

THE TRICORN

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LONG ISLAND + PHILADELPHIA GREAT BOOKS COUNCILS

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Voice Of The Great Books Foundation President

Many Great Bookers within the three Councils have for some time been wondering about the new policies and directions shaping the course of the Great Books Foundation in Chicago. As has been expressed in recent issues of the Tricorn, there has been some concern about the Foundation's movement away from its traditional ground of the classics, and toward the new reading selections embraced in such theme sets as **The Search For Meaning**, **Becoming Human**, and **The Individual and Society**. So we decided to go directly to the prime source and top authority. Here, in reply to our request for clarification, are the comments of Richard P. Dennis, President of the Great Books Foundation in Chicago, prepared exclusively for the Tricorn:

"What is the 'new' direction of the Foundation, and why the change? I suppose that there are three decisions that have affected the direction or, more correctly, the emphasis of the Foundation, although one of them, the introduction of the Junior Great Books program, is scarcely new. A second is the decision, made about four years ago, to publish the topical sets for the Adult program and to reduce the number of traditional Great Books sets in print. The third decision, which we have only begun to implement in the past couple of years, is to try to increase the growth of both the Adult and Junior programs within formal education.

"The reasons for these decisions are uncomplicated. Junior Great Books is an effective way to start youngsters reading excellent literature and engaging in thoughtful discussion. It is also an important step toward building a lifelong program of liberal education; one that, in the main, follows the same educational practices at every stage of life.

"The reason for introducing the topical sets was to see, by using excellent traditional and modern fiction in a few series — works that were thoughtful but, at least in a popular view, not quite so difficult to tackle as 'the classics' — whether we could arouse more interest in the Adult program. On the whole, the response to these new series has been very good and, in the past two years, enrollment in the Adult program has increased substantially.

"At the same time, we reduced the number of traditional sets for reasons of economy. Sales of the later Adult series simply did not justify continued publication. In effect, the Foundation was subsidizing heavily, and thereby adding to its deficits, a part of the program that involved very, very few people. (It has always been true that 80% or more of the participants in the Adult program use the first five series.)

"We have no intention, however, of discontinuing the publication of traditional Great Books series. I do think that the present lists should be revised at some point, and I think it is likely that a revision will be carried out in two phases: first, perhaps within the next couple of years, a moderate revision of the present lists in content and format; and, second, a more complete revision in the later years. I do not want to comment further on the nature of a revision because it is a matter that will require a great deal more thought and discussion. Certainly, as part of any major revision, we will be asking for the suggestions of people in the program. Meanwhile, we will continue publication of the present series, but there are no immediate plans for additional series.

"Finally, we are giving more attention to developing the Adult and Junior programs within formal education because we believe it is the only way to involve many more people in Great Books programs. We cannot duplicate the personnel and organizational advantages of formal education so, instead, we are trying to make more use of them. For example, now almost fifty percent of the participants in the training classes for Junior Great Books are professional teachers; and a growing number of Adult groups are being organized in evening schools and Junior colleges as well as in public libraries and private homes. This is, I hope, a trend that will continue for both programs.

"The overall outlook for the Foundation these days is very good. Last year we trained more leaders (close to 7,000) than in any earlier year in the Foundation's history. Also, we sold a record number of Junior sets and, for the second year in a row, reversed a downward trend in Adult set sales. Last, but not of least importance, we had no deficit. I am glad to add that I expect this year to be even better."

The three Councils express appreciation for Mr. Dennis' open comments and his sincere efforts to clarify the Foundation's current position and its forward planning. The three Councils hope to cooperate with the Foundation in every possible way. In fact, they have already taken one tangible step of support by placing a large group order for several hundred first-year sets (Series A) of Great Books from the Foundation. This is aside from at least another 100 additional first-year sets that have already been ordered independently by the new groups that have started this year.

Should Unlimited Scientific Progress Be Allowed?

Joseph Wood Krutch, noted teacher, drama critic, essayist, author, and a keen observer of the human condition, recently published this thoughtful and provocative commentary on the pace and direction of modern man's "progress," especially the influence of scientific progress on man's future well-being. He contends that the time has come to think about what we are doing to ourselves – and that all movement is not necessarily forward. Here are selections from his essay:

"The quarter century just past has seen advances in science and technology unprecedented in human history. But the growing question now has become: Does our nation need some central advisory body or criteria to judge whether advances in science and technology contribute to human welfare or create still other potential threats?

"Up until now there always seemed the possibility that human nature could not be completely controlled either for good or for ill. But what if human nature itself can be changed or abolished? Science has bestowed upon us enormous increases in comfort, health and affluence. But ours is also more conspicuously an age of anxiety than it ever was. The conclusion to be drawn is that advances in science and technology alone are no guarantee of accompanying improvement in the human condition.

"The generally accepted assumptions ever since the 16th century had been that every increase in knowledge, power or technical ingenuity would in the end contribute to improvement of the human condition. But responsible scientists have begun to question those assumptions, and are urging that we recognize that certain powers are dangerous, certain inventions are threats rather than promises, and we must begin to ask not simply **can** we do this or that, but **should** we do this or that. Some threats affect the environment, which in turn affects the human being. Those created by biochemistry threaten directly human intelligence, personality and character. They put into man's hands godlike powers he himself is not sufficiently godlike to be entrusted with.

"We have begun to assume powers that need to be channeled and not simply turned loose on the world to see what will happen. Knowledge is power but it is not equally evident that power is always good. But where are we to find infallible human beings to whom we may safely trust to control the uncontrollable? Any steps to establishing official bodies of control must start by recognizing the following facts: (1) that science and technology can be catastrophic as well as beneficial; (2) that we cannot afford to wait to see what the effects of any specific application of new powers will be because once they have been acquired they cannot be eliminated; (3) that science for science's sake, the pursuit of knowledge without thought of how it can be applied, are no longer tenable aims; (4) that knowledge and power are good only insofar as they contribute to human welfare."

Notes From the Long Island Council

After many years of service as **Long Island Great Books Coordinator**, Rose Ermidis is giving up the post. She will, however, continue to be actively involved in the program as a member of the Council and as a leader. Because of the geography of the Long Island area the Council will likely replace Rose with two coordinators, one for Nassau County, the other for Suffolk County. These are paid positions and interested Great Bookers are asked to contact Chuck Ferrara (516-581-5082).

In October the Council members and leaders met to discuss group needs and problems and the program for the year. This was followed by a discussion, led by Pearl Steinberg, on the poem, "I Am Waiting," by Ferlinghetti.

Sheldon Meyers has polled the existing Great Books groups on Long Island – where and when they meet, what they are reading. The information will be on posters in all Long Island libraries. If you are considering forming a new group, please let the Council know. Call 516-581-5082.

Through their writings and, in many cases their example, the authors of the Great Books have influenced countless men and women who lived at different times in history, and under totally different conditions. One superb example of this is Mohandas Gandhi, who was first introduced to the writings of Thoreau in 1907. Gandhi recollected to a biographer:

"When I was in the thick of the passive resistance struggle (in South Africa), a friend sent me the essay on **Civil Disobedience**. It left a deep impression on me. I translated a portion for the readers of 'Indian Opinion In South Africa.' The essay seemed to be so convincing and truthful that I felt the need of knowing more of Thoreau, and I came across his **Walden** and other shorter essays, all of which I read with great pleasure and equal profit.

Gandhi echoed Thoreau's thoughts on the power of a small but determined minority in these words: "Writs are troublesome when they have to be executed against many high-souled persons who have done no wrong and who refuse payment to vindicate a principle. They may not attract much notice when isolated individuals resort to this method of protest. But clear examples have a curious method of multiplying themselves. They bear publicity and the sufferers, instead of incur-

ing odium, receive congratulations. Men like Thoreau brought about the abolition of slavery by their personal examples."

Gandhi's understanding of civil disobedience was that only those who are otherwise willing to obey the law have a right to practice civil disobedience against unjust laws. It was to be practiced openly and after ample notice, and was, therefore, not likely to create an atmosphere of anarchy or foster a habit of breaking the law. It was to be resorted to when petitions, negotiations, arbitration and all other peaceful means had failed to redress the wrong.

Gandhi, who had never been satisfied with the term "passive resistance," adopted "civil disobedience" to describe his movement because it was a statement of principle that meant firmness without violence. For his Hindu followers Gandhi coined a Sanskrit synonym, the term **Satyagraha**, a combination of two words translated as "soul force" or "the force which is born of truth and love and nonviolence."

This demonstrates the power of a great idea. In this case, a principle expressed many years earlier by Thoreau, traveling across the world to a distant region and an alien culture – adopted and implemented by a Hindu lawyer as a political strategy that gave a new direction to history and a living reality to the concept of civil disobedience.

News Notes From Philadelphia

A hello-goodbye party was held by and for the Philadelphia area group leaders on September 17 on the Water Works terrace overlooking the Schuylkill River. The champagne reception attracted a large and convivial turnout. Council President David Perelman paid tribute to departing Philadelphia Coordinator Norma Oser and welcomed her new replacement Fran Jacobs. Leaders were told of upcoming Mini-Institutes and an Advanced Leader Training Class to be conducted by Cy Keller. Mary Donahoe, up from Miami for the occasion, won the prize for coming the farthest distance, and Nancy O'Rourke, in from Washington, was runner-up. The Bixes and Hellers, who planned the party, were superb hosts – and also attended to the unglamorous setting-up and clearing-away tasks. The setting was ideal and hard to surpass; so, under consideration for the site of the next leaders' party, are the Hanging Gardens of Babylon and the Taj Mahal.

New Coordinator Fran Jacobs enthusiastically reports on a new group recently started in Upper Darby. The local library head said she wanted to sponsor a Great Books program. Initial publicity in local newspapers, plus a special Great Books bulletin board posted in the library, plus other stimulants attracted 30 newcomers. A demonstration session was set up, with a short piece by Kafka, "The City Coat of Arms," provoking an excellent discussion. From that evening two new groups emerged, one to do the classics, the other **The Search For Meaning** selections. From each group a leader-trainee and a secretary volunteered. Says Fran, "It goes to show the importance of a cooperative and enthusiastic librarian working with a local Great Books program."

A Self-Test For Series A (First Year) Great Books Readers. Self-tests abound in popular magazines. Norma Oser submits the following self-test for those doing the first-year Great Books classics:

- A) Essay question on the Declaration of independence: Write 200 words on what is so wonderful about taxation **with** representation.
- B) Why did Antigone bury Polyneices twice:
 - 1) She had a terrible memory.
 - 2) She was a compulsive tidier.
 - 3) She wanted to see the steam come out of Creon's ears.

C) What did Macbeth say when Birnam Wood approached?

- 1) I think that I shall never see a poem lovely as a tree.
- 2) I cannot see the forest for the trees.
- 3) Cheese it, the copse!

D) How much did Thoreau's sojourn at Walden cost?

- 1) \$72.40, including wine, tax and tips.
- 2) Nothing – he used his Master Charge.

News Notes From Boston

The Metropolitan Boston Council has prepared and printed an excellent 6-page leaflet-folder (3½ x 8½) promotional piece for distribution to prospective Great Bookers. Entitled "Use Your Head – Join A Great Books Discussion Group," the leaflet concisely describes how a Great Books discussion program functions, its content, its values and benefits. It also provides a complete listing of the readings, Series A to D. These are informative handout pieces for newcomers or prospective joiners and can well serve as a model for other Councils to utilize.

What is the largest single Great Books "local" among the three Councils? Bill Rossi has for several years led a group composed of 23 members (average meeting attendance 17-18) in Hingham, Mass., about 18 miles south of Boston. This year the group decided to return to the excellent first-year readings (Series A) rather than move to **The Search For Meaning** or the other non-classical readings. It was also decided to bring in new participants. A carefully planned program of publicity (newspaper weeklies, local radio) brought in 40 newcomers, a third of whom purchased the first-year book sets. Thus Hingham (a town of about 19,000) now has over 60 people in the Great Books program – and with excellent cooperation from the local library. At least two, possibly three, first-year Great Books discussion groups will be in operation in Hingham for the 1978-79 season. Possibly other communities of comparable size have equal or larger Great Books programs in operation. If so, please let us know.

Echoes Of Colby

The annual Great Books Summer Institute week at Colby College usually leaves a mysterious aftermath of emotional and intellectual euphoria with the participants. It's often hard to put into words. But two metropolitan Boston area Colby participants managed to do just that. First, here is Carol Batchelder of Harvard, Mass., responding to Karl Jaspers' profoundly illuminating **Reason and Existenz**, entitling her commentary, "On De-Mysticizing Transcendence":

"I met him five years ago for the first time. I read him over and over again. Repeatedly, I lost track of where we were, he and I, and had to start again at sentence one. Though it is hard to believe, the evidence that I led a discussion of his book is irrefutable.

Jaspers was chosen for discussion at Colby this year. I have changed since our first acquaintance. He had remained the same, secure between the covers. Would I recognize him? I found I was excited by the thought of meeting him again.

For the second encounter I carefully prepared my empirical existence: corrected prescription lenses, sharpened pencils, a robin's egg blue highlighter, fresh pad, straight desk chair to discourage

sleepiness. I housecleaned my consciousness as such; I discarded the memory of previous confusion and retained the excitement. I stripped off his Existentialist label and threw it away. Our Spirits, I could be sure, were more comfortable with an a-logical faith in the distant God than a rational acceptance of the Void. All modes of my Encompassing – and something more – were ready. Could we communicate?

He did not ask, "Who are you?"

He asked: "Are you?" Are you certain that you exist?"

I answered in and with silence, certain of our authentic beings.

Jaspers insists that one transcends only by and at the same time with another Existenz or Existenzen. With whom did he transcend? Only two others, Kierkegaard and Nietzsche, are mentioned in his carefully reasoned work. Did they help him to certainty of his unique existence as he demanded that I affirm mine?

As it was with Jaspers, so it has been and can be with others we meet in Great Books. I suspect it's a matter of personal preference. I've had a love-hate relationship with Socrates for years, for instance. But he, too, insists that I affirm Existenz. I'm grateful to Jaspers for establishing a rational ground under the feet of those who have "known" they are more than they know themselves to be.

Existential communication can happen with one whom you will allow to be your equal. How about that? An open invitation to possible transcendence with neighbors, family members, the discussion participant who always opposes your view? Incredible? And as for the encounter with "the Big B" in transcendence, I have nothing to say.

Jaspers has been a strong, if subtle, influence since 1973. Where else could I have derived the conviction that if one knows **that** he is, **who** he is will naturally, not mystically, follow?"

Peg Mahoney of North Quincy, Mass., uses the lyrical medium of verse to express her own feelings – and which reflect the feelings and memories of many others:

*In summer we ascend to gather strength
From Colby's fertile air, in hills of Maine.
We all arrive with moans of readings' length,
And dread of dorm's steep stairs to climb again.*

*From dawn to dawn, discussion never ends;
We talk of truth and love with words sublime.
Our minds reach out to touch our loving friends,
Our songs are sweet, though slurred by noonday wine.*

*Embracing books and groups, our spirits glide
In search of ways to see ourselves anew.
With other minds and hearts we oft collide,
In quest of answers known by leaders few.*

*To love and truth we joyously attest.
Euphoric, we bring home our souls refreshed.*

Mortimer Adler and the Demise of Cultural Education

Many Great Bookers are familiar with Mortimer Adler who, with Robert Hutchins, founded the Great Books program many years ago. Both were educational iconoclasts, rebels, provocateurs. Both were dedicated to an ideal: anyone can create a utopia, but the task is to find the utopian people to fill it. If we are to change the world for the better it must begin by changing men's minds for the better. Adler and Hutchins possessed enormous intellectual daring and innovation and seemingly unlimited mental versatility. Adler himself left school at fourteen, wrote advertising copy, then went to the other side of the mountain to study under John Dewey, to argue with Gertrude Stein, to write dozens of books, to launch the Great Books program, to become editor-in-chief of the Encyclopedia Britannica, to cite but a mere handful of his accomplishments.

But his enormous energies and achievements have apparently led him to a current state of frustration and discouragement concerning the course of American education. He expresses his feelings and views in a recent issue of **Newsweek**:

"During the last few years, my concern about the state of the higher learning in America has reached the panic stage, and my hopes for the reform of the American college and university have dwindled to the point of despair. The trouble is not simply that the sciences have displaced the humanities. The humanities, as currently taught and studied, are as much addicted to specialized scholarship as are the scientific departments to highly specialized research. The trouble rather is that the broadly educated generalist has become an endangered species.

"In the last 40 years, the elective system has become even more chaotic in its offerings . . . The acquirement of specialized scientific knowledge or of specialized scholarship in non-scientific or professional fields (the kind of knowledge that is **not** everybody's business) should be reserved for the graduate and professional schools. The Ph.D. should cease to be the **sine qua non** for the appointment of college teachers. Their competence should be the competence of generalists, not of specialists.

"The college should be the place where culture is transmitted by a curriculum entirely devoted to the humanistic learning of the generalist – philosophical in the sense that it deals with the basic ideas that are everybody's business. Unfortunately, philosophy today has become as specialized and technical as science.

"The disease of specialization was accurately diagnosed by Ortega in 1930 and Hutchins in 1936; but their prognoses did not accurately foresee that its **sequelae**, including the disappearance of culture from our colleges and universities and from our society, might make the malady incurable 50 years later. The reforms they urged a half century ago no longer motivate even a sympathetic minority of academics. The evil that confronts us is not the conflict between the two cultures – the sciences vs. humanities – but the demise of culture itself, fragmented into an unintelligible chaos by the rampant specialization that has invaded all fields of learning."

History's 100 Most Influential People

A recent book called "The 100," written by Michael H. Hart, a noted astronomer and amateur historian, is certain to agitate and vex everyone who reads it. It lists, in Hart's studied opinion, the 100 most influential persons who ever lived. Almost no one can be expected to agree with his selections. But you are challenged to select the top 100 of **your** choice – with the certainty that your list will be just as controversial as Hart's. The key to Hart's choices isn't an individual's personal stature but "the total influence that each of them had on human history and on the everyday lives of other human beings."

By this criterion Hart rates Muhammad, the founder of Islam, as the most influential person in mankind's history. By comparison, Jesus ranks third (behind Isaac Newton, "the greatest and most influential scientist") because, says, Hart, Jesus shares the founding of Christianity with St. Paul. Men such as Socrates and Mohandas Gandhi don't even make the list, while many relatively obscure personages do -- names such as Tsai Lun, the first century Chinese eunuch who invented paper (7th); Nikolaus August Otto (61st), German inventor of the internal-combustion machine; Gregory Pincus, American biologist who gave us the oral contraceptive pill; and numerous others.

Only two women make the list: Queen Isabella I of Spain (68th) and Queen Elizabeth I of England (95th) because "they had the talent **and** the opportunity to exert great influence." But Hart's list is clearly shaped by his predilection for science over almost all other forms of human achievement. For example, he hails 37 scientists and inventors against 30 political and military leaders, and only six geniuses in the arts. Shakespeare (37th) rates behind Hitler (36th). Anyhow, here's the list of the 100. And yowl as you may, try composing your own list and see if you fare any better when you show it to your friends for critical view.

HART'S HUNDRED

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|-------------------------|-------------------------------|-----------------------------|-------------------------|
| 1. Muhammad | 25. James Watt | 49. Michelangelo | 75. Lao-tzu |
| 2. Isaac Newton | 26. Constantine the Great | 50. Pope Urban II | 76. Enrico Fermi |
| 3. Jesus Christ | 27. George Washington | 51. Umar ibn al Khattab | 77. Thomas Malthus |
| 4. Buddha | 28. Michael Faraday | 52. Asoka | 78. Francis Bacon |
| 5. Confucius | 29. James Clerk Maxwell | 53. Saint Augustine | 79. Voltaire |
| 6. Saint Paul | 30. Orville and Wilbur Wright | 54. Max Planck | 80. John F. Kennedy |
| 7. Tsai Lun | 31. Antoine Laurent Lavoisier | 55. John Calvin | 81. Gregory Pincus |
| 8. Johann Gutenberg | 32. Sigmund Freud | 56. William T.G. Morton | 82. Sui Wen Ti |
| 9. Christopher Columbus | 33. Alexander the Great | 57. William Harvey | 83. Mani (Manes) |
| 10. Albert Einstein | 34. Napoleon Bonaparte | 58. Antoine Henri Becquerel | 84. Vasco de Gama |
| 11. Karl Marx | 35. Adolf Hitler | 59. Gregor Mendel | 85. Charlemagne |
| 12. Louis Pasteur | 36. William Shakespeare | 60. Joseph Lister | 86. Cyrus the Great |
| 13. Galileo Galilei | 37. Adam Smith | 61. Nikolaus August Otto | 87. Leonhard Euler |
| 14. Aristotle | 38. Thomas Edison | 62. Louis Daguerre | 88. Niccolo Machiavelli |
| 15. V.I. Lenin | 39. Anton van Leeuwenhoek | 63. Joseph Stalin | 89. Zoroaster |
| 16. Moses | 40. Plato | 64. Rene Descartes | 90. Menes |
| 17. Charles Darwin | 41. Guglielmo Marconi | 65. Julius Caesar | 91. Peter the Great |
| 18. Shih Huang Ti | 42. Ludwig van Beethoven | 66. Francisco Pizarro | 92. Mencius |
| 19. Augustus Caesar | 43. Werner Heisenberg | 67. Hernando Cortes | 93. John Dalton |
| 20. Mao Tse-tung | 44. Alexander Graham Bell | 68. Queen Isabella I | 94. Homer |
| 21. Genghis Khan | 45. Alexander Fleming | 69. William the Conqueror | 95. Queen Elizabeth |
| 22. Euclid | 46. Simon Bolivar | 70. Thomas Jefferson | 96. Justinian I |
| 23. Martin Luther | 47. Oliver Cromwell | 71. Jean Jacques Rousseau | 97. Johannes Kepler |
| 24. Nicolaus Copernicus | 48. John Locke | 72. Edward Jenner | 98. Pablo Picasso |
| | | 73. Wilhelm Conrad Roentgen | 99. Mahavita |
| | | 74. Johann Sebastian Bach | 100. Niels Bohr |

Authors of Centuries Past – Neither Fame Nor Fortune

The authors of centuries ago, many of whom are responsible for some of today's classics, could never hope to hit the financial jackpot with a best-seller. The best of them barely subsisted by their writings -- and even then only by virtue and grace of some aristocratic patron. Only a tiny portion of the population was literate enough to read a book -- and perhaps even fewer could afford to buy a book. Mass publishing was unknown, and most books were published in "limited editions," which meant a few hundred copies. Many authors had to subsidize the printing of their own works. It was rare that even the finest writers could survive on earnings from their writings. Thus the one recourse was to find a "patron" who could furnish at least a thin financial underpinning to support the author.

Even Chaucer, beneficiary of a small royal pension and a yearly cask of wine, hinted at his poverty in a poem, "Complaint To His Empty Purse." To win the largesse of royalty or the aristocracy the author would have to

dash off poems to commemorate royal births, mourn royal deaths, or lament royal amnesia. When Queen Elizabeth I's promise of 100 pounds for some poems went unpaid, Edmund Spenser produced another verse:

I was promised on a time
To have reason for my rhyme.
From that time, unto this season,
I received nor rhyme nor reason.

The reigning style of dedication was flattery, the author's knees bent in obsequious obeisance before the majesty of office. "All that is hers is pure, cleere, holie," Edward Fairfax writes of his monarch in the 17th century. "Olive of peace, Angell of pleasure, What line of praise can your worth measure?" Most books contained a lavish dedication to the author's patron. For example, John Florio dedicated a work "To the Right Honorable my best-best Benefactors and most honored Ladies, Lucie Countess of Bedford; and her best-most loved-loving Mother, Ladie Anne Harrington."

Dryden pleaded before Lord Sutherland and the Earl of Rochester, two prospective benefactors: "My extreme wants and my ill health . . . I only thinke I merit not to starve. I have three sons growing to man's estate. Be pleased to looke upon me with an eye of compassion; some small employment would render my condition easy." Dryden's appeal was answered and he was given a menial post as collector of customs. Samuel Butler fared better, because his work was admired by Charles II. He was given 300 pounds outright and an annual pension of 100 pounds. Yet he died in poverty, and on his tombstone in Westminster Abbey is inscribed: "The Poets Fate is here in emblem shown: He asked for Bread and received a stone."

Only blockheads write except for money, warned Samuel Johnson, and in "The Vanity of Human Wishes" he lamented, "There mark what ill the scholar's life assail; toil, envy, want, the patron and the goal . . . For we that live to please, must please to live." When a patron, Lord Chesterfield, failed to provide needed help, Dr. Johnson asked, "Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground, encumbers him with help?"

But even today the roles of the patron and benefactor still prevail. The superpatron of aspiring authors today is Joseph E. Duffey, head of the National Endowment for the Humanities, a government agency with millions to assign. With a nod he can assure prosperity to one author's enterprise, and with a shrug condemn another's to indifference or poverty.

Books Are Biting The Dust

Millions of books in libraries all over the world are actually crumbling to dust, rotting and disintegrating because the quality of the paper has a life expectancy of only 30 to 50 years. One-third of the 18 million volumes in the Library of Congress, world's largest library, are too brittle to read; a similar proportion of the 9.3 million books in Harvard's 97 libraries, the 4 million books in the Boston Public Library. The pattern is universal. And even the new "permanent" papers, much more expensive, have a life of only 200 years.

For 600 or more years, ending in the mid-1800's, paper was made from linen coated with gelatin. Then came modern paper made from wood pulp coated with alum-resin compounds which gave off sulphuric acid that eats away at paper. Add to this the effects of rough handling, heat, humidity, mold, roaches, etc., and today's papers have little chance of long survival. Restoration of yellowed books is possible, but the cost is up to \$400 per volume. Books can be microfilmed, but the cost is \$25 per book. Libraries keep valuable originals wrapped in acid-free paper contained in acid-free boxes; others are kept in air-conditioned or humidity-controlled rooms, but these measures also have limitations. The simplest solution: more durable paper, which would add about 50¢ to the price of a book. But publishers have resisted this.

Considering that some 40,000 new titles a year are published in the U.S. alone, most will be doomed for extinction 500 years from now. The classics will always survive because they are continually reprinted. What the libraries and other book repositories are hoping for is the miracle of some new process that will give books a life span of centuries. Well, if we can send a man to the moon

PLEASE ADVISE US:

- 1. If you do not wish to be on our mailing list.**
 - 2. Your change of address in the event that you intend to move.**
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