

# Humanities

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## A Scholar In Winter

Some subjects are so large that it is hard to know how to get hold of them. Sometimes a chance encounter provides an answer.

It is 3:45 of an October afternoon in a roadside restaurant north of Charlottesville, Virginia. The lunch crowd has departed, the dinner crowd not yet arrived. In the sudden, relieved silence, the waitresses stack clean glasses and stop for a cigarette. The proprietor, a lean, dark man in his forties, finishes lunch alone in a booth, then turns and watches the traffic slowly building up on Virginia Route 29. He addresses a polite remark to his single patron, sitting at the counter with a beer, and—learning that they are, respectively, from New York and Chicago—he opens up with the pleased expansiveness of one big-city boy meeting another far from the sidewalks of home.

He has been here 15 years, the proprietor says. Sure, he misses the lights, the crowds, the things you can *do* in New York. He still gets up there three or four times a year.

But this town has changed a lot since he came here in the mid-50's, after Korea, and it's been good to him. Good people, and a great place to live. No traffic jams, no smoke from factory chimneys, no sardine-pack subways. He'd never live in New York again.

"There's only one thing wrong with this town," he concludes. "It's a little backward." Gesturing out the front window, he frowns with the effort of finding the words that will express what he means. "Around here, they think Thomas Jefferson is still alive."

One might wonder, after seeing some of the loveliest countryside in America give way to the garish plastic Big Boy and Colonel Sanders signs in downtown Charlottesville, whether the community retains that lively a sense of its most famous city father. One might wonder, after a winding, 20-minute search through one of the nation's loveliest campuses for a parking place, whether the architect of its original buildings would approve the student cars cluttering up the place. But after a few hours with Dumas Malone, one is in no doubt whatever about Jefferson.

He is dead, lying in the earth of his beloved Monticello under a tombstone which, at Jefferson's explicit direction, lists none of his public offices, not even that

of the Presidency. And largely because of the sense of priorities which that tombstone reflects, Thomas Jefferson is very, very much alive. The trick with Jefferson—as with most great statesmen—is to know when what he said and did lives, and when the policies and actions he shaped in other times, for other purposes, should be left interred.

Though he would quickly disclaim the statement, Malone is probably as well qualified as any man in the United States to make such distinctions. Off and on since 1943, he has been engaged in a biography of Jefferson which promises to earn that much over-used word *definitive*. The fourth volume of the projected six, covering Jefferson's first term as President (1801-1805), was published in February of 1970. According to a front-page critique in *The New York Times Book Review* by Dr. Adrienne Koch of the University of Maryland, it is a "pioneer and masterly study."

"Henceforth," commented Dr. Koch, "no one will write on this subject, and no one will dare pronounce on any aspect of it, without having studied closely this portrait of a great President by a great historian."

Seemingly in the spirit of one defending the reputation of a dead friend, Malone has devoted a considerable amount of effort to correcting those who misinterpret Jefferson or cite his words as if they were Scripture, carrying the same weight for contemporary times that they did in his own. One such occasion was the 1961 Founders Day address at the University of Virginia, following a period during which there had been bitter clashes between the proponents of states' rights and federal power. Predictably, Jefferson's views on limited government came in for heavy quotation. Considering the Commonwealth of Virginia's origination of "massive resistance" to delay federal initiatives toward school desegregation, Malone's address, in which he hoped to "set forth the common sense of the matter in dealing with Mr. Jefferson," was little short of courageous.

"While many true and wonderful things have been said about this inexhaustible man since his death," said Malone, "a number of things have been said that should really be described as nonsense. . . . At all events, confusion is compounded when an historic personage is quoted on both sides in a contemporary controversy, as

Mr. Jefferson repeatedly has been."

Malone did not intend to decide which side Jefferson would have taken, "since I really have no way of knowing. Also, I recognize the likelihood that I should arrive at the pleasant conclusion that he always agreed with me." But the contradictory statements made about Jefferson's probable views impelled Malone to "try to distinguish between those words and actions which related solely or primarily to his own time, and those which have the quality of timelessness."

On the specific subject of the size of the central government, Malone had this to say:

*What present reality is there in his pronouncement of one hundred and sixty years ago about limiting the functions of government? Does this mean today that the federal government ought to be small even though everything else has become gigantic—that the best way to solve our national political and economic problems is to set down a pigmy among the giants? And all this in a time of world crisis to which we can see no end? It would hardly be fair to Mr. Jefferson to claim that he would favor that degree of impotence. . . . Tyranny changes its face from age to age, and every era has to decide for itself where the greatest and most imminent danger to the freedom of the individual really lies. The contradiction which we face arises from the dreadful circumstance that the very survival of liberty at home and abroad depends on the employment of power such as Mr. Jefferson never dreamed of, and which inevitably carries within itself a threat to personal freedom. We can't expect him to resolve this contradiction. He would be bewildered by this strange new world, this wonderful and terrible new world. In his day he was an alert sentinel and generally, though not always, a sagacious guide. But he is well beyond the age of retirement and we can't expect him to chart our course for us.*

Jefferson's legacy to us is not his official actions, for he knew that these "were necessarily dated," nor specific policies, for he knew that these "could not be expected to last forever. He wanted to be remembered for words and deeds which had the quality of timelessness about them, and there can be no possible doubt that he made a wise selection."

That selection is indicated on his tombstone: the Declaration of Independence, with its assertion that "by virtue of their birth into the world as human beings, all men are equal—not in status certainly, and surely not in ability, but in rights;" the Virginia act establishing religious freedom, reflecting the essence of its author's eternal hostility to every form of tyranny over the mind of man; and his university, by which "this lifelong student institutionalized his undying faith in intelligence and knowledge."

Like Jefferson, Malone himself is well beyond the age of retirement. Sitting in a swivel chair in his book-lined, old-fashioned but pleasant office in the University of Virginia's Alderman Library, white-haired, wearing a blue blazer and tamping his pipe, he looks so much the popular conception of the elderly gentleman-scholar that he seems too good to be true, like a Norman Rockwell

painting. What redeems him from being a cliché is his humor about the erratic road he took toward becoming the foremost Jefferson scholar of our time, the genuine humility he has distilled from a lifetime of tracing greatness, and his extraordinary investment of self in a long-term project that has been so frequently interrupted.

The son of a Methodist minister ("He should've been a Presbyterian, really; revivalism didn't suit him at all") who was president of a church college in Georgia, Malone received his early schooling from his parents. He took his A.B. from Emory College (later University) at the age of 18, taught school for a few years, then entered Yale Divinity School. Though he did not pursue a ministerial career, it was during his studies at Yale that Malone found himself as a scholar with a specific interest in history.

Before he could do much about that discovery, World War I broke out, and Malone enlisted as a private in the Marine Corps. "Craziest thing I ever did, but I wouldn't trade it for anything. I had lived an awfully sheltered life, and to be thrown into the middle of that. . . . I became awfully fond of some of those vile-talking fellows. Never got to France, but that's one of the things I brag about, having been a Marine. Tough? Oh, yeah. But I've never felt any trouble getting along with any person since."

After the war Malone returned to Yale, where he took his doctorate in history and taught, then proceeded with what proved to be a characteristically back-and-forth movement toward his ultimate career. First, an associate professorship at the University of Virginia, then a nine-month fellowship for study in Paris. "Sort of a racket, really. I studied Thomas Jefferson's life in France." Pause, a few puffs on the pipe, then a delighted laugh. "Could have studied it a lot better here, but I'm awfully glad I went!"

Then back to Virginia, where he and Mrs. Malone were not long installed when Allen Johnson, a historian under whom Malone had studied at Yale, approached him with a request for help on the *Dictionary of American Biography*. Johnson had begun the project a few years before, but knew he could not complete it.

Flattered at the offer of partnership with a respected scholar, and recognizing the value of the experience, Malone accepted. The *DAB* was "an enormously confining project," however, and Malone had just about decided to leave when, a year and a half later, Johnson was killed in an auto accident. "Then I had to finish it."

Finishing the *DAB* took seven years of Malone's time, and left him looking for a new job in the middle of the Depression. "The academic world was frozen," and though he received some offers, none was very appealing. Then James Bryant Conant offered him the directorship of the Harvard University Press. Malone believes now he should have taken the post for at most three years, but stayed for seven. "I shouldn't have; it sidetracked me."

Finally, in 1943, Malone received a Rockefeller Foundation grant to research and write Volume I of the

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## Grant Profiles

### Writers as Teachers

Just as many an industry chieftain must wince at mention of Ralph Nader, so many a school superintendent undoubtedly bristles at mention of John Holt, Herbert Kohl, and Jonathan Kozol. This trio—authors, respectively, of *Why Children Fail*, *36 Children*, and *Death at an Early Age*—has probably made a larger contribution to excess gastric acidity in the teaching profession than the assembled minions of SDS.

But they're making an interesting contribution to the teaching of English, too—they and about 30 other writers working in the schools of Baltimore, Washington, D.C., and New York City, under the aegis of the Teachers and Writers Collaborative. In the process, they admit, they're finding out that teachers often fail children because their own professional training failed them.

The Collaborative was stimulated by the observation that some of the most promising curricular reforms of the 1960's—notably in physics and mathematics—were shaped by people who *did* the discipline involved. The "new physics," for example, is largely the product of Jerrold Zacharias of MIT. If the teaching of science could be improved by cooperation between teachers and scientists, the writers reasoned, why couldn't the teaching of English be improved by cooperation between teachers and people who produced English for a living?

For one very good reason, the answer came back: practising scientists usually had doctorates, but practising writers didn't. Despite their lack of formal credentials, however, the writers found enough school principals willing to gamble on a modest program in some of New York's most difficult schools.

The results—since written up by the *Saturday Review* and *Wall Street Journal*, among others—have more than justified the risk. With financial backing from the National Endowment for the Humanities and the U.S. Office of Education, the Collaborative has sent writers into the public schools to work with students who had previously evidenced little response to imaginative writing. After a semester, teen-agers who had regarded poetry as "for sissies" began writing their own, and inner-city children started writing fables, short stories, and plays.

If there is a central teaching strategy, it is a perception common to every writer: that he must begin with his own experience. Yet, the Collaborative notes, "the

curriculum and textbooks as they now exist bear no relation to life as the children know it." In consequence, inner-city children "are constantly led to believe that their feelings and experiences are not worthy of expression, and are certainly not the stuff of which literature is made."

Nor is this the fault of the teachers, who are often "indicted . . . for their irrelevant and stifling presentation of language and literature." Though schooled as so many Americans are in the belief that "literature" is to be equated with iambic hand-wringing over the premature death of daisies and other bucolic tragedies, most English teachers seem to be eager for "new materials and new ideas, and are capable of dramatic shifts in their approach to teaching."

The Collaborative is a limited experiment, financed by the limited funds that federal agencies have for off-beat projects. On the strength of its success, however, Holt, Kohl, Kozol, and their colleagues are trying to convince school superintendents that salaries for professional writers can and should be included in regular school budgets.

### Is *The New Left* New?

Half the Harvard senior class of 1823 was expelled for "disruptive activity," and ever since, the themes of student militance have kept coming back—depending on your political orientation—like a song or a bad penny.

Current resistance to the draft echoes student involvement in anti-conscription campaigns during the Civil War. In 1916, the Intercollegiate Socialist Society voted to oppose military training on campus; when ROTC arrived anyhow, the Student League for Industrial Democracy mounted major campaigns against it during the 1920's. Today's complaints about student anonymity in "megaversity" repeat student criticism of "gigantism," boring professors, academic bureaucracy, and "alienation" after World War I. Even women's lib came in for favorable treatment 50 years ago in *North American Student*, a magazine published by the Student Christian Volunteer Movement—of which that well-known radical organization, the YMCA, was a principal support.

The ancestry of these familiar concerns is traced in an NEH-sponsored paper titled "Before Berkeley: Historical Perspectives on American Student Activism,"

by Philip G. Altbach and Parti M. Peterson of the University of Wisconsin. Their brief (24 pages) essay suggests that many American adults would do well to develop a sense of history before concluding that the younger generation is headed for hell in a hurry.

Yet there *does* seem to be something new about today's "New Left." For the first six decades of this century, liberal and radical student organizations sprang from adult organizations of similar political temperament and followed their ideological lead. About 1960, however, the "generation gap" opened up in the relations between campus and adult organizations.

Perhaps the best example of this switch is the Intercollegiate Socialist Society and its offspring. Founded in 1905, the ISS numbered Upton Sinclair, Jack London, Clarence Darrow, and Walter Lippmann among its early members. In 1919, the ISS decided to go off-campus and changed its name to the League for Industrial Democracy; very soon, however, the LID inspired a Student League for Industrial Democracy (members included Walter Reuther, Sidney Hook, and Max Lerner), which survived until 1959. That year, though retaining the subsidy it had always received from the adult League, SLID changed its name again—to Students for a Democratic Society. Four years later, SDS completely severed its ties with LID.

Altbach and Peterson conclude by noting that while the student movement frequently "acted as a conscience for its generation or, at least, kept radical traditions alive, it never exhibited the potential for revolution." But they also point out that the New Left has been motivated by issues that earlier campus movements never had to confront—notably civil rights and nuclear warfare.

Further, the continued extension of higher education to larger proportions of the college-age young (4 percent in 1910, 12 percent in 1929, over 50 percent today) has democratized and de-established campuses that were once, in the authors' term, "preserves of the upper-middle class." It remains to be seen whether today's militant student organizations will continue a tradition by providing society with leaders of the caliber of Lippmann and Reuther—or whether new social phenomena have significantly increased their "potential for revolution."

(Editor's note: The full essay by Mr. Altbach and Mrs. Peterson will appear in the May 1971 issue of *The Annals* of the American Academy of Political and Social Science, which will be devoted entirely to the subject of international student activism.)

## Televising the Law

As *Perry Mason*, *Divorce Court*, and *The Defenders* proved, courtroom procedure can make for engrossing television—not memorable drama, maybe, but a captivating 60 minutes nonetheless. Lee Polk, director of public affairs and news for the Educational Broadcasting Corporation's Channel 13 in New York City, believes that all those courtroom fireworks could be used to

illuminate the evolution of American law.

A layman's introduction to changing concepts in jurisprudence would clearly serve an important social purpose today. Such Supreme Court decisions as *Brown v. Board of Education* (school segregation), *Gideon v. Wainwright* (right of accused to counsel), and *Miranda v. Arizona* (limitation on use of confessions) have affected not only the character of American law, but of American life. A few have opened deep divisions among the populace, leading some citizens to feel that the courts are too lenient, and others to regard "law and order" as a code-term for legally sanctioned repression. By resurrecting a dozen or so "landmark" decisions (beginning with *Calder v. Bull* in 1798) and recreating the trials that led to them, Channel 13 hopes to blend public education with good theater.

Each dramatization will have solid legal scholarship backing the script. Before receiving NEH financing for the pilot program of the projected series, Polk obtained pledges of cooperation from faculty and staff members of the New York University School of Law, City University of New York's John Jay College of Criminal Justice, and the Practising Law Institute. These professional advisers will ensure that Channel 13's productions not only respect the facts in each case, but also emphasize its most significant legal aspects.

The pilot production will dramatize *Gideon v. Wainwright*, a 1963 decision stemming from a Florida court's refusal to provide legal counsel for an indigent defendant on the ground that the trial did not involve a capital offense. On appeal, the Supreme Court affirmed the defendant's right to have a lawyer represent him. Gideon was retried in the same court, by the same judge, with the same witnesses. This time, however, he was defended by a court-appointed attorney, and he was acquitted.

The very popularity of such programs as *Perry Mason* has tended, writes Polk, "to make the practice of law seem strangely simplistic and accessible to all." Citizens lacking any training in the complexities of jurisprudence or any understanding of the circumstances that gave rise to far-reaching decisions can easily lose confidence in American judicial procedure in an era that has steadily broadened the rights of the accused.

By exploring those complexities and recreating the circumstances, Polk hopes to develop a series that will "bring about an eager and informed participation on the part of an audience in legal proceedings."



If you would like more detailed information about any of the grants described in this issue, write Office of Public Information, National Endowment for the Humanities, Washington, D.C. 20506.

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Jefferson biography. It was published in 1948, to general critical acclaim, and has since been reprinted a dozen times. Even so, the proceeds from the book and the grant provided a slender living; Malone went hunting for a full-time position, and this time landed at Columbia.

From then until his retirement from Columbia in 1959, Malone's biography was a part-time project, written at night and on weekends and during the summers. To supplement his income, he edited the *Political Science Quarterly* and gave up several precious summers to work with a colleague on a textbook. Still he managed to produce another volume of the biography while at Columbia.

"A critic came out with a review (of the fourth volume) in which he started by saying that he could not 'imagine anything more leisurely' than my procedure with this project." Pause, puff-puff. "Well, little does he know. Little does he know."

Upon his retirement from Columbia, Malone returned to the University of Virginia as Thomas Jefferson Foundation Professor of History, a chair established for him. He is now Professor Emeritus and Biographer-in-Residence, and has been aided in addition by the Jefferson Foundation, the American Council of Learned Societies, and by the National Endowment for the Humanities. The NEH support has enabled him to take on a part-time secretary and a graduate assistant.

It's not money that worries Malone now. It's time. His fifth volume, on Jefferson's second term, is near completion and will probably be ready for the publisher by June. But after that, he must research the 17 years of Jefferson's retirement at Monticello—and the Library of Congress has 35 manuscript volumes of Jefferson's correspondence for that period. The secretary and graduate assistant have been of enormous help to Malone on specific episodes, but one cannot, he says, delegate research.

"It's a one-man job. The thing you can't get out of, the tough part, is that you have to read it all. The stuff has to pass through your own mind. You've got to live through an episode day by day. If it doesn't come alive in your own mind, there's no hope.

"I've got a problem with those last 17 years, all those letters. I've tried to figure it out, but I can't read 'em all. Life's too short. I'm getting tired, if the truth be known. I'll be 79 next January. . . . God, I wish somebody would tell me what to do. Got any suggestions?"

He is getting tired. If he finished the Jefferson biography tomorrow morning, would he stop working?

"Oh, no, I'd find something else. . . . There's nothing as satisfying as creative work. It may not be good, but it's yours. . . . The pursuit of truth has always seemed to me a noble thing, almost a substitute for religion. Any number of scholars of my generation are the sort who would have been ministers in the old days. . . . I've found the pursuit of truth . . . not the attainment of truth, you don't get it—and the attainment of things is not satisfying anyway, it's the getting after them, it's

the *doing* it. With all the pleasure you get from good comments on your book, the great joy is in doing it. And you'd feel that joy even if you didn't get as good comments."

Despite his life and reputation as a scholar, Malone would most like to be remembered as a teacher.

"I'll never forget one incident when I was teaching up at Columbia. We had a lot of graduate students who taught in the local New York schools. And one day I said, let's just forget all this historical stuff for a while and tell me, is this doin' you any good? And one fellow said, well, no, he needed the M.A. to get a raise, but the Ph. D. was no help. You couldn't raise any fine points in class, there was no time. Well, I asked him, why the dickens are you *doing* it? Well, first, he said, I do it because I like it. But second, there's an awful lot of politicking in the New York schools, people snoopin' around to see what you're doing, what you say. When I come into this room, though, I'm a free man."

Pause. Puff. "You want to cry. You just want to cry."

In an essay entitled "The Future of Teaching," included in a book called *Campus 1980*, classics scholar William Arrowsmith argued that there was no *necessary* link between scholarship and education, and that while America had many scholars, it did not have many educators . . .

*by which I mean Socratic teachers, embodiments of the realized humanity of our aspirations, intelligence, skill, scholarship; men ripened or ripening into realization, as Socrates at the close of the Symposium comes to be, and therefore personally guarantees, his own definition of love. Our universities and our society need this compelling embodiment, this exemplification of what we are all presumably at, as they have never needed it before. It is men we need, not programs.*

Watching Dumas Malone stare down through the warm fall afternoon at the university he loves, listening to him talk about Marine sergeants and the nature of historical research and how much he hated civics in grammar school, hearing him laugh about the other seasons of his life and worry about the length of the winter left him, one cannot help feeling that he needs no suggestions from anyone about completing his project on time.

He has already achieved much more than most humans do. His achievement is not a biography, it is a man. And the man's name is not Jefferson, it is Malone.



*The above article is based on an interview with Dumas Malone by Warren T. Greenleaf, a Washington writer who specializes in education.*

# ❁ A Reading List on the American Revolution ❁

SELECTED AND ANNOTATED BY THE STAFF OF  
THE INSTITUTE OF EARLY AMERICAN HISTORY AND CULTURE  
WILLIAMSBURG, VIRGINIA

*This is the first in the series "Good Reading in the Humanities"—a series of reading lists designed to inform the general reader about distinguished books on humanistic subjects. Each list is being developed by recognized scholars under Endowment sponsorship. The principal criteria for selection of works to be included on a list are sound scholarship, a clear, readable style, and availability in libraries and bookstores.*

*Each list will contain a short introduction to the subject, annotations on the titles selected, and questions to stimulate thought and discussion among persons wishing to use the list for common reading and reflection. Comments on the series are invited.*

*The American Revolution reading list presented below was prepared by the Institute of Early American History and Culture, Williamsburg, Virginia: Stephen Kurtz, director, James Hutson, John E. Selby, and Thad W. Tate, members of the Institute staff.)*

## The Subject

The American Revolution proclaimed that men have certain rights which no government can legitimately take away and which, in fact, governments exist to protect. In establishing a republic, the former British colonists asserted that the state's authority and powers find their origin in the assent of the people. Jefferson insisted that there was nothing really new in what the Declaration of Independence announced, yet the establishment of a new state and nation on the basis of these principles by act of the people themselves was radical in the eyes of eighteenth-century Europe and deeply unsettling to its monarchical regimes. Although often distorted, misunderstood, and forgotten, these ideas and actions have penetrated to every corner of the world and have profoundly affected the course of its modern history.

This reading list has been selected for a wide audience with the belief that those who read these works will learn what lay behind the outward events of the Revolution and will be able to judge for themselves the merits of the men and women who struggled through it. The period covered is that between approximately 1760 when changes in British policy toward the colonies fomented rebellion and 1788 when the present Constitution of the United States was adopted.

## Good Reading

A HISTORY OF THE AMERICAN REVOLUTION. John R. Alden. *New York: Alfred A. Knopf, 1969. 541 pp.*

This provides the most recent comprehensive one-

volume account of the American Revolution. It is particularly strong on military campaigns, events on the western frontier, and the fate of the Loyalists while at the same time neglecting few, if any, of the important phases of the Revolution. Firmly grounded on the most recent scholarship, this volume avoids parading a long list of authorities before the reader, providing instead an eloquent, evenhanded narrative and a fresh assessment of the motives and character of the major participants. The comprehensive bibliography will prove extremely helpful.

THE BIRTH OF THE REPUBLIC. Edmund S. Morgan. *Chicago: University of Chicago Press, 1956. 170 pp.*

In an extraordinary feat of synthesis and compression the author covers the period between the end of the French and Indian War and the ratification of the Constitution in 170 pages. Edmund S. Morgan believes that the struggles of the Revolutionary Era were, at bottom, conflicts over differing principles of government and authority rather than disputes dictated by socio-economic imperatives. Thus, he writes in the tradition of the great Whig historians, Trevelyan and Bancroft, and with the flair which distinguished them and the economy which eluded them. *Available in paperback.*

THE COLONIAL BACKGROUND OF THE AMERICAN REVOLUTION: FOUR ESSAYS IN AMERICAN COLONIAL HISTORY. Charles M. Andrews. *New Haven: Yale University Press, 1924. 220 pp.*

An old book but still the best single description of the relations between Great Britain and its North American colonies in the century and three-quarters before the American Revolution. The author makes the economic policies and governmental structure of the empire easily understandable. He makes a strong case for the view that imperial rule was not an intolerable burden during most of the colonial period and explains why the British introduced the changes during the 1760's and 1770's that led to rebellion and war. *Revised edition, 1931; paperback edition, Yale University Press, Y-44.*

THE AMERICAN TORY. William H. Nelson. *New York: Oxford University Press, 1961. 194 pp.*

A good, brief discussion of why some colonists remained loyal to the Crown, their efforts to resolve the revolutionary crisis, and the reasons they failed. While many Tories were aristocratic in outlook, others were not. Some feared for their jobs or their religion; others feared that as members of minority groups they would be overwhelmed by the Anglo-Saxon majority. Most

were as devoted to liberty and to America as were the patriots but concluded that independence would serve neither. Because of its brevity, this work requires some knowledge of the political events that occurred between 1770 and 1776 in order to be properly understood. *Available in paperback, Beacon Press.*

**THE NEGRO IN THE AMERICAN REVOLUTION.** Benjamin Quarles. *Chapel Hill: University of North Carolina Press, 1961. 232 pp.*

Although prevented from joining the American forces recruited in the deep South, both freedmen and slaves were enlisted in northern regiments to fight side-by-side with whites in the war for independence. Once in uniform, black men played as many roles as did white. Thousands of slaves won their freedom by joining British military units and by departing with them while a considerable number achieved freedom after serving well in the American armed forces. Blacks, according to the author, made their choice of sides by accepting the best terms offered. This pioneer work provides a unique, if ironic, commentary on the principles and effects of the Declaration of Independence. *Available in paperback.*

**THE WAR FOR INDEPENDENCE.** Howard H. Peckham. *Chicago: University of Chicago Press, 1958. 209 pp.*

Professor Peckham's concise history of the war begins with Lexington and Concord in 1775 and concludes with the skirmishing in South Carolina in the fall of 1782. Although the book concentrates upon the engagements of the principal American and British land armies, the war at sea and the Indian warfare along the frontier are both adequately covered. Maps of the northern and southern theatres of operations are included as is an excellent bibliography for those who wish to study strategy and tactics in greater detail. *Available in paperback.*

**THE POLITICAL THOUGHT OF THE AMERICAN REVOLUTION.** Clinton Rossiter. *New York: Harcourt, Brace, and World, 1963. 244 pp. Harvest Book, HB-66.*

The paperback edition comprises three chapters from a longer work, but provides a succinct account of the political ideas upon which Americans based their revolution. While some historians today might emphasize more strongly the radical nature of American ideas in their own day, Rossiter has nonetheless identified the sources of those ideas carefully and has described their content with great clarity.

**BENJAMIN FRANKLIN AND A RISING PEOPLE.** Verner W. Crane. *Boston: Little, Brown, and Company, 1954. 219 pp.*

Franklin's accomplishments as printer, publisher, scientist, diplomat, and statesman are so interwoven with the history of the Revolutionary era that it has become difficult to extract truth from legend. The strength of this brief study lies in the skill with which the author has created the background of Ben Franklin's fruitful

public life. It will remind Americans of their great debt to Franklin as one of the leading founders of the nation. *Available in paperback.*

**MYTHS AND MEN: PATRICK HENRY, GEORGE WASHINGTON, THOMAS JEFFERSON.** Bernard Mayo. *Athens, Ga.: University of Georgia Press, 1959. 71 pp.*

These essays provide in brief compass and graceful style character sketches of the three most famous Revolutionary leaders from Virginia. They also skillfully dissect the layers of myth and tradition that have surrounded and often obscured our understanding of them. The result is a series of balanced, precise literary portraits that may well tell us more about these men—and about ourselves as a people—than would full-length biographies of each. *Available in paperback, Harper Torchbooks, TB-1108.*

**REBELS AND REDCOATS.** George F. Scheer and Hugh F. Rankin. *Cleveland and New York: World Publishing Company, 1957. 587 pp.*

The vivid quality of on-the-spot reporting is combined with a readable narrative describing the victories and defeats of the American forces during the Revolutionary War. Based upon eyewitness accounts and the memoirs of participants, this volume covers major battles and crises within the military forces from the Spring of 1775 to Washington's resignation of command in 1783. *Available in paperback, Mentor Books, MT-249.*

### Suggestions for Discussion

1. Blood was shed at Lexington and Concord in April 1775, but it was not until May 1776 that the Continental Congress openly faced the question of independence. Why, if the benefits of independence were so great, did the leaders of the rebellion wait so long to recognize and debate them?

2. Once the war began in earnest, how well did the Congress and the new state governments support the effort? How united were the people in supporting it?

3. Americans have looked back upon the suffering of the Continental Army at Valley Forge with pride and admiration for the heroism of Washington and his troops. They, on the other hand, looked upon what they went through as a disgrace. How do we account for the difference in viewpoint?

4. Slavery and other forms of racial inequality went poorly with the principles of the Declaration of Independence. Thoughtful men and women of the time did not miss this obvious fact. What impact did the Revolution make upon the place of black people and Indians in the former colonies?

5. Great Britain was believed to be the greatest military and naval power in Europe when the American Revolution began. How can we account for the success of the colonies in winning their independence?

6. Are the ideals and political institutions which we associate with the American Revolution still guiding us today at home and abroad? How true have we been to the best that we have inherited?

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National Endowment for the Humanities  
18th and F Sts. NW,  
Washington, D.C. 20506  
*Official Business*

## NEH Notes

*BARNABY C. KEENEY*, first permanent Chairman of the National Endowment for the Humanities, left the Endowment July 4 on the expiration of his four-year term. Prior to his appointment Mr. Keeney had been President of Brown University and had chaired the Commission on the Humanities whose report in 1964 played a large role in the subsequent creation of the National Foundation on the Arts and the Humanities.

President Nixon has appointed *Wallace B. Edgerton*, who has served as Deputy Chairman of the Endowment since July 1966, to be Acting Chairman until a new Chairman is nominated and approved by the Senate.

THROUGH FUNDS PROVIDED by the National Endowment for the Humanities and the Xerox Corporation, prints of *Civilisation*—the highly acclaimed television series originally produced by Kenneth Clark for the British Broadcasting Corporation and shown over American educational television during this past fall and winter—are now available to small colleges for showings to their students and their community. The National Gallery of Art will distribute the films along with a special study guide. For information, write Extension Services, National Gallery of Art, Washington, D.C. 20565.

AT THE AUGUST MEETING of the National Council on the Humanities the Council voted to include "student and youth problems" among its priority areas and to encourage the submission of applications for humanities projects conducted by students and out-of-school youth.

LEGISLATION extending the authorization of the National Foundation on the Arts and the Humanities (and its two Endowments) until June 30, 1973 was signed into law by President Nixon July 20, 1970. The law also authorized appropriations for the National Endowment for the Humanities as follows: fiscal 1971, \$17 million; fiscal 1972, \$26.5 million; and fiscal 1973, \$35.5 million; (The actual amount appropriated for fiscal 1971 was slightly over \$11 million plus \$2.5 million for matching private gifts.)

*PROGRAM INFORMATION FOR APPLICANTS 1970-71*, a brochure describing the Endowment's programs, and outlining the procedure and deadlines for grant applications, is now available on request from the Office of Public Information, National Endowment for the Humanities, Washington, D.C. 20506.