in the words of Henri Bergson when he advised his colleagues to "Think as men of action and act as men of thought."

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