

# Humanities

## *The Adams Chronicles*

The first major historical dramatic series ever to be produced by American public television will premiere on the Public Broadcasting Service during the week of January 18. THE ADAMS CHRONICLES, 13 hour-long dramas, span the 150 years from 1750-1900 and tell the story of the Nation's development through the parallel lives of four generations of one of America's most outstanding families, beginning with John and Abigail Adams, who exerted great influence on some of our country's most dramatic historical events.

Dr. Ronald S. Berman, chairman of the National Endowment for the Humanities (which has supported the television venture since its beginning four years ago), has termed the new series "history made vivid through the medium of television and brought to the public by the exemplary cooperation of scholars and professional media people." Primary historic consultants for the Adams series were the editors of *The Adams Papers*: L. H. Butterfield, Editor-in-Chief; Marc Friedlaender, Editor; and Mary-Jo Kline, Associate Editor. John Adams, a complex man deeply involved in the affairs of his time, kept a diary and saved almost all of his correspondence—a practice followed by his descendants during the next century and a half.

The Papers, a body of 300,000 pages of letters, diaries and journals written by various members of the Adams family, had been bequeathed in trust to the Massachusetts Historical Society—presided over by Thomas Boylston Adams, a direct descendant of John and Abigail—and had never been made available for dramatic use. However, the editors were sufficiently persuaded of the excellence of the proposal submitted by Ms. Virginia Kassel, producer of the series, to agree to release the materials to her scrutiny. With their full cooperation and consultation, she set about shaping the great mass of documents into a coherent entity to mold the series' interpretive aspects.

Nurtured through the planning stages by a grant from NEH to WNET/13 of New York, with substantial funding subsequently, production of the series has also been significantly aided by gifts from the Andrew W. Mellon Foundation and the Atlantic Richfield Company.

The first episodes portray the Adamses looking ahead to a highly uncertain future, not knowing how the experiment of creating a new nation would turn out, nor what it would cost them in personal suffering.

A real possibility of being hanged as a traitor faced John Adams as he sat in the Continental Congress in Philadelphia in 1774. In addition, he knew that the lives of his wife and children were in jeopardy as the British troops drew nearer to the family farm in Braintree, Massachusetts.

Following the course of the nation's history, later episodes of the *Chronicles* portray the lives and careers of John Quincy Adams, son of John and Abigail, who became sixth President of the United States after serving as Minister to Russia, peace commissioner in Ghent after the War of 1812, and Secretary of State. John Quincy's son, Charles Francis, third of the Adamses to become Minister to Great Britain, accomplished his chief mission of preventing the British from recognizing the Confederacy, which would have prolonged the Civil War and might have destroyed the nation. The fourth generation of the family had two distinguished citizens:



Young John Adams arrives in Boston in 1758 to seek patronage for admission to the bar in the first program of *The Adams Chronicles*.

Henry, journalist, professor and historian; Charles Francis II, who fought a losing battle to reform the railroad industry and to control the Union Pacific Railroad. Both Henry and Charles, disillusioned with the quality of public life they saw around them, turned back toward the task of preserving their family histories and trying to understand why the high standards of duty and public service, so long maintained by the Adamses at great cost to their private family lives, no longer seemed appropriate in the world of the late nineteenth century.

The history revealed in *The Chronicles* and documented in *The Adams Papers* is often more dramatic than fiction since some of the incidents would not have been believed had they not actually happened. Such events as the deaths of John Adams and Thomas Jefferson within hours of each other on the 50th anniversary of the Declaration of Independence and John Quincy Adams' fatal heart attack on the floor of the House after a lifetime of service to his country might seem melodramatic if created for a fictional series—but these events actually took place. The series shows throughout a meticulous attention to historical accuracy.

Enhancing the effectiveness of *The Adams Chronicles* are the various publications timed to parallel the series. Some will increase the viewers' knowledge and enjoyment of the family story; others will be used

for formal credit or extension college courses related to viewing the films on television.

The following materials will be available free from WNET/13, New York, or from local public television stations under a special grant from NEH:

- *The Adamses America*, by David J. Rothman: An adult home-viewer guide which vividly depicts life in America during the period covered by the TV series.
- "Adams," a teacher's guide to the TV series. Geared to students in grades 7 through 12, this eight-page supplement to the home-viewer guide includes discussion topics, questions for further study and an extensive bibliography. To be distributed to social-studies teachers by local Public Broadcasting Service stations or available from P. O. Box 2020, Radio City Station, New York City 10019.

Other publications important to an understanding of the series are:

- *The Adams Chronicles: Four Generations of Greatness*, by Jack Shepherd. A detailed and illustrated history of the first four generations of Adamses told largely through their own words, diaries and letters, with an introduction by historian Daniel Boorstin. (Little, Brown & Co.)
- *The Book of Abigail and John: Selected Letters of the Adams Family 1762-1784*. Edited with an introduction by L. H. Butterfield, Marc Friedlaender and Mary-Jo Kline. Hardcover, illustrated. (The Harvard University Press.)

The following three publications are available from Educational Associates (a division of Little, Brown & Co.):

- *The World of the Adams Chronicles: Forging Our Nation*, edited by David J. Rothman, Columbia University. This is a paperback book of historical documents selected and annotated to give readers a vivid notion of what life was like during these historic years.
- *The Adams Chronicles: A Student Guide*. Prepared by Regina James for Coast Community College District, Costa Mesa, California, this student guide (paperback) brings together the key elements of the television series and the two books described above and poses study questions based on their historical information.
- *The Adams Chronicles: A Discussion Leader's Guide*. Prepared by the University of California, San Diego, this brief guide gives practical information to community groups and leaders on how to organize a study group, how to publicize and enroll participants, what discussion topics might be used, and how to approach the study of *The Adams Chronicles* with the wealth of resources that are available.

Beginning in January 1976, more than 400 colleges and universities are expected to offer *The Adams Chronicles* as a credit course designed by Coast Community College District, Costa Mesa, California. A two-year community college can offer the series as a lower-division general-education course, while a four-year college or university can offer the series as an upper-division seminar for juniors and seniors or as a general course through university extension.

—Sara D. Toney





Photo Richard Braaten

## Humanities and the Arts Share Center Stage

"Too bad Percy MacKaye couldn't be here today," whispered the gray-haired woman to the young man sitting next to her. "He would have given ten years of his life to have heard his plays discussed this way."

He would have indeed. For playwright and scholar MacKaye, who died in 1956 and is little remembered today, worked all his life to develop a sense of national theater. He was a man with democratic theories about the place of drama in our daily lives. He wanted theater to be seen, discussed, and understood by every American through local theaters, using American plays, and engaging every American on many levels of experience.

Something close to that is being realized in the American Bicentennial Theater Season at the John F. Kennedy Center for the Performing Arts in Washington, D. C. No small undertaking, the Bicentennial Season seeks to outline America's dramatic tradition through a series of ten representative American plays—with production funded by the Xerox Corporation—and an innovative, NEH-funded, Humanities Program of seminars and special dramatic readings designed to expand audience understanding of the origins, social contexts, history and criticism of American drama.

Humanities Director at the Kennedy Center, Geraldine Otremba, describes the program as having unusual objectives:

We can hope that the essential link between enlightenment—between the sensitive, moving performance of a play and the understanding of the history or values there portrayed—might be more than simply a happy accident. The reintegration of the humanities into the life of institutions like the Kennedy Center will vastly extend the opportunities for audi-

ences to experience what great artists and directors of the theater have always known: that the development of sound critical perception based on a thorough understanding of dramatic literature takes one to the very heart of the work.

The woman who spoke of Percy MacKaye was sitting in on one of the Humanities Program seminar series, this one occurring during the run of *The Scarecrow*, written in 1903 by that lamented absentee playwright. The play, consistent with MacKaye's emphasis on the development of American plays, is an adaptation of the Nathaniel Hawthorne tale, "Feathertop," in which a Salem, Massachusetts witch and the Devil bring to life a scarecrow, who in turn comes to learn what it means to be a man.

### Setting the Stage for Discussion

Miss Otremba opened the seminar with color slides from the production, literally setting the stage for discussion. And, in no time at all, the four seminar panelists, theater scholars Richard Moody and Duncan Rollo, *Scarecrow* director Austin Pendleton, and the "Scarecrow" himself, leading man William Atherton, were launched on an informal but informative discussion of the play. The delighted audience was treated to something unusual in the theater world: the integration of the humanities and the performing arts.

Indicative of the success of the panel—in which, curiously, everyone *looked* his part: the scholars looked most scholarly, the actor like a matinee idol, the director not unlike director-extraordinaire Woody Allen—it was sometimes difficult to tell the sentiments of the humanists from those of the performing artists. Take director Austin Pendleton, for instance, discuss-

ing his view of the play:

I've always felt that all really good theater has not a moralistic base but an ethical base. What are ultimately the ethics of how we deal with what is done to us and what happens to us in life? That's a very challenging question to any audience. So, the play is basically about the triumph of the force of good and the force of love over the kind of force that produces something like revenge.

From the academic side, Professor Richard Moody, prominent theater historian from Indiana University, provided a different touch of the familiar. In addition to his extensive knowledge of playwright MacKaye's work and his place in the development of America's dramatic identity, Moody had known the great man himself.

### New Insights for All

Audience turnout and participation were high; the understanding and appreciation of a play could be linked with its performance. Many in the audience had seen the play a number of times and expressed thanks for the opportunity to examine it firsthand with knowledgeable theater "authorities." The panelists too came away with new insights: the scholars tested a new seminar format appropriate for use in their classrooms;

the director and actor explored the success of their staging of a key scene which directly touched on the play's theme: what it means to be a man. Miss Otremba could consider the day a success.

Clearly, undertaking the American Bicentennial Theater Season was a natural for the John F. Kennedy Center for the Performing Arts, designated by an Act of Congress in 1964 as the nation's cultural center. Less clear, however, to those involved in producing the season was the answer to a very basic question, namely, what is America's dramatic tradition and does it, in fact, exist? Realizing that no ten plays could possibly sum up the whole of America's rich and varied theater past, Roger L. Stevens and Richmond Crinkley, co-producers of The Bicentennial Theater Season, designed the special Humanities Program to round out the Season, thus hoping to make a reality of the Center's objective to "offer during the Bicentennial celebration a comprehensive and penetrating presentation of the development of the American theater through its history and the development of American life and society as reflected in the theater."

But theaters rarely turn a profit; and, while private money was available to help the Center put the plays on the boards, the innovative humanities program was stymied for lack of funds. Stymied, that is, until April

The Devil plots his course in *The Scarecrow*. The play is one of the presentations in the American Bicentennial Theater Season being discussed in the series of Humanities Program Seminars.



Photo Richard Braaten

1975, when the National Endowment for the Humanities responded to the Kennedy Center's appeal with a grant to the Humanities Program.

By NEH criteria, the Kennedy Center Bicentennial Humanities Program was a most exciting experiment. Not only would Washington's residents and visitors to the nation's capital be able to enjoy a season of outstanding American plays supported by Xerox—including: *Sweet Bird of Youth*, *The Scarecrow*, *Skin of Our Teeth*, *Long Day's Journey into Night*, *Rip Van Winkle*, and *The Royal Family*—but they would have as well the benefits of the supplementary NEH programs exploring the whole range of American theater. As one of America's first major humanities programs to be integrated with an ongoing theater season, the model Humanities Program would break new ground for other theaters throughout the country.

### Four-part Program

The Humanities Program consists of four parts: specially prepared theater program notes for Center audiences; once-a-month seminars relating to the Season's major productions; a series of eight additional readings from early American drama; and two major commissioned dramatic readings which will draw upon American history and literature.

The specially prepared eight-page Humanities supplements are free to patrons of the Bicentennial Season productions. They are designed by Miss Otremba and her small staff—assistant Susan Jenson and student intern Beth Dorigan of Trinity College—and printed with funds from the Hearst and Rockefeller Foundations. The attractive booklets of reviews by contemporary critics, commissioned pieces by prominent theater historians, playwright biographies, photographs and graphics provide audiences with a better understanding of the plays' and playwrights' place in the Bicentennial.

Once a month, on a prearranged Wednesday at noon, within the schedule of Center symposia organized by the Friends of the Kennedy Center, Miss Otremba calls together a session of the Humanities seminar series. Notwithstanding the midday time slot necessitated by the Center's heavy production schedule of eight performances per week, the seminars have substantial audience appeal. Many have been standing room only.

Before the project got underway, one skeptical reviewer labelled the proposed symposium format "the intermingling of scholar, artist and audience: a pious hope." But the seminars have been popular and not at all stuffy. With chairperson Otremba ably guiding the discussion, the panels composed of two leading humanists and the director and leading actor of the featured play, discuss (and even argue about) the centrally humanistic questions raised by the play, and their feelings about the playwright's place in American theater. Thus geared to adult audiences, the seminars appeal to a healthy mix of the theater-going public. In addition, many high schools and colleges in the area have scheduled courses—and buses—to take advan-



Photo Alfred Bernard Stern  
Prologue to *Metamora*, revival of 19th century drama in "Theater Past," part of the Kennedy Center Bicentennial Humanities Program supported by NEH.

tage of the special Humanities programs.

The series of eight staged readings known collectively as "Theater Past" will fill in some of the gaps in the composite picture of America's dramatic history presented by the Kennedy Center Bicentennial Theater Season. Certainly the most exciting Humanities project of the Season, "Theater Past" is also the most freestanding. Here, reflecting the Center's concern with "a multi-faceted look at the American theater in its historical and humanistic context . . . significant themes, personalities and influences on the American stage are explored" in 90-minute programs followed by discussion among the audience and participating humanists. Scheduled for weekend evenings, the series offers dramatic readings of full-length plays and thematic readings composed of passages drawn from important works of American dramatic literature.

Among the eight scheduled "Theater Past" productions are:

**Metamora.** The play, noted today for its 19th Century portrayal of the American Indian as "the noble savage," was written in 1829 by John Augustus Stone for a playwriting contest that called for a tragedy in five acts in which the hero is a "native American." The contest's sponsor, American actor Edwin Forrest, declared *Metamora* winner and played the lead for 40 years. *Metamora* will be presented in Berkeley, California and at the Center on January 24th by a group from the University of California at Berkeley under the direction of noted theater scholar, Travis Bogard. Professor Garff Wilson, a foremost authority on American acting styles, will also participate in the performance and symposium.

**Women's Voices.** This thematic study traces the emergence of women playwrights, actresses and female characters in American theater and society. Selections are drawn from memoirs and period plays. Helen Krich Chinoy will direct this performance at the Center on February 22nd.

**Theater Criticism in America.** Kicking off with selected readings from American critical reviews and essays, the program culls an understanding of the function of the theater critic and of the influence of criticism on the development of American theater. The back-up symposium of contemporary critics and humanists promises lively, even heated, debate.

### Commissioned Readings

The first of the two Commissioned Humanities Readings prepared specifically for the Bicentennial will take place in June. Presented dramatically, this reading will narrate the history of the American experience drawing upon the autobiographical voices of such varying Americans as Ben Franklin, Frederick Douglass, Gertrude Stein, Maya Angelou, and Henry Adams. The program is being prepared by distinguished scholars in American literature, particularly autobiography.

Four of the "Theater Past" readings will be produced on college and university campuses, allowing for wider resources for high quality performances, and for direct nationwide production of a portion of the programs. Drama departments at Berkeley, University of Minnesota, Smith College and Indiana University will present readings in their own states before coming to the Kennedy Center in Washington, D. C. At the Kennedy Center, meanwhile, all seminars and readings are being recorded by Voice of America for broadcast overseas. National Public Radio affiliate WAMU-FM will also carry the programs locally.

Thus drawing on the wealth of American dramatic literature and the talents of Americans from across the Nation in presenting this literature to the public, the Humanities Program of the American Bicentennial Theater Season is making a strong effort to realize Percy MacKaye's aim of engaging every American on many levels of experience in the life of their national theater.

—Sally Ferguson

## Models of Human Habitation: Design of Research Agenda

The American Association for the Advancement of Science invites nominations of scholars, of faculty rank or equivalent, in the humanities, the social and natural sciences, and engineering (including architecture and city planning) for membership in a twelve-person interdisciplinary group which will meet in Washington, D. C. from June 14 to July 24, 1976 to design a major research agenda on American Values and Human Habitation. Participant stipends of \$2,500 and certain expenses will be provided.

This project, funded jointly by the National Science Foundation and the National Endowment for the Humanities, will enable scholars from a broad spectrum of disciplines to focus on problems in trans-disciplinary research on science and values.

Information as to specific requirements for application may be obtained from Dr. William A. Blanpied or Ms. Gretchen Vermilye at the AAAS, 1776 Massachusetts Avenue, N. W., Washington, D. C. 20036, or phone (202) 467-4310 or 4313. Selections will be announced by March 1.



## John Hope Franklin Elected Fifth Jefferson Lecturer

John Hope Franklin, distinguished American historian, has been elected by the National Council on the Humanities to give the fifth Jefferson Lecture in the Humanities, bringing his humanistic insights into contemporary culture to bear upon matters of broad public concern. Announcement of his selection was made by Ronald S. Berman, Chairman of the Council and of NEH.

Franklin, writing perceptively for more than 30 years on United States history, the history of the South, and the black experience in America, will extend the range of the lecture by delivering the first of three parts in Washington in late April of 1976; in May he will speak in two other cities of the United States, with exact places and dates to be announced.

Professor Franklin announced the subject of his lecture far in advance. "I'm going to talk about racial equality in America," he said, "giving that subject all the historical footing and resonance I can provide." He said he would trace the general subject across the American experience of two centuries, beginning with the Revolutionary period, but each part of the lecture "would be firmly anchored in the present."

Previous Jefferson Lecturers have been Lionel Trilling, Erik Erikson, Robert Penn Warren and Paul Freund, with all lectures taking place in Washington, D.C.



# Grant Profiles

## *Our Classical Heritage*

Some people who should know decided not long ago that too little attention had been paid to the influence of the classics on early Americans, particularly on those responsible for molding a civilized republic from the good and evil intentions of its early citizens. It seemed most American historians had been ignoring this very substantial aid to the creation of our peculiar national species, and many classical scholars had yet to come out from behind their Roman and Greek pillars to see what had become of their ancestors' cogitations.

So things stood in 1973 when Dr. George A. Kennedy, professor of classics at the University of North Carolina, and his colleagues in the American Philological Association received an Education Programs grant from NEH to help historians and classicists enlighten each other in this Bicentennial era about the interrelationships of their respective fields. They have already published an anthology of 18th-century translations called *The Classick Pages: Classical Readings of Eighteenth-Century Americans* (American Philological Association, Pennsylvania State University, 1975). Its editor, Meyer Reinhold, says the contents are drawn "from the 'best sellers' of early America . . . intended to illustrate what the Founding Fathers and their contemporaries read both in the Greek and Roman authors and in ancient history and antiquities."

The 18th century American public knew classical works both in the original or in contemporary translation and as filtered through such political theorists as Locke and Montesquieu. Schoolboys found a hero in the elder Cato, a farmer-statesman, and learned civics lessons such as this one from Aristotle:

"Now there are three things in all States which a careful Legislator ought to consider. . . . The first of these is the public assembly; the second the officers of the State, that is, who they ought to be, and with what power they should be intrusted, and in what manner they should be appointed; the third, the judicial department."

Easy to see, then, whence came our tripartite system. And how important it is that Americanists—scholars and teachers of American studies—know the contribution the classics made to the essential design of America's political and cultural principles.

In a very different way, says Dr. Kennedy, the classics have had an impact on 20th-century life. Where 18th-century Americans looked to antiquity for practical guidelines, we search out the psychological aspects of classical times, such as the portrayal of character and of humans caught in crisis and the role of women in mythology and Greek tragedy.

As part of Dr. Kennedy's project, summer institutes were held at the Universities of Idaho and North Carolina in 1974 and 1975. There, classicists and Americanists met to bring each other to a deeper understanding of the bonds between their respective fields. Similar work will continue through 1976 by means of a nationwide lecture program cosponsored in many cases by high schools and colleges.

Through such programs we are reminded that the principles that shaped this nation did not burst full-blown from the head of some American Zeus, but that they are in fact rooted in the likes of Plato and Plutarch. John Adams, who was to profoundly influence the early years of this land, reminded himself in 1759: "Labour to get distinct Ideas of Law, Right, Wrong, Justice, Equity. Search for them in your own mind, in Roman, grecian, French, English Treatises. . . ."

## *The Webster College Edition*

The New Hampshire farmer who mortgaged his life in return for a taste of success wasn't thinking of the day the Old Bill Collector would show up to collect his due. When that day was over, however, Dan'l Webster, representing the foolish farmer, had won his case against his formidable adversary, the devil himself. ". . . even the damned," says a character in Stephen Vincent Benét's famous story, "may salute the eloquence of Mr. Webster."

The devil may have made him do it, but Webster's client was not alone in needing to be helped out of a tight spot in the first half of the nineteenth century when America was experimenting with its future. Nor was he alone in the privilege of retaining the renowned orator in his battle against an oppressive authority. But Daniel Webster, New Hampshire-born and Dartmouth College-trained, farmer, lawyer, statesman, orator, and presidential aspirant, was more likely to be found in the Supreme Court arguing cases that would determine the course of the new nation than

among the crops defending the rights of individual farmers.

America was just beginning to codify its laws and decide on its constitutional direction, at a time when many prominent authorities argued for the sovereignty of the several states. But Webster, one of the nation's leading proponents of the federalist blueprint, chose to devote his life to dreams of a unified United States.



Renowned farmer, lawyer, orator and statesman Daniel Webster.

In court cases, Webster the lawyer saved the private college system from usurpation by the states (The Dartmouth College Case) and rescued the National Bank from being taxed to death by states greedy for financial control (*McCulloch v. Maryland*). Webster the orator spoke eloquently of a united nation and through press and pamphlet the people listened. Webster the diplomat, twice named secretary of state, smoothed the way for an amicable relationship with Great Britain and initiated ties with the Orient.

In 1830, when the term of Daniel Webster's public life was at mid-point, the first volume of his speeches and debates was published so that his views and his arguments could have the widest possible dissemination. It was followed through the course of the century by further collections of Webster's papers, the largest and last, published in 1903, running to eighteen volumes.

Since that time, scholars and researchers have had to rely on those nineteenth-century productions of

Webster's papers, which were without annotations, with unindicated omissions, and sometimes even with "improvements" by those who disapproved of Webster's use of words.

By the end of the 1970s, Dartmouth College will have accomplished the unique task of coupling a microfilm version of every letter, legal document, speech, and diplomatic paper of Daniel Webster with a carefully selected and annotated printed edition of the most important Webster materials. The printed edition will include references to the contents of the microfilm version so that researchers will be able to locate and retrieve writings that do not appear in the published volumes. Research grants from the National Endowment for the Humanities have helped make this twelve-year project possible.

Under the direction of Dr. Charles M. Wiltse, emeritus professor of history at Dartmouth and renowned expert on the early years of the republic, the Dartmouth letterpress edition of the Webster papers will run to about fifteen volumes, the first already published by the University Press of New England, with several others in various stages of final production. Work on the microfilm edition has been completed.

Why Webster? Says Dr. Wiltse: "If it may be truly said that modern America emerged in the first half of the nineteenth century, it may with equal truth be said that Webster was at once prophet, midwife and tutor to the coming age. . . . [Clearly we cannot] accept as the basis of our own truth the selected and expurgated sources on which earlier generations based their historical writings. We must turn once more to the original documents, to read their meanings for ourselves, however much we may revere the wisdom and admire the imaginative sweep of those who preceded us in this exacting craft. Only then may we come to terms with the present through a continuous reassessment of the past."

## Tumult in the Twenties

The American college campus in the "Roaring Twenties" conjures up images of careering rumble seat roadsters, flapper coeds dancing the Charleston, a carefree era of collegiate pranks and gay abandon. But serious business—and eventual rebellion—was brewing on many of the 79 black college campuses in America throughout the tumultuous decade.

Little was written about these critical campus upheavals until the recently published *The New Negro on Campus: Black College Rebellions of the 1920s* by Dr. Raymond R. Wolters, social historian and professor of Afro-American Studies at the University of Delaware.

In this lively scholarly monograph, written with the assistance of an NEH Fellowship, Wolters focuses on various issues underlying the campus unrest, and in particular on the emergence in the twenties of organized Negro demands for academic self-determination and increased access to mainstream American life.

The Negro college was an anomaly in the United



States of the 1920s. Despite the recent World War fought to make the world "safe for democracy," American society still relied upon "Jim Crow" legislation introduced in the 1880s to enforce a system of racial segregation based on white supremacy. To Negro schools, founded in the Reconstruction era to provide egalitarian educational opportunities to emancipated slaves, "Jim Crow" meant keeping a low academic profile in keeping with the political realities of the day. Following the lead set by Booker T. Washington at Tuskegee and Hampton Institutes, black schools moved in varying degrees from aggressive academic programs toward those stressing traditional morality and agricultural and vocational training.

Northern philanthropists, upon whose generous gifts the schools were dependent, also took care not to alienate the White South. Fearful that overzealous philanthropy might free the South from the obligation to provide for tax-supported public schools, philanthropists dealt primarily with schools ascribing to the accommodationist "Hampton/Tuskegee Plan." Likewise, federal educational funds went to the vocational schools, allocated through land-grant offices that often acted as vocational enforcement bureaus.

But times change. By the 1920s, the more sophisticated black communities, increasingly urbanized in the years following World War I, were less willing to tolerate a system that afforded them little intellectual (and, in turn, social and economic) development. Protests for increased group identity and self-determination began to be heard. First felt in Negro creative arts, this "New Negro" protest movement soon moved to the nation's black college campuses.

One of the first major upheavals occurred in 1922 at Florida A & M. A state-supported land-grant school ostensibly stressing a vocational curriculum, A & M was in fact on the verge of academic accreditation. In a state where the general populace espoused training the Negro "narrowly as a Negro, not broadly as a man and a citizen," A & M's president, Nathan B. Young, had succeeded in keeping his school's egalitarian efforts out of the public eye.

Young's success at A & M, however, proved his downfall. When the school's reputation as a fine academic institution spread, Floridians took alarm. Politicians played on whites' fears that liberal education for Negroes would deplete the state of needed cheap farm labor and lead to Florida's economic ruin. In October 1922 President Young was forced by the trustees to resign.

A & M's trustees appointed W. H. A. Howard, the school's Dean of Vocational Studies, as Young's successor in the presidency. There was an immediate uproar on campus. Angry students and alumni passed petitions calling for Howard's removal, protesting his lack of formal education and suspected complicity in Young's forced resignation. The trustees turned deaf ears to the campus demands, instead instructing Howard to "permit no insubordination even if you have to expel the entire student body." The campus broke into rebellion. Classes were boycotted and a

third of the student body withdrew. In the following days, several campus buildings mysteriously burned to the ground, presumably, as Wolters notes, to "herald the black belief that Negroes would be better off with no college than with one perverted to serve racist purposes."

Finally, in May 1924, the trustees admitted that the situation at A & M could not improve as long as Howard sat in the presidency. In that month, a new—and highly respected—president was named, and under his competent direction the campus unrest came to an end.

Wolters narrates the emergence of the "New Negro" on campus in seven additional case studies representing the major types of black institutions: they are Fisk (liberal arts), Wilberforce and Lincoln (Pa.) (church-controlled), Tuskegee and Hampton (industrial institutes), and Lincoln (Mo.) (land-grant). In all cases the ensuing campus disturbances, marked by student strikes and mass expulsions, police intervention, confrontations with the Ku Klux Klan, and the forced resignation of several prestigious college presidents, dramatize the struggles of black students, alumni and academics to gain control of their schools and of the forces that shaped their lives.

Professor Wolters feels that his fellowship year has given him greater understanding and a renewed commitment to black history as a research field. He expects that it will enrich his undergraduate teaching, develop leads for his graduate students to pursue, and prompt the development of a seminar on W. E. B. Du Bois and the Crisis of Negro Leadership, 1890-1940.

W. E. B. Du Bois, symbol of the "New Negro."

Crisis Photographs





## A Reading List on Greek and Roman Life

This is Part I of a reading list, 15th in the "Good Reading in the Humanities" series, prepared by John Scarborough, Associate Professor of Ancient History, University of Kentucky.

### The Subject

The study of the Greeks and Romans in the setting of their own time has gained favor in recent years. Students and scholars have realized that the context of the particular "life styles" in the classical Greek city-states, and in Republican and Imperial Rome, gives great insight into basic questions of how and why these peoples thought and lived as they did. To explain, for example, the haunting ideal of the *Pax Romana*, one may not be fully satisfied with the official pronouncements of upper-class writers, although authors like Cicero, Seneca, and Marcus Aurelius do tell much about the ideal in its pragmatic, operative form. More understanding emerges when sources from other levels of society are probed and analyzed. Why a Roman farmer did what he did in terms of plowing, planting, and the harvest elucidates Roman ideals of religion, politics, law, and government. Most importantly, the extant materials of archaeology, epigraphy, and papyrology fill great gaps in modern knowledge about how ordinary folks lived and died, what they thought about the literate ruling classes, and provide occasional vivid and unvarnished glimpses of life as it really was, without the gloss of convoluted philosophy or the false glitter of historical fiction. Good books (in English) that approach the Greeks and Romans in hopes of understanding them in their own terms are few, but their number is gradually increasing.

### Good Readings: Day-to-Day Living

THE PEOPLE OF ARISTOPHANES. Victor Ehrenberg. *New York: Schocken Books. Originally published 1961. 384 pp. Available in paperback.*

Employing the comedies of Aristophanes, Ehrenberg produces a full panorama of fifth century Athenian life. Here are the real-life pimps, buffoons, snobs, and fops, along with ordinary craftsmen, town-dwellers, small farmers, and would-be politicians, all living in a time of intellectual and ethical challenge. Ehrenberg presumes the literal portrait of Athenians in the plays of Aristophanes, an assumption not shared by some

classical scholars.

LIFE IN CLASSICAL ATHENS. T. B. L. Webster. *New York: Capricorn Books. Originally published 1969. 192 pp. Available in paperback.*

Drawing from Attic comedy, tragedy, and oratory, as well as architectural and artistic evidence, Webster gives a vivid and learned view of common attitudes held by Athenians in the fifth and early fourth centuries. This volume is especially rich in religion, and how the life of the *polis* ("city-state") always was tied, in one way or another, to religious observance, both in public and private life.

THE FAMILY IN CLASSICAL GREECE. W. K. Lacey. *Ithaca, New York: Cornell University Press, 1968. 342 pp.*

The interlocking religious, social, economic, and political customs in Greek families form themes that can be followed throughout classical Greek history. The evidence for Athens dominates Lacey's account—as it must, due to the fragmentary nature of sources for the other *poleis* ("city-states"), but he gives the necessary contrast to Spartan life when materials show it. The volume is one of the few on the subject in any language that provides a frank view of Athenian prostitution without apology. The inclusion of varied matter from art and archaeology makes for enjoyable reading. The book is a volume in the excellent "Aspects of Greek and Roman Life" series, which now has 28 volumes that cover many neglected topics.

EVERYDAY THINGS IN ANCIENT GREECE. Marjorie and C. H. B. Quennel. *Revised by Kathleen Freeman. New York: G. P. Putnam's Sons, 1954. 256 pp.*

This is the book for all those little details, from locks in Homeric times to musical instruments and games enjoyed by the Greeks. Enhanced by excellent line-drawings to illustrate most devices, the volume rests securely upon evidence from the time, ranging from literature to archaeology.

ARISTOPHANIC COMEDY. K. J. Dover. *Berkeley and Los Angeles: University of California Press, 1972. 253 pp. Available in paperback.*

This book is a linguistic masterpiece, since Dover approaches the language of Aristophanes' plays as a tongue rich in puns, nuance, triple-meanings, and all the other qualities that make up a living community of language. Dover's documentation comes from not only the texts of the eleven extant plays, but also from

the marginal scholia on the manuscripts themselves. These comments by numerous ancient and medieval scholars provide enormous insight into the living tongue of fifth century Athens, and Dover's book is rich in this sense of immediacy.

**THEMES IN GREEK AND LATIN EPITAPHS.** Richmond Lattimore. *Urbana, Illinois: University of Illinois Press, 1962. 354 pp. Available in paperback.*

Sometimes gravestone inscriptions can speak eloquently of ordinary life, especially of the love and kindness that characterized happy marriages, or of the attitudes held toward death. Lattimore translates all of the Greek epitaphs, but leaves the Latin ones untranslated, assuming that most readers can work out the Latin (which they could in the late fifties).

**ZENON PAPYRI IN THE UNIVERSITY OF MICHIGAN COLLECTION.** Campbell Cowan Edgar. *Ann Arbor: University of Michigan Press, 1931. 211 pp.*

The sands of Egypt have yielded thousands of documents that are the unadorned letters and ordinary thoughts of ordinary people. This collection comes from the third century B.C. in Hellenistic Egypt, and contains lawsuits, contracts, letters of usual import between relatives grumbling about the weather or the government or taxation, the high cost of repairs on the farm, and numerous details of how life really was in Egypt under Greek rule. All important papyri are translated. This is a direct look at antiquity, since the letters have not been "edited" over the two millennia since they were written.

**FACETS OF HELLENIC LIFE.** John Scarborough. *Boston: Houghton Mifflin, 1976. 312 pp.*

This book is designed to answer questions about the "what" and "why," not often given in textbooks of ancient history. The scope is Greece through the time of Alexander the Great, and the topics range widely: astrology, medicine, war and conditions of service, commerce and coinages, sexual mores, philosophy and philosophers, poetry and music, magic, mythology, and the farm. The lengthy bibliography will lead readers into subjects they wish to pursue in greater depth.

**DAILY LIFE IN ANCIENT ROME.** Jerome Carcopino. *Edited with bibliography and notes by Henry T. Rowell. New Haven, Conn.: Yale University Press. Originally published 1940. Available in paperback. 342 pp.*

A lively rendering of the greatest city in antiquity, Carcopino's book has become a standby for novelists wishing to gain an accurate view of how people in all walks of life went about their daily routines. Within are the folks who came to the hub of empire from the corners of the known world, and the pages teem with the bustle of small businessmen, hawkers of baubles, noble senators parading their status before the great unwashed, and the mass enthusiasm for gladiators.

**THE WORLD OF ROME.** Michael Grant. *New York: Mentor Books, 1961. Available in paperback. 349 pp.* At first glance, Grant seems about to produce another "history" book, but he delights his readers with sections on astrology, music, slavery and religion, that go far beyond the usual dry treatment of art, philosophy,

history, and literature. The unusual merits of the volume include Grant's acceptance of Roman belief in the stars and everyday magic, a viewpoint widely supported in the source materials.

**ROMAN CIVILIZATION.** Naphtali Lewis and Meyer Reinhold. *2 volumes: Vol. I: The Republic. New York: Columbia University Press, 1951. Vol. II: The Empire. New York: Columbia University Press, 1955 (both reprinted in paperback, Harper Torchbooks, 1966). Vol. I, 544 pp., Vol. II, 652 pp.*

These two volumes are the best collection of significant source material (in translation) on Roman history and culture. Each volume contains a section of documents on ordinary life, ranging from literary matter to papyri and inscriptions (Vol. I, pp. 439-513, "Society and Culture"; Vol. II, pp. 156-418, "Economic Life," "Society and Culture," "Science and Pseudoscience," "Life in the Municipalities and Provinces"). Here are the Latin gravestones, with their poignant messages of early death, long and happy married life, and instructions to the living on how to maintain the tomb in proper style. Papyri and literature reveal the practice of child-exposure, slave-catching, food gathering, importation of exotic animals for the arena, and a host of other bits and pieces of everyday life that fill out the whole for Roman life and times. *Roman Civilization* is a solid guide to Roman history and culture, and the bibliography is complete to 1954.

**GODDESSES, WHORES, WIVES, AND SLAVES: WOMEN IN CLASSICAL ANTIQUITY.** Sarah B. Pomeroy. *New York: Schocken Books, 1975. 265 pp.*

Before Pomeroy's book, accounts of and about women in classical times were based upon evidence from the upper classes and upon strictly masculine viewpoints. This book rectifies the imbalance, both in use of evidence from the lower classes and in gaining clear insight into the opinions of women shorn of a constant male prism. Pomeroy deftly welds several specialized approaches (epigraphy, papyrology, archaeology and art history, as well as the usual classical scholarship) into a cohesive and fascinating portrait of life as it really was for women in classical Greece and Rome.

**THE ABINNAEUS ARCHIVE.** H. I. Bell and others. *Oxford: the Clarendon Press, 1962. 191 pp.*

Flavius Abinnaeus was a cavalry officer in the Roman army in Egypt (c. A.D. 285-340), and his collected correspondence forms this fascinating look at "how it was" in Roman Egypt. All papyri are translated, and one will read of army supplies, quarrels over tax-exemptions, collection of the barley-tax, personal problems, and other matters expected in any age with a professional military organization. Again the papyri provide a direct view of life in Roman antiquity.

**DAILY LIFE IN ROMAN EGYPT.** Jack Lindsay. *London: Frederick Muller, Ltd., 1963. 392 pp.*

The thousands of papyri from Roman Egypt form the flesh and life of this very readable account of the everyday doings of ordinary people. Essential problems in all ages are given from the documents: marriage, the law, divorce and its anguish, education, farming, and taxes—and who paid.

# NEH Notes

## AMERICAN ISSUES FORUM

### Calendar of Topics *(for balance of Forum Year)*

#### Working in America Jan. 11—Feb. 7

January 11	The American Work Ethic
January 18	Organization of the Labor Force
January 25	The Welfare State: Providing a Livelihood
February 1	Enjoying the Fruits of Labor

#### "The Business of America . . ." Feb. 8—Mar. 6

February 8	Private Enterprise in the Marketplace
February 15	Empire Building: Cornering the Market
February 22	Subsidizing and Regulating: Controlling the Economy
February 29	Selling the Consumer

#### America in the World Mar. 7—Apr. 3

March 7	The American "Dream" Among Nations
March 14	The Economic Dimension
March 21	A Power in the World
March 28	A Nation Among Nations

#### Growing Up in America Apr. 4—May 1

April 4	The American Family
April 11	Education for Work and Life
April 18	"In God We Trust"
April 25	A Sense of Belonging

#### Life, Liberty and the Pursuit of Happiness May 2—May 29

May 2	The Rugged Individualist
May 9	The Dream of Success
May 16	The Pursuit of Pleasure
May 23	The Fruits of Wisdom

## FY 1977 Budget Request

President Ford's FY 1977 Budget, being presented to the Congress in January, contains \$79.5 million in outright funds for NEH, with an additional \$7.5 available to match private gifts to the Endowment. This compares with the actual appropriation for FY 1976 of \$72 million in outright funds and \$7.5 in matching funds.

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