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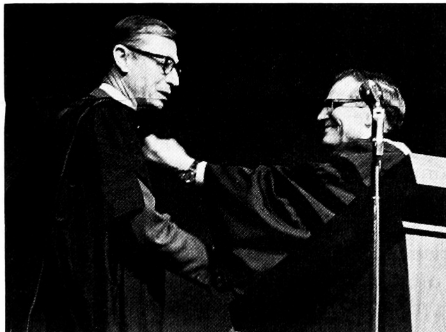
Carl Billman Honored



The Phi Beta Kappa chapter at Davidson College, Gamma of North Carolina, celebrated the fiftieth anniversary of its founding on April 26, 1973. At the college Honors Convocation the following day, United Chapters secretary, Carl Billman, received an honorary Doctor of Laws degree. The citation honoring him noted:

An Institution, says Emerson, is but the lengthened shadow of a man. The gnomic utterance has not room to note how frequently we mistake the identity of the man. Sometimes his sense of decorum keeps the real mover and shaker away from the limelight. We are happy now to salute one who ranks achievement far above public attention.

Phi Beta Kappa is not simply the most prestigious of honorary fraternities in American colleges and universities; in a very real sense it is the conscience of the academy. The Society has not reached that eminence, and certainly has not maintained it, by accident. Most frequently the strength that led it through repeated crises has come from the man who for more than a quarter-century has been the executive secretary of its United Chapters. This position he has held out of choice and commitment, repeatedly rejecting posts more prominent and rewarding.

Because you quietly and tactfully have encouraged the colleges to higher standards of excellence; because you give your life to the furtherance of liberal education; and because you personify the living truth in those proud titles of SCHOLAR and GENTLEMAN, Davidson College honors you and names you, Carl Billman, DOCTOR of LAWS.

THIRTIETH TRIENNIAL COUNCIL MEETS AT VANDERBILT UNIVERSITY

The thirtieth Triennial Council of the United Chapters will be held on August 7-10 at Vanderbilt University in Nashville, Tennessee. Delegates from the one hundred and ninety-nine chapters and many of the associations will attend the meeting. Council business will include recommendations for more than twenty new chapters, a review of the activities of the United Chapters during the past triennium and the election of officers and senators for the coming triennium.

Nominated for president of the United Chapters is John Hope Franklin, Manly professor of history at the University of Chicago; for vice-president, Robert M. Lumiansky, Avalon professor of English at the University of Pennsylvania. Twelve of the twenty-four members of the Phi Beta Kappa Senate will be elected for six-year terms, eight at-large and four from nominations presented by the regional districts of the Society.

A major item on the Council agenda will be discussion of the report of the Committee on the Role of Phi Beta Kappa. The report was mandated by resolutions of the 1970 Council which recognized the need to re-state Phi Beta Kappa's goals and values in the light of the changes taking place in American academic life. Dr. H. Bentley Glass, past president of the United Chapters, served as chairman of the committee. The final report, which has been circulated to all chapters and Council delegates, is the result of several working sessions and Senate discussions, suggestions from the chapters, and meetings with students and other consultants.

The Council, in dealing with the committee's report, will vote on a proposed Model Chapter Constitution. If accepted, it would become the Model Chapter Constitution for all new chapters. Other recommendations may be endorsed by the Council for action by the individual chapters.

A major emphasis of the proposed Model Chapter Constitution is provision for the earlier election of members in course, at the end of the junior year or the beginning of the senior year. This would enable chapters to expand their programs and to involve students in all activities including election procedures.

Other recommendations of the committee include the endorsement of programs of continuing education for alumni of the Society. It is suggested that chapters include in their roster, as affiliated members, alumni of any chapter who may live within their areas. It is also proposed, that in areas not close to any academic chapter, alumni associations be expanded or organized. In order to develop more extensive and effective programs, the report urges that communication within the Society — between chapters and the central office and among the several chapters and associations — be expanded. Another recommendation is that the membership of the Phi Beta Kappa Associates, who provide financial support to the United Chapters, be more broadly based. Also proposed is a plan for the designation of Phi Beta Kappa Professors or Distinguished Fellows — persons of outstanding scholarship and teaching ability — who would provide scholarly and organizational leadership on the campus.

While attention at the Council meeting will focus on the Glass Committee's report, elections and other business, the host chapter at Vanderbilt is also planning additional festivities. Alexander Heard, chancellor of Vanderbilt University, will speak at the Council banquet. Delegates will visit the Parthenon and the Hermitage, President Andrew Jackson's estate.

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TWO KINDS OF TEACHING

by Huston Smith

When I think back over the memorable teachers I had or have known, the fact that stands out most is the diversity of their styles. Bill Levi at Roosevelt College would sit cross-legged on the desk moving nothing during the entire class hour save his lips and his mind. Meanwhile, at nearby University of Chicago, David Greene was a pacer. Fresh from his farm at eight on wintry mornings, manure still clinging to his boots as Greek poured from his mouth, he strode with a vigor that made the advancing wall seem adversary. We felt sure that sooner or later he would slam his face into it, but he never did; invariably in the nick of time he would swirl and bounce off the wall not his head but his behind, gaining thereby momentum for the return journey. Gustav Bergmann, logical positivist at the State University of Iowa, was so authoritarian that when a student dared to question something he had said he thundered, "Let's get one thing straight: from ten to eleven on Mondays, Wednesdays, and Fridays, there is but one God, and his name is Bergmann!" His opposite was a teacher so non-directive on principle that students used to say he not only didn't believe anything, he didn't even suspect anything. I had teachers who wrestled with me socratically as evangelists wrestled with the village drunkard, and teachers who simply dished it out — very well indeed!

The surprising thing is that learning occurred in all these contexts. I conclude that there is no one way to teach; in speaking here of two ways I speak only of ways that have taken shape in me. Who knows who learns, and under what conditions? The act remains essentially mysterious, like love, or sex, or life itself; more strange than familiar, less science than art, a word to which I shall return.

I

During its first twenty years my teaching followed a single pattern. Questions and discussion were encouraged and were fun, but lectures were the focus.

Today, lectures are on the defensive. Almost everything we would like students to know we can place in their hands *via* paperback. They can read faster than they can listen to us, and print is durable; they can go back if they miss something or forget.

All this is true, but the points don't add up to the conclusion that lectures are passé. One of my most memorable learning experiences was a course Thornton Wilder offered, once only, at the University of Chicago. The classroom was in fact an auditorium, and it was invariably packed. If there was a single question or comment from the floor I don't remember it, yet the exhilaration of those hours! I would leave the auditorium walking on air. In those early afternoons of autumn even Chicago was beautiful.

Plays, too, can be read faster than we can sit through an evening at the theater, but reading doesn't take the place of the performance. Moreover, lectures provide the opportunity for trying out ideas while they are in process of formation and are thus part of the teacher's laboratory, with the advantage to the listener that he is not presented with a finished treatise but is watching a living mind at work and given an insight into its strategies.

Huston Smith, who has twice been a Phi Beta Kappa Visiting Scholar, is now Thomas J. Watson professor of religion and adjunct professor of philosophy at Syracuse University. This paper will be included in the forthcoming book, *Principles of Quality Teaching at the University Level: A Book of Essays,* edited by Thomas H. Buxton and Keith W. Prichard, to be published September, 1973 by The University of South Carolina Press.

Just as there is no one way to teach, so too there is no one way to lecture. John Dewey's lectures are said to have been rambling and dull — until the student awoke to the fact that he was witness to a powerful mind's direct involvement in the act of thinking. Minds have their own dispositions: some, like Wittgenstein's, are splitters; mine happens to be a lumper. This fact, so apparent that I suspect that it is grounded in my brain structure, makes metaphysical reticence impossible for me. And as it affects my approach to lecturing in other ways as well, before saying more about lecturing proper I propose to indicate why a holistic approach to my field is in my case the only approach possible.

Gestalt psychology has made its mark, and gestalt therapy is bidding to do so. In this age of analysis, this heyday of analytic philosophy, is there a place for holistic, gestalt philosophy as well?

If the discipline takes its cues from the sciences, the answer seems clearly 'yes.' Gestalt psychology I have already mentioned; psychology abandoned atomism with its discovery that there is no area of experience, perceptual or otherwise, that is free from what positivists used to call non-cognitive factors. In biology, the attempts of molecular genetics "to reach the beautiful simplicity of biological principles through concepts derived from experimental systems in which the ordered structure that is the source of this simplicity has been destroyed [are proving to be] increasingly futile," and physics, in its complete experience "does not support the precept that all complex systems are explicable in terms of properties observable in their isolated parts" (Barry Commoner).

Turning to philosophy itself, epistemology has found element analysis ineffectual. Whether we approach knowing analytically or phenomenologically, reports agree: there is no datum unpatterned, no figure without ground, no fact without theory. Instead of a one-way process whereby through perceptual archaeology irrefrangible primitive elements — Hume's impressions, Russell and Moore's sense data — are first spotted and *then* built into wholes, knowing (we now see) is polar. Part and whole are in dialogue from the start. No man looks at the world with pristine eyes; he sees it edited, and editorial policy is always forged in the widest field of vision available.

The same holds for ethics, for doing is vectored by overview as much as knowing is. "Deeper and more fundamental than sexuality, deeper than the craving for social power, deeper even than the desire for possessions, there is a still more generalized and more universal craving in the human make-up. It is the craving for knowledge of the right direction — for orientation" (William Shelton).

In playing the game of life-orientation, the first rule is to capture everything in sight, for the elusive might prove to be crucial; if it is and it escapes your net, you may get rich, but you won't win. The second rule is to set what has been captured in order, to array it in pattern or design. Thus the twin principles of gestalt philosophy are: (a) attention to the whole, taking care to see that nothing of importance has been omitted, and (b) attention to the pattern of the whole's parts. Complementing clarity and consistency which are the virtues of analytic philosophy, the virtues of gestalt philosophy are scope and design.

Now back to lecturing. As a gestalt philosopher both these principles of scope and design figure in the way I approach my task. Scope enters to position the topic to be discussed within the panoply of human interests generally. Why among the myriad of things we could talk about during this hour or this semester are we giving time to this? The answer needn't take much time; indeed, no time at all if it is self-evident

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and acceptable. But evident and acceptable to students, not just to me; that's crucial. Answers which, however evident, are *not* acceptable to students are: "Because the professor happens to be working on a paper on the subject;" "because this is what the instructor was taught in graduate school, so knows most about — read, 'is most invulnerable with respect to' "; "because having avoided math the student needs a course in philosophy to graduate;" or "because it will help those who intend to continue in philosophy to get into graduate school."

Once the topic has been positioned in the sense of linked to an acknowledged human interest or need, the elements bearing on the topic must be positioned. Enter pattern or design.

Paintings begin with a discovery, a new and exhilarating perception. Immediately the painter faces enormous difficulties; he must force shapes and static colors to embody what he has felt and seen. The lecturer's task is analogous. He, too, must fix, articulate, and objectify what on first discovery was nebulous, fluid, and private. How within the artifice of a class hour can he make a subtle aspect of life or being evident? Every sentence calls for knowledge of his materials and their limitations and an unswerving eye on the effect intended. It is an old problem: how anything of the real can pass the gap between intuition and expression. The passage can be effected only by translation, not from one language into another but from one mode of being into another, from reception into creation. Everything at the instructor's disposal — facts, concepts, anecdotes, analogies, arguments, humor — must work to enforce the impression intended, to the end that at the hour's close the student feels, 'that's true and important, or at least interesting.' It's no good if he stops with 'that's true'. As Whitehead noted, "It is more important that a proposition be interesting than that it be true. The importance of truth is that it adds to interest." As irrelevancies deaden the effect, omission is of the essence.

What constitutes a masterpiece here, or (to drop hyperbole) at least an authentic work of art? When a man for whom the topic in question is vital, who as consequence has lived with it and pondered it, summons everything he has discerned on the problem, distills it, compresses it, pounds it into a form that *makes sense!* Thoughts emerge, but not in mere succession: architecturally, in meaningful pattern; possibly, in addition, as incarnated in a life that is being lived, his own. That's what sent me walking out of Mandel Hall on air those Chicago afternoons. And that, now that I think of it, is the way subliminally I have sensed myself as a lecturer: traveller, pilgrim, archaeologist of space and time, trying with the help of a parcel here and a fragment there to piece together the largest possible meaning for life and the world. Such meaning, though it is intelligible, exceeds the merely rational. Or if one prefers, is the highest category *of* the rational.

In characterizing lecturing as art, my model has been the painter rather than the actor. Not that lectures can't be dramatic performances too; they can be, as the adage that every good teacher is part ham attests. But the comparison means little to me — again the variety in teaching styles. Writing is as different from speaking as reading is from listening, but the feelings that infuse me while writing and lecturing are much the same. Attention is fixed on content; issues of delivery and audience contact work themselves out unconsciously.

II

It will be apparent from what I have said that I haven't lost faith in the mix of lecture and discussion that is higher education's abiding rubric. I continue to teach one course each term by this format; it involves me and, given the averages, students show symptoms of satisfaction. But there has been a change. For the last eight years I have also taught a course by almost opposite canons.

This second course roots back to the summer of 1965, when I was invited to Bethel, Maine, to observe for two weeks the work of the National Training Laboratories with small groups: T- (for Training-) Groups, Encounter Groups, or Human Interaction Laboratories as they have come to be called. By pleasant coincidence I was to bring back from Bethel what Bethel had originally drawn from my own home base, for it was from Kurt Lewin's pioneering work at M.I.T. that the National Training Laboratories evolved. Something happened to me at Bethel, but it is also the case that I was ready for it to happen. It wasn't that I had grown disillusioned with higher education, but the question of whether it might not be better had become insistent. For however one assessed its virtues, university learning struck me — and still strikes me — as:

1. Insufficiently experimental. It scans less than does industry, say, for improved ways of doing things.
2. Too authoritarian. Persons aged 17 to 25 would at other times have been launched in the world. Here they continue to be subjected overwhelmingly to directives that flow down to them instead of rising from their own volitions.
3. Too passive in the role in which it places students. On this point clean proof is at hand. Take a word count in almost any class: who talks most, even in discussion classes and seminars? As learning requires doing, the arrangement is ideal for teachers, but one hears that it's the students who pay tuition.
4. Too detached from students' on-going lives, their hopes and involvements, the points where their psychic energy is most invested. It is as if the curriculum's cerebral thrust connects with the top six inches of the student's frame while leaving the other sixty inches idling. "It is by living, by dying, by being damned that one becomes a theologian," Luther advises us, "not by understanding, reading, and speculating." Or perhaps by both? What is clear is that academic reading, speculating, and understanding is joined very little to students' living, dying, and damnations. The most substantial recent study of American education, Charles Silberman's *Education in the Classroom,* concludes that reformers and innovators have an obligation to lobby for more emphasis on the education of feelings and the imagination and for a slowdown in cognitive rat-racing.
5. Too impersonal. Colleges used to be communities. Universities have in our time become almost the opposite: huge anti-communities like virtually every other institution in our mass, mobile, agglomerate society where rules and regulations take precedence over persons and seasoned relationships.

What encounter groups showed me first and above all else was a way to generate involvement. I hadn't been at Bethel forty-eight hours before my entire life seemed to sink or swim in terms of my group — fifteen strangers, none of whom I had laid eyes on two days before nor was likely to see again ten days thereafter. Swiftly, almost instantly, the criss-cross of human interactions — words, feelings, glances, gestures — had enmeshed me. Thought was emphatically involved, for apart from the therapeutic hour each afternoon when I deliberately turned my mind off and flung myself into the blissfully uncritical arms of impersonal nature (a lake), every waking moment was given to trying to make sense of what was happening. But not thought only; perception, too, as I

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tried to see what was transpiring in nuances of gesture, tone, and silence, and to feel what was happening in me at subliminal levels. My will, too, was engaged as I wrestled with whether to speak, risk, act.

New possibilities demanded consideration. How, precisely, encounter groups might ameliorate education's weaknesses, I had no idea; but it was inconceivable to me that, operating powerfully in precisely the areas of those weaknesses, they would have nothing to offer. For encounter groups are:

1. Experimental. This remains the case even though they have been with us in various forms since World War II. The extent to which they have caught on suggests that they tend to be useful, but they are no panacea. Their utility is not unvarying nor established by objective criteria.
2. Non-authoritarian. It is part of their definition that leaders leave them largely unstructured, let them develop in their own ways and for learning vehicles use whatever transpires. Part of the fascination of such groups derives from seeing what does develop when eight to sixteen lives are closeted for appreciable time while deprived of task, agenda, and assigned hierarchy.
3. Activating. Where nothing happens save by the group's initiative, boredom, anxiety, the will to power and the will to play see to it that initiative is taken.
4. Involving.
5. Personal. Attention is focused on the here and now, and in encounter groups, this means people. Again, remove tasks, to which lives tend to get subordinated, and lives change from means to ends.

I shall not here try to say what encounter groups are. Most readers will know; the few who do not or wish further elucidation can turn to a book such as *Carl Rogers on Encounter Groups* (Harper & Row, 1970). Let me say only that since 1965, half of my pedagogical interest has been devoted to trying to discern the potential for higher education latent in what Rogers himself considers this "most rapidly spreading social invention of the century, and probably the most potent." To the end of augmenting my understanding of group processes, and effectiveness in facilitating them, I have participated in training programs conducted by The National Training Laboratory, Tavistock Institute and the Washington School of Psychiatry; and have led seminars and workshops each summer at Esalen Institute and other growth centers. To explore their relevance for formal education, I have in each of the past twelve semesters taught courses ranging in subject matter from "Introduction to Philosophy" to "Philosophical Anthropology" which combine encounter techniques with cognitive learning. Students are apprised of the intended mix during pre-registration screening interviews; registration is closed at sixteen; a balance of men and women is desirable. The course opens with an encounter weekend, which means that we spend thirteen hours together before we open a book. My object is to get the Waring Blendor of human interaction churning, then feed into it eye-dropper drips of cognitive content. After the opening weekend the class meets for a three-hour stretch each week. Typically the first hour goes to student-directed discussion of the week's reading assignment; the second hour is mine to either lecture or continue the first hour's discussion under my direction, and the third hour continues the weekend encounter group. In mid-semester we have a second weekend encounter, if possible off-campus and out of the city. When I can secure budget or prevail upon the good offices of my wife who works professionally with groups, I have an outside trainer conduct the weekends. This helps to reduce student-teacher distance and to get authority issues more openly onto the floor.

How has it gone? Roughly 85% of the 160 students who have been in these courses report on anonymous, post-course check-sheets that they were glad we used this approach and would recommend that it be continued; that compared with other humanities courses they enjoyed it more, were more interested in it, and learned more from it. I have no illusion that these statistics are clean, particularly the last one. If one includes 'learning how' as well as 'learning that' — learning how effectively to occupy a place in life as contrast with merely knowing about life; Kierkegaard's truth as subjective transformation of oneself and education as 'the curriculum one had to run through in order to catch up with oneself' — then even the last statistic could be valid, but I doubt that students have acquired as much cerebral knowledge of subject matter in these courses as they do in others. Encounter aspects of the courses seem to fill such a vacuum in students' lives and become thereby so seductive that I find I must constantly throw the weight of my office on the side of cognitive learning to keep the course from developing into encounter group only. Being unsettled in my mind as to how cognitive learning does fare in such courses, I do not recommend casting all education in their mold. I should think it might be ideal for each university undergraduate to carry one encounter course each term, but not more. As a side benefit, a college that instituted the policy of having them do so might, I suspect, find itself reducing its psychiatric and counselling staff appreciably.

With regard to the specifics of ways in which I have tried to link group process to cognitive learning I would happily say nothing, for I am far from satisfied with my formulae and keep devising new ones constantly. But this is the nub of the matter, so lest my statement on T-group teaching, or peer-group learning as it might better be called, ends up looking like a Taoist composition around the void, I list some samples of things I have tried.

—Have students pair with partners they know least, look into one another's eyes for two minutes without speaking, then express non-verbally how they feel toward each other. For their next reading assign Martin Buber's *I and Thou*. Did the pairing exercise illumine experimentally what Buber means by an I-Thou relation?

—Ask students to take ten minutes to recall and write down their earliest childhood memory. Place the statements in the middle of the circle. Ask a student to select and read one of the statements at random. Can the group guess who wrote it? Does the discussion corroborate ontogenetic emphasis on the formative influence of early experiences as argued, say, in Erik Erikson's *Childhood and Society?*

—Read Konrad Lorenz' *On Aggression*. Do its theses shed light on the competition and hostility that have come to light within the group's own experience?

—Read Nietzsche's *Will to Power*. How much of the group's life — most obviously the struggles for leadership within it, but not these only — support its central thesis?

—The greatest anxiety I, personally, have felt in a group setting was in the initial meeting of sixty-five persons who were closeted for two and one-half hours with no agenda whatever. Watching every attempt to structure that chaos come to naught was an unnerving experience, but it was insightful too, for it showed me directly the way formlessness without produces formlessness within. Not knowing my place in the group, I didn't know where I stood in *any* context: who I was, how I should act, anything. Compare Heidegger's notion of *angst* in *Being and Times* as symptom of the collapse of 'the worldhood of the world'; also Harry Stack-Sullivan's famous essay on "The Illusion of Individuality."

(continued on back cover)

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reading recommended by the book committee

humanities GUY A. CARDWELL, ROBERT B. HEILMAN, FREDERICK J. CROSSON

social sciences LEONARD W. DOOB, FREDERICK B. ARTZ, LAWRENCE H. CHAMBERLAIN, EARL W. COUNT, ANDREW GYORGY, ANDREAS M. KAZAMIAS, RICHARD BEALE DAVIS, J. RAYMOND WALSH

natural sciences J. T. BALDWIN, JR., KIRTLEY F. MATHER

J. RAYMOND WALSH

The American labor movement, greatly expanded in the last thirty years, exerts powerful impact on most aspects of our national life. The following recent biographies of labor leaders are illuminating.

Harry Bridges: The Rise and Fall of Radical Labor in the United States. Charles P. Larrowe. Lawrence Hill. $8.95. p. $3.95.
A well-researched history of the violence out of which the longshoremen won a union, and a remarkable one, with a profoundly stabilizing effect on the industry. Bridges' long persecution by industry, provocateurs and government is related in all its evil, as he displayed those qualities of character and mind that mark him a notable labor leader.

The Fall and the Rise of Jimmy Hoffa. Walter Sheridan. Saturday Review Press. $8.95.
A study of the Teamsters' union and its long-time head. A disturbing tale of a smart man, achieving absolute power, and using it for personal gain through intricate corruption.

The Corrupt Kingdom: Rise and Fall of the United Mine Workers. Joseph E. Finley. Simon & Schuster. $8.95.
The ablest book I know about the power of union leaders, nobly to build for others, and vilely to undermine and destroy. A book of the widest significance. Its author, a labor lawyer, matches acumen, philosophic depth and a beautiful style.

Walter Reuther: Labor's Rugged Individualist. Jean Gould and Lorena Hickcok. Dodd, Mead. $6.95.
The well-known story of the union's beginnings in hate and violence to become a vast organization with singular social vision. The social programs are treated ably. Reuther dominated everything by his sharp mind, political skill, and public vision. Judgments of the authors are colored by their conviction that Reuther could do no wrong.

Meany: The Unchallenged Strong Man of American Labor. Joseph Goulden. Atheneum. $12.95.
A remarkable book about the acknowledged Mr. Labor himself. Remarkable for its Niagara of facts, many from unpublished sources. Remarkable for its vast cast of three decades. Remarkable finally for its author's striking insights. Highly recommended.

Professor Walsh, of Beloit College, joins the committee to review books in the field of economics.

Labor at the Rubicon. J. B. S. Hardman. New York. $6.95.
A short, posthumous book by one of labor's most thoughtful aides over forty years. A wise effort to appraise union democracy and union power. The ensuing decade, Hardman says, will be a critical passage. Theory and supporting evidence make this a valuable book.

Work in America: Report of a Special Task Force to the Secretary of Health, Education and Welfare. M.I.T. $10. p. $2.95.
Superb study of work in America and attitudes of workers at all levels toward their work. Extensively researched, it is disturbing, dramatic, daring. Surely controversial.

The Big Foundations. Waldemar Neilsen. Columbia. $10.95.
A Twentieth Century Fund study of America's 25,000 foundations and their many billions of dollars, used to aid causes of their own choosing. These foundations face a wave of criticism at the present, and this book, dissecting their inter-relationships and mentality, tells why. Mr. Neilsen does not hesitate to pass judgments, as well as provide generous facts. And at least one of his judgments will promote heart-searching: the foundations do not face up, he says, to the critical questions of our day.

Human Resources and Economic Welfare. Edited by Ivar E. Berg. Columbia. $12.50.
Nineteen essays by well-known scholars and public men, honoring Professor Eli Ginzburg. Most of the essays deal with some aspect of manpower management. They vary in quality, but all are worthy of attention.

LAWRENCE CHAMBERLAIN

The Effete Conspiracy. Ben H. Bagdikian. Harper & Row. $6.95.
Among his peers, the working press, Ben Bagdikian commands respect for his candor, reportorial integrity and pungent phrase. His collected essays in this critique of the American press touch all aspects: newspapers, reporters, editors, publishers — and newsmakers. Because he is a devout and dedicated journalist, his span of vision is 360 degrees — nothing is sacrosanct, nothing exempt; his batting average is high.

The Megastates of America. Neal R. Peirce. Norton. $12.95.
Conceived in the design of John Gunther's *Inside U.S.A.* (1947), this superb volume far surpasses its model. Limited to the ten "greatest" states, its coverage and depth are understandably greater. But the real key to superiority is the excellence of Peirce's analytical reporting. His instinct for the significant as distinguished from the obvious — or the sensational, his mastery of detail without letting it bog down, and his skill in writing combine to make this a superlative piece of work. Its value as a reference work is exceeded only by its appeal as a story.

Private Faces/Public Places. Abigail McCarthy. Doubleday. $8.95.
For anyone who followed American politics during the fifties and sixties, this book is a real windfall. The author, Mrs. Eugene McCarthy, a gifted writer, is also an extraordinarily perceptive interpreter of the contemporary political scene. Although her report is much too personal to be truly objective, its essential authenticity comes through clearly. For a better understanding of the life and times of Senator McCarthy, this wide-ranging autobiography is uniquely useful. It is too well integrated and coherent to be labeled a potpourri but it does have a bit of everything in its 435 pages.

An American Philosophy of Social Security. J. Douglas Brown. Princeton. $8.50.
This is a significant book because it documents one of the greatest success stories of our time: the conception, construction and evolutionary refinement of our social security program. The author, a key participant in all stages, in a report characterized by succinct prose and avoidance of technical jargon, explains the distinction between but necessary interrelationship of contributory social insurance, public assistance and private pension plans.

On the Democratic Idea in America. Irving Kristol. Harper & Row. $5.
These essays, ranging in subject matter from urban problems to foreign policy, not to mention such items as historiography, education and censorship, originally appeared in a number of periodicals. Their intrinsic worth, which is considerable, is substantially increased by being brought together.

The Pathology of Politics. Carl J. Friedrich. Harper & Row. $10.
The thesis of this fascinating book is that such universally condemned practices as violence, betrayal, corruption, secrecy and propaganda perform a useful function in maintaining or advancing democratic institutions, provided they do not exceed certain limits. This study focuses upon the point at which these phenomena become dysfunctional, hence pathological, i.e., cease to contribute to the good of the political community. Professor Friedrich's enormous erudition always illuminates, never overwhelms his subject.

Both Your Houses. Warren Weaver, Jr. Praeger. $7.95.
Books about Congress are never in short supply but only occasionally does one rise above the level of the ordinary. The special merit of this one is that although it is a serious work, reflecting the author's deep concern for the institution he analyzes, it is never dull. Weaver's prose has a touch of wry; his iconoclasm though biting is not cynical. He is fully aware of the frailties of the individuals who represent us and he pulls no punches in reporting their behavioral lapses. The fact that he continues to believe Congress both worthy and capable of constructive reform is reassuring.

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KIRTLEY F. MATHER

The Ice Age. Björn Kurtén. Putnam. $16.95.
A beautifully illustrated and comprehensive account of the latest events in the history of the earth and the evolution of life, especially designed for the general reader. The author is a Finnish paleontologist, widely acclaimed for his competence as a scientist and the clarity and charm of his writings.

The Seas in Motion. F. G. Walton Smith. Crowell. $7.95.
A lucid and fascinating analysis of oceanic waves, currents, and tides, with special attention to their causes, the way they work, and their effects. Not only for those who go down to the sea in ships, but also for those who would preserve the natural environment where the sea meets the land.

Focus on Environmental Geology. Edited by Ronald W. Tank. Oxford. $8.95. p. $4.95.
An excellent anthology of case histories and descriptive reports dealing with the critically important interrelationships of geologic processes, earth materials, and human life. Assembled primarily for teaching purposes, it will be of great value for anyone concerned with man's impact upon his environment.

The Restoration of the Earth. Theodore R. Taylor and Charles C. Humpstone. Oxford. $7.95.
A thoroughly valid and well-presented appeal for the solution of the approaching environmental crisis by means of the containment principle, the "requirement that the environmental effects of human activity be confined to areas dedicated to that activity."

Benchmark Papers in Geology. A series edited by Rhodes W. Fairbridge. Dowden, Hutchinson, & Ross, Inc.
River Morphology. Edited by Stanley A. Schumm. $18.
Spits and Bars. Edited by Maurice L. Schwartz. $20.
Environmental Geomorphology and Landscape Conservation Prior to 1900. Edited by Donald R. Coates. $22.
A new series of source books in the Earth Sciences, each of which, like the three listed here, consists or is to consist of reproductions of publications now considered to have made notably significant contributions to the development of a particular subdivision of that broad field. Such assemblies of source materials are of obvious value to all students of geology as well as to serious students of history of science; many of them will also prove helpful to anyone concerned with conservation of natural resources and environments and seeking an understanding of their nature and origin.

The Atomic Establishment. H. Peter Metzger. Simon & Schuster. $8.95.
A harshly critical, but thoroughly documented and hopefully constructive report of recent activities of the Atomic Energy Commission and the Joint Congressional Committee on Atomic Energy, designed to alert us all to the "mess we are in."

The Taming of Technology. David Loth and Morris Ernst. Simon & Schuster. $6.95.
A timely account of some significant confrontations between the rapidly progressing technology and the more slowly changing legal structure, both of which are basically intended to promote human welfare, with some innovative suggestions.

The Pulse of the Planet. Compiled and edited by James Cornell and John Surowiecki. Harmony-Crown. $6.95.
This fact-filled report from the Smithsonian Institution Center for Short-Lived Phenomena is a "recapitulation of the exciting, interesting, unusual, and often oddball events" that came to the attention of the Center during the four years, 1968-1971 inclusive. The events range from volcanic eruptions and earthquakes to major pollutions and the discovery of new tribes of aborigines.

The Solar System. Zdenék Kopal. Oxford $6. p. $1.95.
Summarizes in non-technical language the principal features of our knowledge about our extended territorial domain and its numerous components at the present stage of our advance into "the space age."

Notes of an Alchemist. Loren Eiseley. Scribners. $6.95.
In keeping with his humanistic penchant, Loren Eiseley gives us this all-too-slender volume of charming thought-provoking, and heart-warming poems. His hope that his friends will enjoy them is certain to be abundantly fulfilled.

The Twentieth-Century Sciences. Edited by Gerald Holton. Norton. $15.
Appropriately subtitled "Studies in the Biography of Ideas," this is a collection of essentially autobiographical essays by fourteen men of science, each eminent in one or more of the disciplines encompassed by the physical, biological, and social sciences. It gives unique insights concerning this century's intellectual progress, from the viewpoints of the seminal creators themselves.

Politics, Science, and Dread Disease. Stephen P. Strickland. Harvard. $9.95.
An illuminating account of the history of United States medical-research policy, chronicling the sequence of scientific, political, and personal episodes that demonstrate the complexity of the policy-making process in a democracy like ours. Special attention is given to the conquest of cancer as a national goal.

GUY A. CARDWELL

Picasso: The Artist of the Century. Text by Jean Leymarie. Viking. $37.50. *Willem de Kooning Drawings.* Text by Thomas B. Hess. New York Graphic Society. $27.50.
Leymarie's is an outstanding work for its historical-critical text and extravagantly beautiful illustrations. De Kooning, the master among the New York Abstract Expressionists, is well served by Hess's selection from his superb drawings, fifteen of them reproduced in color plates.

Sincerity and Authenticity. Lionel Trilling. Harvard. $7.95.
A brief, elegant, eloquent sermon for our times. Trilling examines by way of literature and philosophy a significant cultural shift.

The Mediterranean and the Mediterranean World in the Age of Philip II. Vol. I. Fernand Braudel. Translated by Siân Reynolds. Harper & Row. $17.50.
Although controversial as to methods and conclusions, Braudel's book is a magnificent product of new approaches to historiography in France first exemplified in the 1920's in the journal *Annales.* A second volume will follow.

The Archaeology of Knowledge. Michel Foucault. Translated by A. M. Sheridan Smith. Pantheon. $10.
Foucault has become a cult figure for his challenging, debated generalizations having to do with periodization, cultural relationships, and cultural discontinuities. Reading his earlier *The Order of Things* will help open the present volume.

C. G. Jung Letters. Vol. 1. Edited by Gerhard Adler. Princeton. $17.50.
The first of what will be two volumes of letters selected from Jung's general correspondence. Interesting for scientific and personal details and for glimpses into the workings of the profession of psychiatry.

Literary Theory and Structure: Essays in Honor of William K. Wimsatt. Edited by Frank Brady *et al.* Yale. $12.50.

Versification: Major Language Types. Edited by W. K. Wimsatt. New York. $12.

Critical Essays on the Philosophy of R. G. Collingwood. Edited by Michael Krausz. Oxford. $15.25.

In the Light of History. J. H. Plumb. Houghton Mifflin. $6.95.
The first two of the above volumes will be a painfully instructive reminder to most students and teachers of literature of how much they do not know about matters intimately relevant to their discipline. In the book on Collingwood, who is one of the most important and versatile of recent British philosophers, aspects of his work are examined by fourteen critics. Collingwood on art and on history is particularly interesting to general readers. Plumb, an English historian, writes with verve and authority on a variety of topics ranging from the eighteenth century to our own time.

Collected Poems, 1951-1971. A. R. Ammons. Norton. $12.50.
Eight small previous volumes introduced Ammons to discriminating readers. The present ample collection has given him a national reputation and large following.

The Poems of Sextus Propertius. Translated by J. P. McCulloch. California. $15.
Great poet though he is, Propertius (born c. 50 B.C.) has been relatively little read. His chief subjects are love, death, and Roman life. This bilingual edition offers an excellent, readable, poetic translation.

The Inward Turn of Narrative. Erich Kahler. Translated by Richard and Clara Winston. Princeton. $9.50.
Kahler, who died in 1970, shows skill in analysis and encyclopedic learning in this study of changes in narrative form resulting from the interplay of consciousness and the idea of reality.

Music of the Spheres and the Dance of Death: Studies in Musical Iconology. Kathi Meyer-Baer. Princeton. $13.50.
A trail-blazing volume relating musical concepts, the cosmos, and man. Fascinating.

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The Pound Era. Hugh Kenner. California. $14.95.
Perhaps unnecessarily idiosyncratic in style and structure, but a major, highly sophisticated work on Pound's translations and on certain of his ideas.

Also Recommended:
Gravity's Rainbow. Thomas Pynchon. Viking. $15.
The Lost Ones. Samuel Beckett. Grove. $1.65. p.
Counselor Ayres' Memorial. Machado de Assis. Translated by Helen Caldwell. California. $7.50.
62: A Model Kit. Julio Cortázar. Translated by Gregory Rabassa. Pantheon. $6.95.
The Ogre. Michel Tournier Translated by Barbara Bray. Doubleday. $7.95.
Do You Hear Them? Nathalie Sarraute. Translated by Maria Jolas. Braziller. $5.95.
All are novels of unusual interest.

FREDERICK B. ARTZ

The Columbia History of the World. Edited by John A. Garraty and Peter Gay. Harper & Row. $20.
The best world history available.

Medieval Humanism. R. W. Southern. Harper & Row. $9.
A valuable reexamination of an important subject.

History of Portugal. A. H. de Oliveina. Marques. 2 vols., Columbia. $15 a volume.
Now the best history of Portugal in English.

The Social History of the Reformation. Essays in honor of Harold J. Grimm. Edited by Lawrence P. Buck & Jonathan W. Zophy. Ohio State. $12.50.
A valuable series on special aspects of the Reformation.

Anne Boleyn. Marie Louise Bruce. Coward, McCann, & Geoghegan. $12.50.
An important reestimate.

Talleyrand. J. F. Bernard. Putnam's. $12.95.
An excellent biography of Talleyrand.

The Greek Struggle for Independence, 1821-33. Douglas Dakin. California. $16.
Now the standard account.

The French Revolution of 1830. David H. Pinkney. Princeton. p. $8.50.
The definitive history; very detailed.

Wellington: Pillar of State. Elizabeth Longford. Harper & Row. $10.
The second volume of a masterful biography of the "Iron Duke."

Queen Victoria. Cecil Woodham-Smith. Vol. 1. Knopf. $10.
The first of a two-volume life, the most detailed ever written.

Victoria and the Victorians. Herbert Tingsten. Delacorte. $12.50.
The personalities, politics and scandals of an era; very readable.

Macaulay: The Shaping of the Historian. John Clive. Knopf. $15.
A marvelous picture of the youth and middle age of one of the great Victorians.

The Paris Commune, 1871. Stewart Edwards. Quadrangle. $12.50.
The most satisfactory account to date.
Vichy France: Old Guard & New Order, 1940-1944. Robert O. Paxton. Knopf. $10.
An excellent survey.

Hitler's Last Days. Gerhard Boldt. Coward, McCann & Geoghegan. $6.95.
A lurid story by an eye witness.

EARL W. COUNT

Our roster this time runs nearly the gamut of anthropology's endeavor. A major occurrence of recent years is the realization that the social behavior of man's fellow-primates speaks tellingly of the social behavior of man. Layman and professional will draw pleasure from:
Primate Societies: Group Techniques of Ecological Adaptation. Hans Kummer. Aldine Atherton. $7.50.

Compactly written, factually definite, skillfully illustrated, and including some lucid "special" treatments, is
Early Man: Prehistory and the Civilizations of the Near East. Chester G. Starr. Oxford. $8.95. — from Neanderthalers to Persians and Greeks.

In like vein, place
Prehistoric Greece. Frank H. Stubbings. John Day. $5.50. Largely the Mycenaean Landscape, from Schliemann's diggings to Ventris' unlocking of Linear B.

Almost unique is
The Lost World of Elam. Walter Hinz. Translated from the German by Jennifer Barnes. New York University. $8.95. The sweep is two still-hazy millennia; outlines there are none-the-less, from language to laws, religion, arts.

The City in The Ancient World. Hammond Mason. Harvard. $20. — has the high power and wide lens of poised historiography fused with modern archaeology.

A recent, timely trend is that of reissuing hard-to-obtain ethnographical classics. Some have been cited, in the past; we add
The Cheyenne Indians: Their History and Ways of Life. George Bird Grinnell. Nebraska. 2 vols. $3 each. Originally Yale 1923.

The Ponca Chiefs: An Account of the Trial of Standing Bear. Thomas Henry Tibbles ("Zylyff"). Nebraska. $5.50. p. $2.25. Originally, news stories in the Omaha Daily Herald. The first case where an Indian was treated legally as an American.

The Western American Indian: Case Studies in Tribal History. Edited by Richard N. Ellis. Nebraska. p. $2.95. A judicious collation from various sources.

American Indian Ceremonial Dances: Navajo, Apache, Zuni, (other) Pueblo. Ira Moskowitz & John Collier. Crown. $3.95. The first author's artistry, the second's writing. That sensitivity which can mark anthropology in its finest mood.

More or less technical yet not overly demanding, are the following ethnographies; they register cultural change: static considerations move to dynamic ones;
Cave Dwellers and Citrus Growers: A Jewish Community in Libya and Israel. Harvey E. Goldberg. Cambridge. $14.50. From the caves to the Sharon Plain, the transplanted leadership structure is proving its adaptability.

(continued on back cover)

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BOOK REVIEWS *(continued)*

Behind Mud Walls: 1930-1960, with a Sequel, 1970. William H. & Charlotte V. Wiser. California. p. $2.85. Karimpur is in Northern India. — A "classic" almost immediately on appearance, its updatings have enhanced it. The earlier village preferred squalid mud walls that disinvited marauders; the modern one desires baked brick, for better living.

Hindus of the Himalayas: Ethnography and Change. Gerald D. Berreman. 2nd ed. California. $12. On first reporting, it was of high quality; a decade later, it becomes Sirkanda Revisited. The continuities are there; but the young aspire and behave differently.

The Pampangans: Colonial Society in a Philippine Province. John A. Larkin. California. $13.50. Three centuries of ethnohistory, by periods. The Pampangans' experiences epitomise the reasons for Luzon's continuing turbulence.

Gods, Ghosts and Ancestors: Folk Religion in a Taiwanese Village. David K. Jordan. California. $7.50. The villagers' ways with their divinities have kept these resilient amid vicissitudes; they cannot but dissolve, as modern westernization undercuts their premises. The author's capabilities in Chinese and Taiwanese lend him a unique advantage.

Tales of Yoruba Gods and Heroes. Harold Courlander. Crown. $6.95. Invaluable African material, and with tales and music transplanted to the Americas, set down with the author's customary excellence.

Tales From Southern Africa, translated and retold by A. C. Jordan. California. $9. Late Professor of African Languages and Literature, University of Wisconsin, the author was Xhosa-born; his literary stature is recognized in his native land. An additional enhancement are the Foreword, by Z. Pallo Jordan, the Introduction and Commentaries by Harold Scheub.

The Standard Dictionary of Folklore, Mythology and Legend. Edited by Maria Leach & Jerome Fried. Funk & Wagnalls. $17.95. A new, unabridged, 1-volume edition.

TWO KINDS OF TEACHING *(continued from page four)*

—Read the first essay in Leonard Nelson's *Socratic Method and Critical Philosophy* and ask if the goal of encounter education is to complete Nelson's approach to philosophy with two emendations: the socratic method becomes the *group* socratic method with the total group replacing a single individual as midwife, and feelings as well as thoughts are intentionally brought into the picture.

—A 'low' tends to settle in on groups the last few sessions before they terminate; the impending death of the group seems to awaken presentiments of individual, personal death. The experience provides concrete, shareable data relating to Heidegger's notion of being-unto-death as a criterion of authentic living.

I stress that I have not listed these projects in order to recommend them to others. I cite them only as, instances of the kinds of bridges that can be thrown from group experience to cognitive learning. It appears to be of the essence of encounter teaching that no canned rubric will work for long. I wish I could report that I feel like a veteran architect of bridges of the kind described, but the fact is the opposite. I have come to suspect that how and where to throw such bridges will be my pedagogical *koan* (Zen meditational problem resolvable in life only, not in words or formulae) till I retire.

If I not only haven't solved the problem of relating group process to cognitive learning but doubt that it admits of standardized solution, why do I make of it more than a marginal issue? Others who have ventured into these waters and stayed long enough to ask questions will probably answer as I do. A new panorama has opened before me. With it has come every variety of self-doubt, fear, and suspicion: am I simply giving students what they like, afraid to demand of them hard work and drudgery; am I playing group therapist; am I merely hungry for intimacy? But in the end I have been forced to listen to a new claim. Let me articulate that claim. We need wisdom. To this end we need knowledge, but knowledge that is established in life: connected with feelings, illuminating choices, in touch with wills. This is not exactly what we now have. As Nietzsche observed a century ago,

> We knowers are unknown to ourselves, and for a good reason: how can we ever hope to find what we have never looked for? Our treasure lies in the beehives of our knowledge. As for the rest of life — so-called 'experience' — who is serious enough for that? Or has time enough?

What we need, in Kierkegaard's word, is edification.

> The law for the development of the self with respect to knowledge is this, that the increasing degree of knowledge corresponds with the degree of self-knowledge, that the more the self knows, the more it knows itself. If this does not occur, then the more knowledge increases, the more it becomes a kind of inhuman knowing for the production of which man's self is squandered, pretty much as men were squandered for the building of the pyramids, or as men were squandered in the Russian horn-bands to produce one note, neither more nor less.

Since this new educational vista opened I have been looking for comrades in arms. To say I am still looking would be to overstate the case, but in view of the size of the task, not to overstate it much, at least not as concerns philosophy.

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