

Humanities

Ethics: Into The Wilderness

Humorist Max Shulman once reported the poignant case of a man who had been conceived in a laboratory, entirely by artificial techniques. Though orphaned before birth by science, the man developed a normal human craving for communication with his parents. Finally, after years of frustration, he worked out a way to express his pent-up filial affection: "Every Father's Day he sent a tie to a test-tube in Kansas City."

Two decades ago, when that heart-warming tale appeared, asexual reproduction was as typically zany a Shulman vision—or as typically Shulman a zany vision—as the nattily attired test-tube.

No longer. The terms *genetic engineering* and *genetic manipulation* have come into common parlance among those familiar with the research being conducted at the frontiers of the biological sciences, and the knowledge represented by those terms raises possibilities that are sometimes frightening, sometimes breathtaking—but never funny.

In a procedure called *cloning*, for example, the nucleus of a cell taken from an adult frog has been placed inside a frog egg, and the fertilized egg incubated. The offspring is not the usual, random blending of parental stock, but a perfect genetic duplicate of the adult from which the cell was taken. If cloning can successfully be performed with human genetic material, geneticists will be able to duplicate any living human being. In a recent article in *The New York Times*, science writer Jane Brody and religion editor Edward Fiske asked a few questions about cloning:

Does an individual have a right to his uniqueness? What would be the psychological effect of seeing one's genetic blueprint played out in advance if, for example, the person one was cloned from developed muscular dystrophy at age 35?

For musical reasons, it might be nice to have a whole conservatory of Beethovens, but the societal effects of so many persons with Beethoven's temperament might be disastrous. What would be the effect on family structure if scores of American men could order their own copy of Raquel Welch? And what if cloning had been a reality when Hitler was in power?

Though the basic techniques have been developed and its feasibility proved, large-scale cloning remains

so far out on the scientific horizon that it is probably difficult for laymen to take seriously the ethical questions raised by it. Interesting questions, perhaps, fun to talk about—as medieval theologians are reputed to have debated, during their off-time hours, the number of angels that could dance on the head of a pin. But not *real* questions.

Consider a less exotic example of the ethical questions raised by scientific advance—one re-enacted daily in hospitals across the country.

An elderly man lies in a hospital bed incapable of movement, of speech, of the most rudimentary communion with those who love him. It is clear to all—even, perhaps, the patient—that death is imminent. Yet his death can be held at bay almost indefinitely with techniques and a technology that can feed a man, breathe for him, fashion artificial organs for him or, as in the case of heart-transplants, replace his own with that of a donor.

All these are examples of what we have come to term *the triumphs of modern science*—and indeed they are triumphs.

But a heart-transplant costs about \$30,000. Is a society that currently inoculates fewer than 50 percent of its inner-city children against polio justified in allocating such a large portion of its medical resources to prolong the life of a single human being? Do the deprivations of many others balance out the knowledge gained by experimenting with a few?

Man has a right to life, and physicians take an oath to prolong that life to the extent of their skill; but is a man who will forever remain unconscious, incapable of moral choices, his existence supported entirely by the small miracle of intravenous feeding, *living* in any acceptable human sense? Has man also a right to die? With only one dialysis machine available but three kidney-disease patients who need it, should the physician choose a bread-winner over a bachelor, the child of wealthy parents in preference to the child of a pauper?

These are not new questions, nor are they usually susceptible to yes or no answers. But they are *real* questions, and man's stunning advances in medicine, biology, and genetics give them fresh urgency in a society at once elevated by a constantly expanding vision of individual dignity, and bedeviled by a constantly sharpening perception of contending priorities. Moreover, these are not strictly scientific questions,

governed by an objective appraisal of what man can do; they are broadly human, frequently subjective questions—bound up with love, legal codes, religious beliefs, scientists' aspirations, professional commitments—that concern what man *ought* to do.

Ought: in brief, ethics—but an agonized ethics appropriate to a world in which man's technical grasp has clearly begun to exceed his philosophical reach.

In attempting to determine their responsibilities in such a world, some professionals have begun looking for guidance beyond that offered by the oaths, assumptions, and possibilities of their own disciplines.

One of the most promising, most comprehensive efforts to offer that guidance is the two-year-old Institute of Society, Ethics and the Life Sciences in Hastings-on-Hudson, a small community about 25 minutes from New York City. Its president, Dr. Willard Gaylin, is a psychiatrist; its director, Dr. Daniel Callahan, a much-published (*Ethics and Population Limitation; Abortion: Law, Choice and Morality*) philosopher. The Institute's other organizers include ethicists, sociologists, biological scientists, theologians, demographers, physicians, academic and government administrators, a rabbi and a U.S. Senator. Its advisory board includes two Nobel Prize-winners in medicine.

The Institute originated in a keen sense of frustration that Callahan developed about three years ago, while doing research for his book on abortion.

"I quickly found," he recalls, "that this was everybody's problem—and nobody's. It had medical aspects, legal aspects, philosophical, theological, sociological aspects, and anybody wanting to do research almost had to become an expert in every field." Most of the literature that Callahan located was written from the standpoint of a single discipline, and much of it was polemical, defending one viewpoint rather than exploring several.

"It seemed to me that there were a number of other issues of equal social importance, and that it shouldn't be this difficult to do research on them. Most of these issues were being studied or at least talked about, but not in an organized way. They were being handled in one-shot conferences or by individuals working in isolation.

"There ought to be a place, I thought, where people from various professions—lawyers, doctors, ethicists, scientists—could practice talking to each other and working through these issues across the disciplinary boundaries. A center to help them round up colleagues and the necessary support, psychological as well as financial, to go at these questions in a more sophisticated way."

Callahan mentioned his idea to Gaylin at a party (both long-time residents of Hastings, they had run into each other frequently on the local social circuit) and got an immediate expression of interest. In March, 1969, a dozen like-minded people met to discuss the shape of the projected "center" and to identify outstanding specialists who should be invited to participate. The response to these invitations was remarkable—particularly, comments Gaylin, "because we

must have been one of the most niggardly outfits around. We told them we'd pay expenses if they really needed it, but most of our Fellows paid their own way."

After considering the eminence of the specialists whom the Institute organizers had attracted, the discussions they had already conducted, and their plans for a two-part program of research and curriculum-development, the National Endowment awarded the Institute a \$30,000 planning grant in March, 1970. Further support from the Rockefeller Foundation and other sources enabled the Institute to organize a small staff, initiate a number of programs, and to establish a small research and administrative office in Hastings.

Gaylin, Callahan, and their associates outlined four areas of research:

DEATH AND DYING: Such spectacular developments in the life-sciences as organ transplants, and the limited availability of highly expensive devices and procedures to prolong life, have created a necessity for re-analyzing such a seemingly obvious matter as the definition of death. Is death to be construed entirely as a matter of animal function, such as unaided breathing, digestion, and activity of the heart? Or is it to be defined as the final disappearance of consciousness? Dr. Robert Veatch, a staff associate at the Institute, puts the question with a bluntness possible only to a vulgar person or to a scholar who has confronted a painful human dilemma: "Do you pull the plug on a vegetable? If so, when?" Apart from such extreme questions (Veatch refers to them as "ethically exotic," and believes that the most important problems have to do with daily medical practice), the Institute's research will inquire into current medical care for the dying, professional and legislative codes pertaining to death, and present philosophical and theological understandings of the meaning of death.

BEHAVIOR CONTROL: Until only recently as human history is measured, Gaylin points out, society's methods for shaping "desirable" behavior were sharply limited: the influence of parents on children, of a speaker on those within hearing, of subtle coercion by community standards or explicit coercion by military and police. But a host of intersecting developments (growing literacy, mass media, drugs, brain research) give society multiple ways of reinforcing or altering human behavior. Criminal or self-destructive tendencies can be eliminated by brain surgery; the speaker who once had an audience of 1,000 now goes on television before 25 million; drugs can alleviate depression; and motivational research probes with erratic but growing success the reasons why humans act as they do. "You sell soap today not just by making it smell better, but by scaring people into using your brand. And we don't just sell soap anymore. We sell programs, social policies, governmental decisions." The behavior-control techniques available to society can be used for good, evil, or neutral purposes; the Institute will explore the values inherent in decisions to use, so that practitioners and policy-makers will at least recognize the assumptions on which they operate.

POPULATION CONTROL: While it is generally rec-

(Continued on Page 5)



Grant Profiles

Tale of Ten Cities

'Way back in 1870, a Texas community named New Braunfels had a population of about 3,000. So did another Texas community named Dallas, and another named Waco. Today the Dallas metropolitan area has about a million people living in it, Waco 120,000, and New Braunfels, 16,000.

How come?

Dr. David G. McComb, assistant professor of history at Colorado State University at Fort Collins, hopes to find out. With the help of an NEH Younger Humanist Fellowship, he's taking a year off from teaching to sift through statistics, newspaper articles, and local histories to develop a theory about the combination and timing of the factors that make one place bloom into a city while another remains little more than a crossroads.

The subjects of his study are ten Texas communities strung along a line extending south from Fort Worth-Dallas to Austin. This line, according to McComb, roughly divides the old South from the old West. More importantly for his study, it connects ten cities which, about 1870, were "bunched up" in population and had about the same prospects for growth.

Some of McComb's ten that remain small today, such as Belton, were small then: only 777 people. But others that subsequently boomed, such as Fort Worth, were even smaller: an estimated 500 people. None had fewer than Fort Worth's 500, nor more than San Antonio's 12,256 in 1870; after examining figures on population, manufacturing, capital investment, and railroad trackage from 1850 to 1965, McComb became convinced that the period from 1880 to 1930 was crucial for all these cities. "By 1900 it was obvious that Dallas, Houston, Fort Worth, Austin, and San Antonio would be big," he says, "while the others would remain small."

McComb is trying to explain three general rates of growth: the boom-rate, as in Dallas; the medium rate, as in Austin; and the slow or virtually static rate, as in New Braunfels and San Marcos.

Some of the factors in a city's growth can be guessed at, but others come as surprises through the careful study of a region's history. By 1872, for example, Dallas was the junction for two major railroads, one running north-south, the other east-west. In 1873, a depression hit the southwest, halting rail expansion.

extended to Fort Worth—but Dallas began booming immediately, a crucial few years before prosperity and growth hit Fort Worth.

Railroads don't explain city growth that simply. At about the same time that Dallas became a major rail terminus, Austin not only had a railroad, but was also the state capital. As such, it benefitted from a considerable amount of construction directed by the state legislature, ranging from government buildings to the University of Texas. With essentially the same possibilities as Dallas plus state subsidies, why did Austin—with nearly 50 percent more people than Dallas in 1870—attain a population only one-fifth as large as that of Dallas in 1970?

The reason, McComb suspects, is that there is a "mix" of factors most propitious for city growth, and that the political and educational institutions established in Austin did not have as great an economic impact as the primarily mercantile institutions established in Dallas. Further, as the seat of the legislature, Austin was a part-time residence for men whose basic, continuing interests lay elsewhere in the Lone Star State.

At this point, though, McComb is careful to label his speculations as such, and not to advance hunches as solid theories. After looking into such factors as transportation, geography, population shifts, local economics and civil leadership, he hopes to determine whether there is "a certain point in time when these factors are so mixed that a city takes off and growth is inevitable."

McComb also hopes to synthesize his findings in a theory of urban growth that would explain the relationship of growth factors to each other. He doubts that such a theory would help modern mayors with their problems, "since I'm examining the interrelationship of 19th century growth factors, and I'm not sure of their transferability to 20th century factors." The study, he feels, might be of more practical use in a developing country where cities are just emerging.

But if there is, as McComb suspects, a "city mix"—a proper blend of the ingredients that go into urban growth—discovering that blend might help contemporary American mayors put their fragmented jurisdictions back together again. Our unplanned cities just grew; if they are to recover, they will need intelligent pruning—and McComb's work may offer some of the necessary direction.

Archaeologists under Water

Sometime around 300 B.C., the crew of a small Greek merchantman riding at anchor in Kyrenia, on the northern coast of Cyprus, spotted a storm approaching across the Mediterranean. Rather than risk being shattered on the rocks rimming the rude port, they sailed from the harbor, hove out several anchors, and tried to weather the storm.

They failed; the ship sank about half-a-mile off shore, in water 100 feet deep.

This nautical disaster was nothing unusual in a day when men were still learning to accommodate themselves to the sea with the skimpy help of a trial-and-error technology. Many an ancient mariner perished as did these four, within sight of port, within sight of a lighthouse, making his lonely, despairing peace with the wet death that travels with his trade.

What *did* make the Kyrenia wreck distinctive is that the dismayed hull and cargo sank into a soft, flat, muddy bottom. Over the centuries, a thick carpet of eel grass climbed the wreck, concealing it while silt worked into and over the timbers, preserving them from the slow erosion of time and current.

In 1968, when a diver named Andreas Cariolou swam over the site, he spotted a mound of large jugs;



Diver removing one of the 400 amphorae from the ancient Greek vessel off the coast of Kyrenia, Cyprus. Beneath the diver can be seen some of the grain mill blocks which were also laden within the ship.

closer inspection and careful tests by an underwater archaeological team sponsored by the University of Pennsylvania indicated the presence of many more such amphorae, of metal, and also the outline of a submerged ship.

The excavation of the Kyrenia wreck—the oldest remains of a seagoing vessel yet discovered—began.

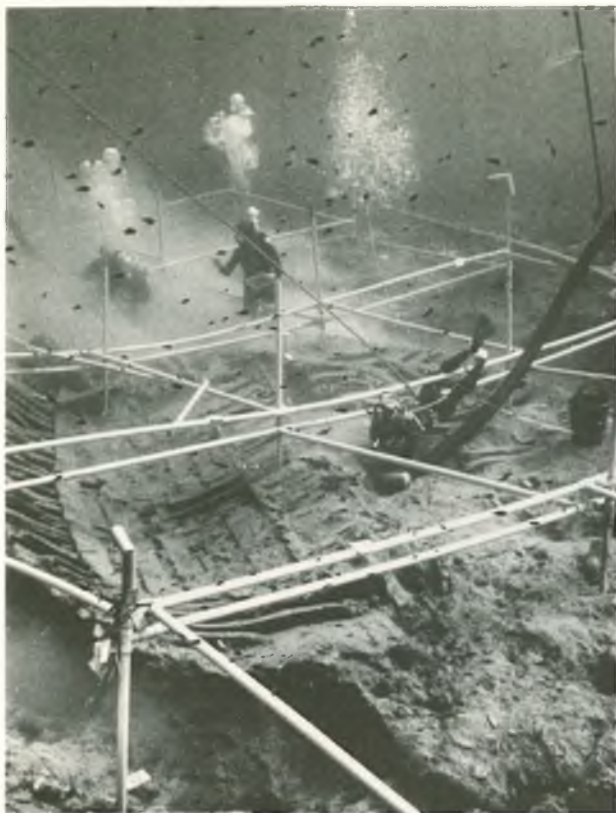
The stereotype archaeologist familiar from a thousand cartoons is a middle-aged, somehow British-looking gentleman in shorts and pith helmet, peering through a magnifying glass at a paragraph of hieroglyphics or the egg of a roc. While such learned diggers still conduct the majority of archaeological explorations, the traditional scholarship-cum-shovel approach has been sharply altered by Jacques Cousteau's invention of the self-contained, underwater breathing apparatus in 1943. Archaeologists have been using "hard-hat" divers at least since 1900, but the convenience and economy of the scuba have accelerated their exploration of the coastal waters around a dozen ancient civilizations.

They have been quick to adapt other modern processes, mechanical and chemical, to their purposes. The sand surrounding the Kyrenia wreck was mainly sucked away by a kind of underwater vacuum-cleaner. The timbers of the hull, carefully dismantled after underwater cinematographers had filmed their original position, were stored in tanks of seawater and a fungicide donated by Dow Chemical while the project staff tried to figure out how they could be raised, cleaned, and reassembled in a 12th-century castle (Richard Lion-Heart spent his honeymoon there) set aside by the government of Cyprus as a permanent exhibition hall.

This last problem proved the most difficult. The timbers of the Kyrenia wreck had been invaded not only by sand but by minute sea-borers; once raised into air, they were subject not only to warping and shrinking, but to the possibility of total collapse.

The search for a method of conserving the timbers took project director Michael Katzev, assistant professor of ancient art history at Oberlin, and Frances Talbot, project conservator, to New York, Amsterdam, London, Oslo, Stockholm, Zurich, and finally Brede, where the Danish National Museum is treating five Viking ships dating from the tenth century A.D. After months of experimenting with small pieces of timber, they found that immersion in polyethylene glycol—a water-soluble, wax-like compound—at a constant temperature of 60 degrees for six months while the PEG solution was gradually increased from 30 to 90 percent, would not only preserve the timbers, but would allow them to be bent back to their original curvature after cleaning.

"As rich in history as Cyprus is," writes Katzev, "her surrounding sea, roadway for the island's commerce in antiquity and vehicle for her many conquerors, had lain little explored. . . . From this research, the study of classical ship architecture will take a material beginning."



Excavators, using air lifts, uncover the hull of the fourth century B.C. Greek merchantman recently discovered off the coast of Kyrenia, Cyprus and being excavated with NEH support.

(Continued from preceding page)

The raising and preservation of the oldest ship known to man has drawn the personal interest of Archbishop Makarios as well as the financial support of a host of other sponsors ranging from the Cyprus Mines Corporation to the Ford Foundation, the National Geographic Society, and NEH. Twenty-two centuries after four sailors tried to deliver their cargo of almonds and grinding-stones to Kyrenia, a seven-nation team (U.S., Canada, Cyprus, England, Germany, Israel, Norway) of diving archaeologists will bring it to shore.

NEH Notes

SOME PRELIMINARY STATISTICS for the 1971 fiscal year just ending:

Between July 1, 1970 and June 30, 1971 the Endowment received 2,970 applications requesting a total of over \$94 million. During that period it made 652 awards amounting to approximately \$18.5 million. Private gifts received from foundations, corporations, and individuals on behalf of NEH-supported projects totaled \$2.5 million.

(ETHICS Continued from Page 2)

ognized that population limitation is good for the world at large, some of the schemes proposed for doing it (Callahan has identified at least 25) run afoul of some nations' policies as well as many individuals' consciences. Proposals range from forced sterilization or abortion to voluntary family-limitation, with various financial incentive plans somewhere in the middle. "The question arises, which are ethical? What prices are too high to pay? What if voluntary programs fail to meet the problem? Do you actually grab pregnant women and force them into operating rooms? As far as incentive plans go, only the poor might be really attracted by them." Callahan recalls a recent discussion with some Israelis who agreed that population-control is a global imperative. "But they're dramatically out-numbered by Arabs; so Israel's policy encourages large families." The United Nations has declared that the freedom to choose family size is a basic human right; several nations subsequently adopted that declaration

(Continued on Page 6)

Our Readers Write—

—principally about monsters. The last issue of Humanities elicited these comments:

Dear Sir:

As a sometime student and longtime admirer of mad scientists and monsters, I wish to bring to your attention an error in "Before the Machine—1970."

You state that Dr. Frankenstein (son of Baron von Frankenstein) lived in Transylvania. I think that you will find that he lived in Bavaria. It was, of course, Count Dracula, a distinguished and memorable friend, who was a Transylvanian.

This is not to take away from Dr. Frankenstein's admirable scientific achievements. But I know that you will want to set the record straight concerning Transylvania's favorite son.

William F. Gavin
Asst. Director, USIA

Gentlemen:

Dr. Frankenstein worked in Geneva, didn't he? It was Count Dracula who was in Transylvania!

Jaroslav Pelikan
Yale University

Dumkopf!

You haf me confused with mein freund Count Dracula! Der is nossing German about Transylvania. I will send Igor to explain all diss to you.

F.

Editor's Note: It was, indeed, Dracula who called Transylvania home. Frankenstein was a student in Geneva.

as a principle in their own family-planning programs. "Some now say that declaration was a mistake. They ask, how basic is this right? Should procreation now come within the purview of government?" Among those interested in the Institute's efforts to clarify the ethical issues in population control is the Commission on Population Growth and the American Future, established by Congress at President Nixon's request; it is one of the Institute's first clients.

GENETIC ENGINEERING AND COUNSELING: Though human genetic engineering is not yet a reality, "genetic counseling" is a rapidly growing medical specialty. Through delicate analysis, doctors can advise married couples—one or both with a congenital defect in the family past—on their statistical chances of producing a normal child. In some cases, they can do more than predict: by sampling the uterine fluids of a pregnant woman, for example, they can detect mongoloidism in a fetus and advise the prospective parents, leaving them to decide whether to seek an abortion. This counseling has led not only to the abortion of mongoloid pregnancies, but also to the birth of healthy children to parents who had previously feared conception. This fall, the Institute will join the National Institutes of Health in sponsoring the international conference on Ethical Issues of Genetic Counseling and Use of Genetic Knowledge.

The Institute has already turned some of its deliberations to practical account; it is developing a four-year program in medical ethics for Columbia University's College of Physicians and Surgeons. The project evolved from a request by two Columbia medical students, Keith Sedlacek and Garner Hauptert, for a more extensive program after they heard Gaylin speak at the College. Hauptert, who sat as student representative on the College's curriculum committee, managed to convert their interest into a formal invitation from Columbia.

"A lot of us felt we really needed something on medical ethics," says Sedlacek, "and we weren't getting it. The profs in the pre-clinical years—the biochemists and so on—have pretty well taken themselves out of any consideration of ethical issues. The clinical profs, those dealing with individual patients, are a little more receptive. But they say something like, 'Well, I'll just take care of this patient here. It's such a big question, all I can do is my little piece!' He pauses, then adds quietly, "That's just not enough."

Veatch, who is working on the program with Gaylin and Sedlacek, feels that doctors tend to view ethics in medicine narrowly, as pertaining to professional codes on one side or "bizarre" cases on the other. "Ask one if he's had an ethical problem in his practice and he'll say, 'Oh, yeah, we had one ethics case last year,' and it turns out to be an organ-transplant or a Jehovah's Witness. They don't see the daily problems, the way their values enter into their treatment of a patient or their writing of a prescription."

A patient comes to a doctor with a painfully broken leg. The doctor sets the fracture—but how about the pain? Veatch cites four grades of response: "One

doctor feels that pain builds character, and prescribes nothing. A second is antidrug, and prescribes aspirin. A third prescribes Darvon, which is a drug but not addictive, and a fourth feels that it's the physician's job to conquer pain; he prescribes a narcotic."

In each case, a value-position that has nothing specific to do with medicine has guided a medical decision. Similarly, other conscious or unconscious values held by specialists shape decisions about the propriety of certain kinds of research, the allocation of medical resources, laws pertaining to abortion and contraception, and the information given to a dying patient.

"What our society has run into," argues Veatch, "is the generalization of expertise, the fallacy that because a man has technical skill, he also has the competence to make value-decisions. Because a man knows a woman's uterus, we assume he's competent to decide that an abortion is permissible at 12 weeks but wrong at 20. So the abortion review-boards are loaded with obstetricians."

Who is competent to make such decisions? Philosophers? Theologians? Lawyers? Legislators? Ministers, priests, rabbis?

No single specialty holds all the answers, contends the Institute staff. But many specialists have a piece of it; the problem is to get those pieces together—not in the conviction that all can agree on final answers, but in the belief that humanists and scientists must at least agree on the *questions* if they are to seek answers intelligently.

Interdisciplinary efforts are, of course, a cliché of modern intellectual endeavor, often producing only an inconclusive exchange of specialized sniping or a polite arrival at fatuous *consensus*. By limiting Fellows in the Institute to scholars and practitioners who are willing to commit all or a substantial part of their time for two or more years, Gaylin and Callahan hope to approach such grievous questions as death and dying in a systematic way, rather than parceling them out into "ad hoc conferences where the participants meet once, present a paper, and then disband."

The definition of death. Cloning. The organs of the deceased considered as *spare parts* for the living. Behavior control. State-mandated family planning.

Sobering thoughts, smacking of science-fiction to some, of 1984 to others. But they are here, ferried to the shore of human consciousness by the most scientifically proficient among us. "They center on the changes wrought by the life-sciences in all of human culture," writes Callahan, "changes that are sweeping away the social and ethical foundations of the past, unmistakably setting man and society on a new course, but in directions only dimly understood."

Where are we headed? Like other foundations approached by Callahan and his colleagues, the National Endowment for the Humanities hesitated to finance a reconnaissance of such poorly marked, scary paths. But in the conviction that man is fated to travel them, NEH decided it had better help some competent scouts ride ahead to take a look.

The Jefferson Lecture In The Humanities



At its May meeting the National Council on the Humanities recommended that the Endowment establish an annual lecture to be known as The Jefferson Lecture in the Humanities. The purpose of the lecture, the first of which will be held in April 1972, is described in the official announcement released on June 28 and reprinted below.

"As much as any American who ever lived, Thomas Jefferson epitomized the scholar in touch with his own time, the man of learning to whom the present was the past unfinished. Not even revolution could break that continuity: in the Declaration of Independence he appealed for justification to truths more deeply rooted in Man's past than were the powers and prejudices that the revolution sought to change. President of the American Philosophical Society as well as President of the United States, throughout Jefferson's career the thinker and scholar within him informed the citizen and man of action.

"With Jefferson as symbol, the National Endowment for the Humanities wished to give leadership in affirming the relationship between thinker, scholar and citizen. That thinkers of international reputation may have a forum for their ideas, that humanistic insights of importance may reach the public, and that living issues may be the test of humane learning, the Endowment will establish in 1972 a distinguished annual lectureship under the title *The Jefferson Lecture in the Humanities*.

"Annually the Endowment and the National Council on the Humanities, its advisory board, will invite to the lectureship a person of international stature, asking him to bring the wisdom of his experience and the fruits of his learning to bear upon aspects of con-

porary culture, matters of broad public concern.

"The lecturer need not necessarily be a professional scholar or write in one of the disciplines traditionally included among the humanities, but his address will involve the central concerns of the humanities—human needs and experiences, goals and values—in relation to life in the present.

"The lecturer may come from any walk of life—scholarly, creative, public, or scientific—and candidates will be particularly valued for an ability to speak from a background of interdisciplinary studies or wide-ranging experience; the nature of the lecturer's thought rather than his background, however, will be the governing consideration in his selection.

"The kind of knowledge which the lectureship seeks to promote inevitably flows over cultural, political and social boundaries, which can inhibit intellectual freedom to the detriment of understanding; for this reason, citizens of any nation may be considered for the lectureship.

"The paramount consideration in establishing the lectureship is service of the general public interest; the lectures thus should reflect the convictions that humanistic knowledge is not merely polite, academic, or elitist, and that it can contribute significantly to that public dialogue by which the public interest is defined and served.

"The Jefferson Lecture will be delivered in April each year before an invited audience of scholarly, cultural and public leaders in Washington, D. C. At the wish of the lecturer, however, and with the approval of the National Endowment for the Humanities, the lecture in the Nation's Capital may be one of a series of related lectures to be delivered during the preceding or following month in others of the nation's intellectual and cultural centers.

"Nominations to the lectureship will be received by the Chairman of the National Council on the Humanities each year from learned, educational and professional societies, as well as from other sources. Appointment to the lectureship from among these nominations will be made by the National Council on the Humanities. The lectureship carries an award and stipend of \$10,000, and the lecturer will be expected to publish his lecture or series as the annual *Jefferson Lecture in the Humanities*."

HUMANITIES is the Newsletter of the National Endowment for the Humanities, a Federal agency established by Act of Congress in 1965 "for the encouragement and support of national progress and scholarship in the humanities."

National Endowment for the Humanities
Postage and Fees Paid



Official Business
Washington, D.C. 20506
National Endowment for the Humanities

Deadlines for Applications for 1971-22

NOTE: A new, detailed Humanities Endowment Program Announcement is available on request from the Office of Public Information, National Endowment for the Humanities, Washington, D.C. 20506. Meanwhile, this summary of deadlines may be useful to prospective applicants. "Action," as used below, means notification by the Endowment to applicant.

EDUCATION

Project and planning grants: for action by March 1972, applications due not later than November 1, 1971; for action by September 1972, applications due not later than March 15, 1972.

Development grants: for action by March 1972, applications due not later than January 1, 1972; for action by March 1973, applications due not later than July 1, 1972.

PUBLIC

For projects in museum personnel development to be conducted between July 1972 and July 1973, applications due not later than November 15, 1971.

National dissemination program: for action by March 1972, applications due not later than November 1,

1971; for action by August 1972, applications due not later than April 1, 1972.

State-and-community program—regional projects: for action by March 1972, applications due not later than November 1, 1971; for action by May 1972, applications due not later than February 1, 1972; for action by August 1972, applications due not later than April 1, 1972.

RESEARCH

For action by June 1972, applications due not later than November 15, 1971; for action by November 1972, applications due not later than May 8, 1972; for action by June 1973, applications due not later than November 20, 1972.

FELLOWSHIPS

Fellowships and summer stipends for younger humanists and fellowships for junior college teachers; for action by March 1972, applications due not later than October 25, 1971.

Fellowships for guided study: for action by March 1972, applications due not later than January 10, 1972.