

Humanities

The Gulf Between the Word and the Deed

That the jury of distinguished citizens—members of the National Council on the Humanities—responsible for the annual appointment of the Jefferson Lecturer in the Humanities should have elected an historian and a black man for this Bicentennial year is hardly a coincidence. Clearly, one of the principal goals of this observance is to provide an occasion for Americans to gain a perspective on their heritage that will enable them to deal with the awesome challenges that lie ahead in the final decades of the twentieth century. No problem of America's future is more critical than the decisions that will have to be made regarding the ethnic minorities in this country, in particular, blacks and Indians. John Hope Franklin, the fifth Jefferson Lecturer to be so honored, has both strains in his blood. In fact, he tells us that his ancestors were the slaves of Oklahoma Indians. "Few people realize that Indians had black slaves. But then, so did black landowners."

Professor Franklin, a graying scholar with a mild, friendly manner, lives with Aurelia, his wife of 35 years, and his mother-in-law in a charming three-story house with an atmosphere of gracious warmth and hospitality that reflects his outgoing nature. The walls of his ample study on the top floor are studded with diplomas and honorary degree certificates from more than forty universities. They look down on the formidable library which circles the room except where Professor Franklin's desk fronts the window, looking out onto a street of similar homes, typical of the University of Chicago area. Along with his books, the shelves contain memorabilia from Franklin's travels and gifts from grateful students.

Among them, he treasures in particular a framed program of Lincoln's funeral service and a Civil War poster issued by Grant's army to muster blacks. On the same floor on the terrace in back, Franklin has built a greenhouse to grow the hundreds of species of orchids he has collected from all over the world, some always in bloom even during the bleakest winter months. Orchidology is a hobby he picked up while teaching at the University of Hawaii.

At 61, Professor Franklin is internationally recognized as one of America's foremost historians and the nation's leading authority on black history. He is a man very much in the prime of life. In addition to teaching in his position as John Matthews Manly Dis-

tinguished Service Professor at the University of Chicago, he is both consolidating his achievements and adding to them. Recently, the fourth edition of his best-known work, *From Slavery to Freedom*, originally published in 1947, was issued. This history of the black struggle for equality in America from the colonial period to the present has become the definitive work on the subject. The new edition keeps abreast of the sweeping changes of the last decade.

Franklin's central concern with racial equality in America is a basic motivation in his life and work. It is also the overall topic of his three Jefferson lectures. At the invitation of the National Endowment for the Humanities, sponsor of the award, Franklin will first come to Washington on April 28 to deliver the inaugural lecture entitled "The Dream Deferred." The



John Hope Franklin, who will deliver the first of his three-part Jefferson Lecture in the Humanities on April 28 in Washington, D. C.

second, "The Old Order Changeth Not," will be presented in his home city of Chicago on May 5; and the final address, "Equality Indivisible," will be held in a West Coast city and at a time not yet designated.

Franklin's childhood explains a great deal about how the notion of equality became so important to him. It started, first of all, with his parents. "Both my mother and father were well-educated, and the love of learning was very deep in our home. Books were everywhere, and we read all the time." An omen of John Hope's future academic career was already evident in his being named after a much-admired teacher in Roger Williams University, which both parents attended in the 1890s. There they met, fell in love, and in due course married. John Hope's father, Buck Colbert Franklin, went on to graduate from Morehouse College and then to become a lawyer while his mother, Mollie Lee, became a teacher.

Move to Oklahoma

By the time John Hope was born in 1915, his father had moved with his family to the tiny all-black town of Rentiesville, Oklahoma (population circa 100) to escape the racial conflicts of the period. He had already achieved prominence as a lawyer and was later to become the first Negro judge to sit on a District Court in Oklahoma. But the occasion that prompted the move was a case that came up in Shreveport, La.

"My father stood," Franklin reports, "representing his client, and the judge said, 'What are you standing up for?' And my father replied, 'I'm representing this client.' And the judge said, 'No. No. You're not representing anybody in my court. And you sit down or get out!' It was really a very searing experience. And I think it had something to do with his deciding to move to the all-black town to protect himself and perhaps his family from this kind of thing."

Being brought up in this little backwater town, where John Hope's father was, among other things, Postmaster, Justice of the Peace, and Notary Public, was the main reason why this black boy could enjoy an unusually healthy and peaceful childhood. In the post-World War I period, known for its epidemic of race riots, lynchings and burnings, when the Ku Klux Klan was running rampant, John Hope grew up in an atmosphere singularly free from the horrors blacks in the South were experiencing almost everywhere else.

Both Franklin's parents were remarkable in many ways, not the least of which was the self-respect which they passed on to their son. "They made me feel, and insisted I should feel, that I was equal to anyone else. In their minds, there was nothing about race that contributed one iota to a man's superiority or inferiority." Both of them scorned segregation as a mark of indignity. "My father paid no attention to signs marked 'Negro' and 'White.' He went where he pleased, mingling with people like any other man. My mother was the same. I remember when we were in Rentiesville, my mother had an altercation on the little train that went to the next town, because the conductor tried to make her, along with my sister and me, sit in a place

that was unfit for human beings, and she refused to sit there. She went and sat in the white coach. And the conductor stopped the train and put all of us off, out in the woods, literally. But it didn't deter my mother. Rather than submit to any kind of humiliation, she would do that."

Franklin was a brilliant student. The evidence for that came very early. From the time he was two years old, no baby sitters being available, his mother used to take him to the school where she taught. "I just sat in the back of the room," he relates. "And I stayed there, perfectly quiet, I suppose. I don't think I was any trouble. And all of a sudden my mother knew that I could read and write. She doesn't know just when I learned, but no one ever taught me."

In Tulsa, where the family moved when John Hope was ten, his father, too, had the habit of taking him to work. "There would be some Negroes huddled back over in one corner of the courtroom," Professor Franklin recalls, "and he would simply say to me, 'No, you don't want to sit back there. Come on and sit up here.' And if it was not a jury trial, he would place me in one of the jury seats. Or he would take me up and introduce me to the judge, and I would then sit at the table with my father. It gave me a sense of well-being, and I grew up without any sense of fear, certainly no fear based on race." With his father as a model, he naturally decided he wanted to become a lawyer.

From Law to History

In his first year at Fisk University, Franklin heard some lectures by Professor Theodore S. Currier, Chairman of the History Department, that changed his life. Greatly excited with the way Currier succeeded in relating history to present problems, before he knew it, he was veering away from the law to history. When Professor Currier encouraged and supported his interest, the die was cast.

John Hope Franklin graduated from Fisk University *magna cum laude*. When a chapter of Phi Beta Kappa was later established at Fisk, he was elected a foundation member and is presently serving a 3-year term as President of the United Chapters of that organization. With the help of some generous scholarships and a good deal of part-time work, Franklin went on to get his doctorate in history at Harvard in 1941. From Fisk, he went on to teach at St. Augustine's College, then to North Carolina College at Durham and in 1947 became Professor of History at Howard University in Washington, D.C.

By that time he had begun to establish a substantial reputation with his publications. His pioneer study of *The Free Negro in North Carolina* had come out in 1943. And the first edition of *From Slavery to Freedom* was issued in 1947. The publication of these works made Franklin one of the first in his profession to focus on the crucial role of blacks in shaping the course of American history, a study much neglected until that time.

It was in the nation's capital that Franklin began to branch out from what had hitherto been primarily an

academic career and to participate more actively in the Civil Rights movement that was beginning to affect the country's future profoundly. He became an advisor to the National Association for the Advancement of Colored People.

At the request of Thurgood Marshall, he joined the large task force whose mammoth research job in the summer and fall of 1953 provided much of the legal and social evidence that led to the Supreme Court's decision the following year to abolish segregation in the public schools. Franklin's monograph constituted a stinging rebuke, as he put it, "for the way in which Southerners defied, ignored, and worked against every concept of equality laid down in the Fourteenth Amendment and subsequent legislation."

Franklin's administrative abilities led to an offer to join the Howard administration, but his desire to remain a practicing historian caused him to turn it down. It was about this time, too, that Franklin began the travels that were to take him to five continents. They started in 1951 with his appointment as Lecturer at the Salzburg Seminar in American Studies in Austria. Then, as Fulbright Professor, he taught in Australia and in England, where he subsequently served as Pitt Professor of American History and Institutions at Cambridge. Franklin served for 7 years on the Fulbright Board, and acted as U.S. Representative in many countries of Europe, Africa and Asia.

With his appointment as Professor and Chairman of Brooklyn College's History Department in 1956, Franklin became the first black to head a college department in the State of New York. In 1964, he was appointed to the faculty of the University of Chicago, serving as Chairman of the History Department and in 1969 assumed his present position as Distinguished Professor.

Major Writings

Despite his travels and his other manifold academic and non-academic duties, Franklin did not neglect his first love, historical writing and research. His particular fascination is the history of the South and how the presence of the Negro there influenced the lives of both black men and white. Among his thirteen books, two in particular stand out. Using original sources, *The Militant South, 1800-1860* (1956) describes and accounts for the manifestations of the militant spirit in that region. And *Reconstruction After the Civil War* (1961) demonstrates, contrary to the traditional view, that the Reconstruction period, led by freedmen, Northern whites, and some Southern whites, was an era of great accomplishment which produced progressive state constitutions, school systems where there were none before, and a remarkable building program. His latest work, *A Southern Odyssey: Travelers in the Antebellum North*, describes the profound effect on the southern elite of the experience of an environment with a very different cultural orientation. The book has already won a literary award.

Professor Franklin has some rather definite ideas about how America can most fruitfully observe the

Bicentennial. Most of them have to do with dispelling some very stubborn myths, many of which were spawned by not-so-scrupulous historians with an axe to grind. Their method was to put our national leaders on a pedestal beyond the reach of criticism, protecting them by a smoke screen of high-sounding principles. Unless we look at our past the way it was, Franklin maintains, we're going to make the same mistakes our forebears made. The Founding Fathers were normal, fallible human beings just as we are. And they made serious errors. Romanticizing history doesn't correct them. It just encourages their repetition.

"We have to face the fact that the Declaration of Independence was a propaganda document," Professor Franklin declares. But he doesn't mean this necessarily in a pejorative sense. "The Founding Fathers were trying to sell an idea. And they needed help; they needed it badly, especially since only about one third of the colonial population was for the revolution. They needed help from Europe. They were fighting a war they wanted to win. They didn't try to cover up or misrepresent their position or pretend it was all altruism. It's we who have done so from that day to this.

"You don't persuade a candid world by saying that all white men are created equal. Or all Englishmen are created equal. Or all men from Northern Europe and the British Isles. That sounds stupid. So you make a more majestic statement. You say—all men are created equal. My God, that sounds marvelous! The Declaration of Independence was supposed to mean all

John Hope Franklin among his orchids



things to all people. And it does. Sounds good to everybody." But to think that either then or now we have bridged the gulf between the word and the deed is a delusion. "All men are created equal?" Every man has an inalienable right to "life, liberty and the pursuit of happiness"? Franklin, the historian, besieges us with a barrage of facts that demonstrates the contrary. Certainly, these propositions did not apply to black men or to natives of the Americas.

Freedom for Some

Whatever qualms they may have had about their revolutionary philosophy of political freedom and the reactionary practice of holding human beings in bondage did not prevent George Washington, Thomas Jefferson, George Mason, and many others who signed the Declaration and the Constitution from owning slaves and treating them as property. Patrick Henry, who had cried "Give me liberty or give me death," admitted that slavery was "repugnant to humanity"; but not terribly repugnant, for he continued to hold blacks in bondage. It was only when the British welcomed all Negroes willing to join his Majesty's troops, and promised to set them free in return, that Washington and the Continental Congress reversed their policy and grudgingly admitted blacks into the Continental Army.

"The American Revolution," concludes Franklin, "was successful in the sense that it did bring us our political independence. And it did set us thinking about some of the things we probably ought to do. But its success was limited." For at no point did the Founding Fathers take an unequivocal, categorical stand against slavery. Quite the contrary. With the vehement defense of slavery by the southern colonies, a cover-up process began which, far from dealing slavery a death blow, gave it new life. Not until after the Civil War, with the passage of the Thirteenth Amendment, did the word 'slavery' even appear in the Constitution. In fact, the Constitution was so written that both the institution and the slave trade were able to continue. The result was a tangle of legal sophistry hiding racial prejudice that has continued until the present day.

One of the things that has gone wrong with the whole observance of the Bicentennial in Professor Franklin's opinion is that we are still subscribing to a set of principles, born and nurtured in myth and passion in the 18th century, and we have repeated them until they have become tired and outworn, without having any great understanding of what we mean by them now, or what their authors meant by them then.

The picture that emerges from Franklin's work will displease many people. But Franklin thinks that the imperfections we have been forced to face in recent history may have prepared most of us to accept the level-headed critique of reputable historians. At any rate, we badly need this perspective if we are to come to grips with the future.

But Franklin, the man, is not satisfied to let matters rest solely with Franklin, the historian. Something more

is needed to relight the fire. Franklin thinks this should be no less than a Second American Revolution. By such a phrase he doesn't mean war or violence—he's firmly opposed to violence—but a new commitment, a commitment to an open, racially integrated society in which there is real equality. And the commitment must be in the form of a clear, unambiguous statement of particulars with economic and social impact, not just a repetition of what was said two hundred years ago by men who, Franklin feels, didn't really mean what they said. Such a new commitment could be a real Second Revolution, one that could be more important than the first. Essential to the success of such a revolution, however, would be the *will* to enforce with deeds the implication of the words. To develop such a will, Franklin believes, is not so impossible. We demonstrated that when we sent a man to the moon. We've even exercised it in isolated instances in enforcing integration. Franklin cites what happened in Oklahoma in 1955. There the leadership was unequivocal and straightforward. "Governor Johnston Murray simply called in the sheriffs and said, 'We're not going to have any foolishness. We're not going to have any!' And they didn't."

Protection of Property—Whose?

In quite another area, Franklin notes, we are generally committed to the protection of persons and property in this country. But it's in the abstract. We protect the property of certain people. That doesn't require any cultural change. It's in the best tradition of our history. But suppose we apply this commitment to a black family that has moved into a white neighborhood. To drive them out, the whites set fire to their garage, their windows are broken; they are humiliated and threatened with more violence. Do they get equal protection? They do not. Apparently, the government doesn't have any jurisdiction here."

In calling for a Second Revolution, Franklin does not mean to say that no progress has been made in race relations. On the contrary, he is convinced we have made significant strides in that direction. "There's no comparison between the political clout of blacks in 1976 with what it was in 1955. All kinds of doors have been opened that were not open before. At the white collar and the executive level, employment is better. In politics and business, not only in sports and entertainment, more and more blacks are getting responsible positions. And the general social level is higher. Black pride is a very real thing today.

"But all of that doesn't put bread into the mouths of the great masses of blacks, and there are major areas where racial discrimination is glaringly apparent—education, housing and employment at the blue collar level."

So the Second Revolution really means speeding up a process of change that has already begun. So far, Franklin thinks, the rate of change has been far from revolutionary. "It's a nibbling." As for methods, he thinks all methods, short of outright violence, can be effective—demonstrations, pressure on Congress and

the government, using the United Nations, a showing of black anger, militancy, radicalism, conservatism.

"Racial segregation, discrimination, and degradation are no unanticipated accidents in this nation's history," Professor Franklin wrote in an article appearing in the University of Chicago Magazine last summer. "They stem logically and directly from the legacy that the Founding Fathers bestowed upon contemporary America. . . . It would be perverse indeed to derive satisfaction from calling attention to the flaws in the character and conduct of the Founding Fathers. . . . But it would be equally irresponsible in the era of the bicentennial of independence not to use the occasion to examine our past with a view to improving the human condition.

"An appropriate beginning, it would seem, would

be to celebrate our origins for what they were—to honor the principles of independence for which so many patriots fought and died. It is equally appropriate to be outraged over the manner in which the principles of human freedom and human dignity were denied and debased by those same patriots. Their legacy to us in this regard cannot, under any circumstances, be cherished or celebrated. Rather, this legacy represents a continuing and dismaying problem that requires us all to put forth as much effort to overcome it as the Founding Fathers did in handing it down to us."

The Bicentennial message of John Hope Franklin.

Roger Lyons, author of the above article, teaches Jungian psychology at Georgetown University and is a consulting editor for the Voice of America.



Selected Bibliography of John Hope Franklin

In addition to the books written, books edited or series edited by Mr. Franklin, as listed below, he has contributed to more than a dozen books and written a great many articles and other publications for journals and magazines with a wide variety of readerships.

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Marcia M. Mathews, Henry Ossawa Turner: **American Artist** (1969).

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Emma Lou Thornbrough, T. Thomas Fortune: **Militant Journalist** (1972).

Eugene Levy, James Weldon Johnson: **Black Leader, Black Voice** (1973).

A Congeries of Conferences

Was the revolutionary experience, or lack of it, that critical among the formative influences which shaped the national identity of the United States and Canada?

"The primacy of the revolution as a factor in the history of the United States is fully realized," observed Richard Preston, director of Duke University's Canadian Studies Center. "It is less clear how far the revolutionary experience itself was an initial influence on the nation's later development, and how far it has remained an influence."

By contrast, the Canadian nation achieved sovereign status through an evolutionary process, resulting in a parliamentary system like that of England. Was this development owing to the fact that Canada did not undergo a revolution and did not therefore seek a new style of government in defiance of the old, or was the development a deliberate attempt to avoid copying the American political system? "In both instances, it has not been satisfactorily established whether the important formative influences that produced such different nations resulted directly from the presence or absence of the experience of revolution."

This question was at the center of a conference held jointly with the Association for Canadian Studies in the United States and the Canadian Historical Association at the Duke Center last fall. Preston and his planning committee posed a number of questions which they hoped would clarify how the two countries developed and would promote better mutual understanding of their respective customs and institutions.

Rigorous probing of 200 years of history is a common purpose of the Duke and 19 other scholarly international conferences being conducted around the nation with support from the National Endowment for the Humanities and other sources as part of the American Bicentennial celebration. (See p. 8 for schedule.) The conferences are intended to encourage further research into virtually every facet of the social, cultural, and political antecedents to and consequences of the American revolution. Large numbers of scholars from abroad are attending. Thus the conferences—some of which were held during 1975—also are providing an opportunity, as Ronald S. Berman, chairman of the Humanities Endowment, has noted, "for American scholars and the United States as a whole to return the hospitality which has been offered in the past by foreign scholars, learned societies, and governments."

Professional scholarly societies are hosting most of the meetings. The American Political Science Association, for example, took up the theme "The United States as Model and as Polity" in its conference last September and the Society for the History of Tech-

nology last October examined how American technology has advanced over the last two centuries.

One of the larger occasions of 1975 was the Fourth International Congress on the Enlightenment held at Yale University during July. The Congress attracted 700 devotees of the 18th century—nearly a quarter of them from abroad—who gathered to debate anew the legacy of the "Age of Reason." They presented more than 230 papers concerning the teachings of men of great learning such as Voltaire, Diderot and Rousseau, who had dared to challenge reigning institutional precepts to proclaim the rights of man.

Lester G. Crocker of the University of Virginia, outgoing president of the International Society for 18th Century Studies and one of the main speakers, compared the *philosophes* of old with the new left. "The first were reformers who brought about a revolution; the second may be revolutionaries who bring about reform."

In his keynote address, Yale historian Peter Gay attacked three kinds of "gravediggers": the embalmers who seek to preserve the 18th century like a fossil, the distorters who re-inter the Enlightenment under the charge that it led straight to modern totalitarianism, and the discouraged who, because of the disasters of our century, have lost the faith or nerve to keep working on the Enlightenment's unfinished agenda. Some of those present questioned whether Gay and others were running a risk of holding up the Enlightenment itself as something sacred in contravention of the teachings of the *philosophes* who said it was vital to hold nothing sacred. At several panel sessions there were arguments as to the actual meaning of the Enlightenment and who among the figures of that age were truly enlightened.

One of the participants noted that such unenlightened men as Johnson, Blake, Rochester, and Lunquet were able to view life often with far more compassion than the *philosophes* who were their opponents. And one panel speaker, Robert R. Palmer of Yale, asserted that it was an error to regard the Declaration of Independence as a product of the Enlightenment. The philosophy of the Declaration, he said, can be traced directly to the 17th century's Locke, Bolingbroke, Harrington, and Sidney. These denials of 18th century influence prompted Garry Wills, writing in *The New York Review* (Sept. 18, 1975) to comment: "At times in the Congress the Enlightenment seemed to be darkening, talk by talk, toward nearly total eclipse."

An opposite viewpoint was expressed by a Diderot expert, Dartmouth's Professor Emeritus Arthur M. Wilson, who commented: "There was a great sense of excitement in the 18th century—more than we have



Portrait of Voltaire, a favorite topic for discussion during the Congress on the Enlightenment at Yale University

finally developed about the 20th, because we're not sure this century will come out right. They weren't sure in the 18th that everything would turn out right, but they hoped it would and they rather thought it might."

Foreign scholars are being offered opportunities to contribute their perspectives on America at several conferences scheduled this year. One that promises to offer provocative fare is titled "The United States in the World" and sponsored by the American Council of Learned Societies, the American Studies Association and the Smithsonian Institution. During this week-long meeting in Washington, D.C., next September, 25 distinguished experts from other countries, including Russia, Egypt, Peru, Japan, Mexico, South Africa, Britain, France, Italy and Zaire, will present papers analyzing cultural influences, or lack of influences, of the United States in three areas: 1) science and technology; 2) politics and society; and 3) arts and the media. Authors include Jean-Louis Servan-Schreiber of France, Ivan Illich of Mexico, and Federico Mancini of Italy.

To a smaller conference, also in September, the University of Iowa is inviting seven Polish historians to help probe the ramifications of not only the American but European revolutions. One of the papers will examine the "myth of the American debt of gratitude" toward Poland as a result of the hero's role played by Tadeusz Kosciuszko in the American revolutionary war. The thesis: the myth has misled Poles by arousing among them great expectations of more help for

Poland than the U.S. has delivered over the years.

One group of scholars has reached back into the pre-revolutionary era to trace the repercussions of the discovery of America and the events which followed on the lives and thoughts of Europeans. Research into these influences was presented last February at an international conference on First Images of America: The Impact of the New World on the Old, held at the University of California, Los Angeles, in conjunction with the annual meeting of the Renaissance Society of America. Some of the results:

- Not all Europeans, it appears, were captivated by the opening up of the New World. The Fifth Lateran Council (Rome, 1512) never mentioned the discovery of America in its proceedings. Machiavelli virtually ignored it, and Venice withheld engagement of her immense mercantile and maritime operations in America.
- Nonetheless, many people in the 16th and 17th centuries strained every resource of mind, imagination, and money to grasp the New World's significance. The enlargement of their world brought them into confrontation with Native Americans and how these "savages" should be treated; with new political rivalries among nations competing to explore and colonize; with new crops such as corn, tobacco, potatoes; new words and art forms; the mixing of races by marriage, and many more sociological and economic shocks as time passed.

These and other themes explored at the conference are being shaped into a series for broadcast on educational television. The majority of the papers delivered at the conference are to be published. These studies, taken as a whole, emphasize the primacy of Central and South America during the first century after Columbus and stress the centrality of the Latin role in opening up the New World.

The masses of immigrants who came to tame and settle the new nation—and brought with them their own ethnic literatures—were the subject of another conference held this January (1976) at Texas Tech University. Studies examined 20 major ethnic literatures, exploring their historical growth, artistic qualities, and place in the overall American literary and cultural scene. One of the main points of discussion was that American scholars, because of language barriers, have tended to overlook the true literary merit of these ethnic works and the historical and cultural values they represent.

This spring, Bicentennial scholars from this country and abroad will gather to discuss "Shakespeare in America," the theme of the World Congress of the International Shakespeare Association. Scheduled during the week of the playwright's birthday (April 23), the Congress is being hosted by the Shakespeare Association of America in connection with the Folger Shakespeare Library in Washington, D.C.

The English colonists who settled Jamestown in 1607 brought with them the works of Shakespeare—he was then at the height of his powers. Ever since, Shakespeare and the Bible have become the staple books of many American homes. Appropriately, the

program will focus upon the influence of Shakespeare in American culture and the way in which he symbolizes the continuity of the two cultures. During the week-long Congress, the Folger Library will mount the largest exhibition in its history, and Shakespearean plays will be staged at the Folger and other Washington theaters.

All scholars may find something of interest in a Bicentennial study being conducted, with support from the National Science Foundation and the Endowment, by members of the American Academy of Arts and Sciences in Boston. They are exploring the flowering of learned societies since the nation's beginning, how they engendered the spirit of "cultural nationalism" in the early days and went on to become a major factor in the advancement and dissemination of knowledge.

A paper by Alexandra C. Oleson of the Academy showed how the numerous societies founded in the first years of the republic tended to fall into three general categories: 1) those devoted to promoting knowledge — encompassing literary and philosophical groups, 2) societies for advancement of a profession —including medical and general scientific organiza-

tions, and 3) societies for the improvement of the arts —specialized natural history, historical, and library organizations.

As learned societies came to have more than local influence and prestige, they were often selected to carry out the purposes of both local and Federal government in a kind of partnership arrangement. This in turn led to the development of national organizations, the American Association for the Advancement of Science and, in 1863, the National Academy of Sciences, with direct links to the Federal government.

With the formation of these national organizations and with the emergence of major universities and government bureaus, which assumed many functions of the learned societies in the post-Civil War period, many local and regional scholarly groups disbanded. But the desire of scholars to communicate and pursue common goals hasn't diminished over the years. Indeed, as the many scholarly conferences celebrating the Bicentennial attest, learned societies are still flourishing and playing important roles in the advancement of human knowledge.

—William E. Howard

NEH-Supported International Bicentennial Conferences

1976

1975-1976 Academic Year. **U.S. Military Academy Symposium on the American Revolutionary War**, West Point, N.Y.

1975-1976 Academic Year. **The National Purpose Reconsidered: 1776-1976**, Columbia University, N.Y. Jan. 27-31. **Ethnic Literature since 1776: The Many Voices of America**, Comparative Literature Symposium, Texas Tech University, Lubbock, Texas.

April 8-10. **1976 Bicentennial Conference of the American Society for 18th Century Studies: The American Revolution in European Perspective**. University of Virginia, Charlottesville, Va.

April 19-25. **World Shakespeare Congress**, Shakespeare Association of America, Washington, D. C.

Sept. **The American and European Revolutions, 1776-1840s: Socio-Political and Ideological Ramifications**, University of Iowa, Iowa City, Iowa.

Sept. 27-Oct. 1. **International Congress on Archives**, Society of American Archivists, Washington, D. C.

Sept. 27-Oct. 1. **The United States in the World**, American Council of Learned Societies, American Studies Association, and Smithsonian Institution, Washington, D. C.

Oct. 7-10. **Philosophy for a New Nation**, CUNY Graduate School and University Center, New York City.

Oct. 14-16. **Bicentennial Conference: Revolution and Evolution**, Canadian Studies Center, Duke University, Durham, N.C.

Nov. 3-6. **The American Revolution and 18th Century Culture**, University of Pennsylvania, Philadelphia, Pa.

Dec. 4-5. **Bicentennial Conference on the History of Medicine in America**, University of Pennsylvania, Philadelphia, Pa.

Dec. 5-7. **A Conference of Research Scholars on American Literature of the Revolutionary War Era**, College of William and Mary, Williamsburg, Va.

1975

First Images of America: The Impact of the New World on the Old, University of California at Los Angeles Center for Medieval and Renaissance Studies.

The American Bicentennial: The United States as Model and as Polity, sponsored by the American Political Science Association and held in San Francisco.

Fourteenth Congress of the International Committee of Historical Sciences, the American Historical Association, at San Francisco.

Fourth International Congress on the Enlightenment, Yale University.

Bicentennial Conference on 200 Years of American Technology, the Society for the History of Technology, Washington, D.C.

Knowledge in American Society: Changes in the Structure, Character, and Role of the Learned Community, American Academy of Arts and Sciences, Newagen, Maine.

1975 World Congress on Philosophy of Law and Social Philosophy, Washington University School of Law, St. Louis, Mo.



Grant Profiles

As Others See Us

Through its museum program the Endowment has encouraged Americans to understand other civilizations by helping to bring exhibitions of the cultural artifacts and objects of foreign countries to our shores—the French Impressionist paintings and the Scythian Gold exhibit from the U.S.S.R., the Archaeological Exhibition of the Peoples Republic of China. Turning the tables on this approach is "The European Vision of America" being shown in the United States during the Bicentennial year. The Cleveland Museum of Art, supported by a grant from NEH, has organized the exhibition with the collaboration of the National Gallery of Art, Washington, and the Réunion des Musées Nationaux, Paris. The catalogue was written by British scholar and author, Hugh Honour.

The 350 paintings, drawings, prints, sculptures, textiles, porcelains, tapestries and books cover a period of nearly four centuries, from the late 15th to the late 19th, come from a dozen countries in Europe as well as the United States and Canada, and show the changing attitudes of Europeans toward the new American continent. The exhibition is divided into 18 sections, with object labels, wall texts, slide shows, and a free brochure stressing the historical, literary, and artistic contexts of the objects.

The earliest paintings by Europeans were based on accounts by travelers to the new continent. On his first homeward voyage, Columbus wrote a fanciful account of the land he had seen, a vision of an Atlantis restored, a reflection of the fears and hopes of the Old World. An exotic view of America prevailed for centuries in paintings, prints, sculpture and the decorative arts.

The Indian became the symbol of America for most of these early artists, an Indian with feather headdress and skirt, an innocent "natural man" to some, to others a creature with a taste for cruelty and torture. These attitudes had a marked influence on relations between the two continents.

It was fashionable in the Baroque art of the 17th century to make representations of the four known continents—Europe, Asia, Africa, and America. The American globe was shown resting on strange beasts such as alligators and armadillos found, or imagined, in the new continent. By the 18th century European

artists were less mystical in their interpretations of American flora and fauna. Indian subjects became less threatening, more playful figures. Even the cannibals became domesticated.

It was not until the mid-19th century that European artists came to North America to draw and paint Indians in their natural setting. By this time the mythical, allegorical, or exotic aspect was transferred to the countries of South America, while the representations of North America were more in line with reality.

"The European Vision of America" contains much besides Indians: There are beautiful drawings of plants and animals, like the stunning watercolor, *Flamingo*, made in the West Indies in 1585 by John White, artist for the Sir Walter Raleigh expedition. Or the Fragonard aquatint of 1778, "Le Docteur Francklin"

"Flamingo"—watercolor (1585) by John White, artist for the Sir Walter Raleigh expedition

British Museum



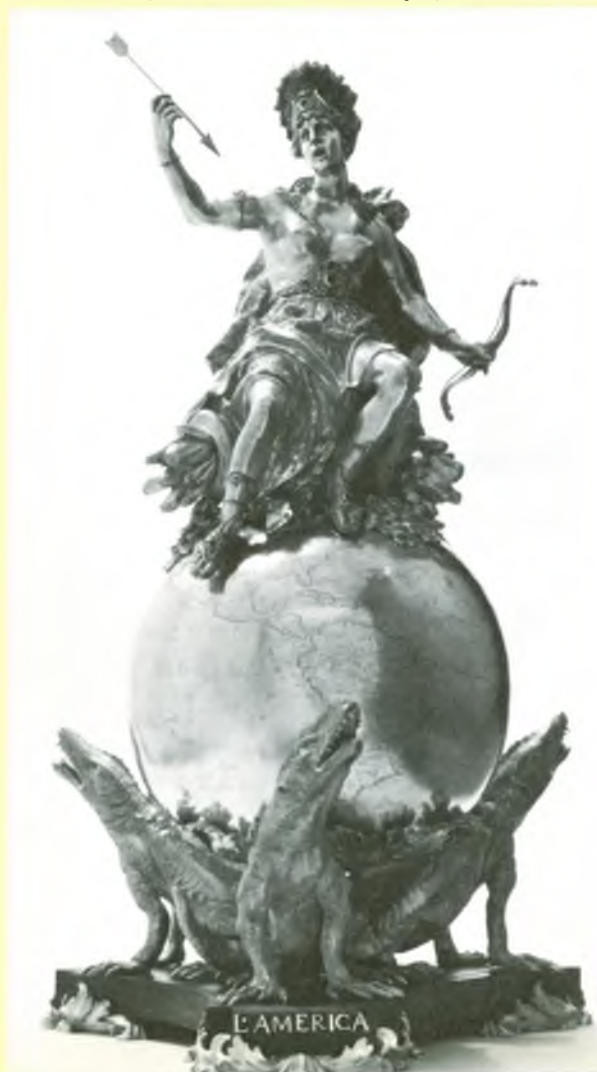
crowned by Liberty. There are neoclassical busts by Houdon of American Revolutionary heroes such as George Washington and John Paul Jones. There are pictures protesting the slave trade and the miserable living conditions of blacks in the United States. There are satirical drawings illustrating the books of later visitors to the New World. The period of emigration is touched on briefly in the final section.

The exhibition poster depicts a gleaming silver statue of America seated on a globe supported by three imaginary alligator-like beasts. The graceful female figure is clad in feather-trimmed skirt, head-dress and sandals. She holds a bow in her left hand, an arrow in her right. She wears elaborate jewels—of emeralds and diamonds. Not just the thing for your family room but perfectly at home in her customary habitat of the Treasury of the Cathedral in Toledo, Spain.

This exhibition is being shown at the National Gallery of Art in Washington from December 7, 1975, to February 15, 1976; at the Cleveland Museum of Art from May 5 to August 8, 1976; and at The Grand Palais, Paris, from September 18, 1976, to January 3, 1977. Like Walt Whitman, visitors will become "journeymen over consecutive seasons, over the years, the curious years each emerging from that which preceded it."

—Sara D. Toney

"L'America" by Lorenzo Vaccaro—Allegory in Silver



The Art of Rightly Speling

In the 1828 edition of his *American Dictionary of the English Language*, Noah Webster defined *dictionary* as "A book containing the words of a language arranged in alphabetical order, with explanations of their meanings; a lexicon." By 1971, Webster's *Third New International Dictionary* took 103 words plus examples to describe a dictionary, which by then had extended itself to embrace information on forms, pronunciation, functions, etymology, and syntactical and idiomatic use. So much for the evolution of *dictionary* as book, to say nothing of *dictionary* as word.

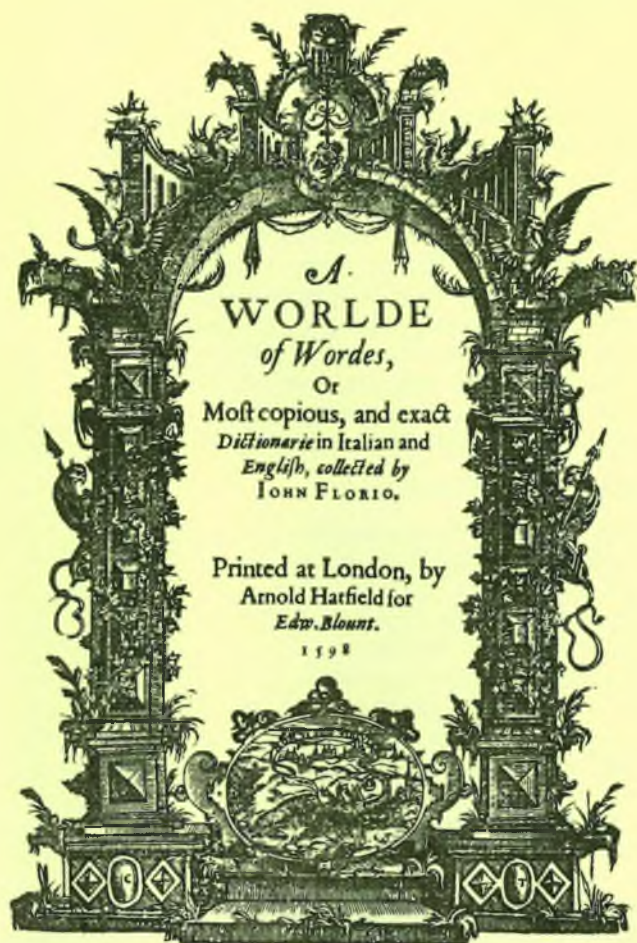
Warren Cordell, collector of dictionaries, is by his own description a "bibliomaniac" and exactly the wrong sort of person to be spending his time, money, and emotions on old books. A Chicago businessman whose job it is to minimize risks in the field of international market research, Cordell still wonders at the task he set himself 15 years ago: "I was setting forth to find books published during the past 500 years—knowing full well the small chance for these kinds of books surviving rough use, intentional destruction, fire, flood, or war as they passed from owner to owner over centuries of time."

Cordell has, in fact, found thousands of old books, mostly dictionaries. Among them are Roget's own copy of his first *Thesaurus*, complete with handwritten notations and corrections that he incorporated in later editions. In his collection, too, are dozens of Websters and Worcester's, arch rivals in the flourishing business of putting reference books in 19th-century mid-western homes.

Before 1604, purely English dictionaries did not exist. Latin-English/English-Latin dictionaries were popular, since so much business, both professional and academic, was carried on in the Latin tongue. In the Cordell collection is a 1552 edition of Sir Thomas Elyot's dictionary that contains in its title an interesting mix of the two languages, along with the self-congratulations of its publisher: *Bibliotheca Eliotae. Eliotes Dictionary the Second Tyme Enriched, and More Perfectly Corrected by Thomas Cooper*. John Baret offered a dictionary for all seasons in 1580—*An Alvearie or Quadruple Dictionary, Containing Foure Sundrie Tongues: Namelie, English, Latine, Greeke, and French*.

The English lexicographers of the 17th century were probably schoolmasters who were annoyed by the fact that there were no uniform spelling rules and enticed by a growing middle-class literacy. Their attempts to order the word-world exclusively in English resulted in word-books and spellers such as the one ironically titled, *Practical Phonography: Or, the New Art of Rightly Speling and Writing Words*, by John Jones in 1701. English-language dictionaries would remain simple until the middle of the 18th century, when Samuel Johnson would issue the first of many editions of his sophisticated *Dictionary of the English Language*. The Cordell collection includes possibly

Cleveland Museum of Art



Gazophylacium Anglicanum:
CONTAINING THE
DERIVATION
OF
English Words,
PROPER and COMMON;

Each in an Alphabet distinct:

Proving the Dutch and Saxon to be the prime Fountains. And likewise giving the Similar Words in most *European* Languages, whereby any of them may be indifferently well Learned, and Understood.

Fitted to the Capacity of the *English* Reader, that may be curious to know the Original of his *Mother-tongue*.

L O N D O N,

Printed by E. H. and W. H. and are to be sold by *Randall Taylor*, near *Stationers Hall*, and by most Bookellers in *London* and *Westminster*, MDCLXXXIX.

the largest group of Samuel Johnson dictionaries in the world.

In 1969, Cordell chose his alma mater, Indiana State University, as the beneficiary of his collecting genius. A matching grant from NEH to the university library has enabled its rare book department to catalogue and supplement the collection, repair deteriorated volumes, and attract lexicographers and other students of dictionaries and dictionary-making.

Besides its role as a resource for the study of the

history and development of language, the Cordell collection offers researchers material for the study of the history of ideas, bibliography, the sociology and psychology of language, and the history of printing and publishing. The 5,000-book collection at Indiana State University, which now includes books of other collectors as well as those discovered by Cordell, has become one of the most important and comprehensive collections of dictionaries anywhere.

—Jeanne Paul

1976 NEH APPLICATION DEADLINES

April 15	Youthgrants—Projects beginning after October 1, 1976
May 3	Research Grants—Research Tools and Editing, beginning after January 1, 1977
May 17	Public Programs—Projects beginning after October 1, 1976
June 1	Fellowships—Fellowships for Independent Study and Research, 1977-78
	Research Grants—General Research, beginning after January 1, 1977
July 1	Education Programs—Program Grants, beginning after January 1, 1977
	—Consultants Grants, beginning after September 15, 1976
August 1	Education Programs—Development Grants, beginning after May 1, 1977
August 2	Public Programs—Projects beginning after January 1, 1977
October 1	Education Programs—Consultants Grants, beginning after December 15, 1976
October 6	Research Grants—Centers of Research, beginning after July 1, 1977

NEH Notes

Flemming Award

John H. Barcroft, Director of the Division of Public Programs at NEH, has been honored with the annual Arthur S. Flemming Award as one of the top young administrators in the Federal government. Five awards are given in this category and five for technical and scientific achievement. Mr. Barcroft was chosen for his work in designing and putting into operation in a period of 4 years the Endowment's State-based Humanities program in all 50 states. In addition, he supervises the museum and media programs, responsible for the popular exhibition of Chinese archaeological treasures and for "The Adams Chronicles."

World Shakespeare Congress

Among the international conferences described elsewhere in this issue is the World Congress of the International Shakespeare Association, hosted jointly by the Shakespeare Association of America and the Folger Shakespeare Library in Washington as part of the American Bicentennial.

Celebrating its theme of "Shakespeare in America,"

there will be several events of interest to visitors to the Washington area during the week of April 19-25, 1976. The major lectures, including a Shakespeare Birthday Lecture on April 23, are open to the public. There will be an extensive exhibition at the Folger Library and performances of *Henry V* at the Folger Theatre. Filmed versions of Shakespearean plays and films with Shakespearean themes will be shown at the American Film Institute Theatre in the Kennedy Center. Other events will take place in the Washington Cathedral, including an Interfaith Communion on April 25 using the Elizabethan *Book of Common Prayer*.

Sheldon Peck Exhibition

A continuing exhibition of paintings by the American folk portraitist, Sheldon Peck, is scheduled to appear at the Flint Institute of Arts, Flint, Mich., from February 26 to April 4, and at the Illinois State Museum, Springfield, from April 26 to May 30.

This exhibition, drawn together by Marianne Balazs under a Youthgrant in the Humanities from NEH, has previously been shown at the Whitney Museum of American Art, New York City, the Abby Aldrich Rockefeller Folk Art Collection in Williamsburg, Va., and the Munson-Williams-Proctor Institute, Utica, N. Y.

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