

Earl Shorris, "On the uses of a liberal education: 2. As a weapon in the hands of the restless poor." Harper's (Sept. 1997): 50-60.

Next month I will publish a book about poverty in America, but not the book I intended. The world took me by surprise -- not once, but again and again. The poor themselves led me in directions I could not have imagined, especially the one that came out of a conversation in a maximum-security prison for women that is set, incongruously, in a lush Westchester suburb fifty miles north of New York City.

I had been working on the book for about three years when I went to the Bedford Hills Correctional Facility for the first time. The staff and inmates had developed a program to deal with family violence, and I wanted to see how their ideas fit with what I had learned about poverty.

Numerous forces -- hunger, isolation, illness, landlords, police, abuse, neighbors, drugs, criminals, and racism, among many others -- exert themselves on the poor at all times and enclose them, making up a "surround of force" from which, it seems, they cannot escape. I had come to understand that this was what kept the poor from being political and that the absence of politics in their lives was what kept them poor. I don't mean "political" in the sense of voting in an election but in the way Thucydides used the word: to mean activity with other people at every level, from the family to the neighborhood to the broader community to the city-state.

By the time I got to Bedford Hills, I had listened to more than six hundred people, some of them over the course of two or three years. Although my method is that of the bricoleur, the tinkerer who assembles a thesis of the bric-a-brac he finds in the world, I did not think there would be any more surprises. But I had not counted on what Viniece Walker was to say.

It is considered bad form in prison to speak of a person's crime, and I will follow that precise etiquette here. I can tell you that Viniece Walker came to Bedford Hills when she was twenty years old, a high school dropout who read at the level of a college sophomore, a graduate of crackhouses, the streets of Harlem, and a long alliance with a brutal man. On the surface Viniece has remained as tough as she was on the street. She speaks bluntly, and even though she is HIV positive and the virus has progressed during her time in prison, she still swaggers as she walks down the long prison corridors. While in prison, Niecie, as she is known to her friends, completed her high school requirements and began to pursue a college degree (psychology is the only major offered at Bedford Hills, but Niecie also took a special interest in philosophy). She became a counselor to women with a history of family violence and a comforter to those with AIDS.

Only the deaths of other women cause her to stumble in the midst of her swaggering step, to spend days alone with the remorse that drives her to seek redemption. She goes through life as if she had been imagined by Dostoevsky, but even more complex than his fictions, alive, a person, a fair-skinned and freckled African-American woman, and in prison. It was she who responded to my sudden question, "Why do you think people are poor?"

We had never met before. The conversation around us focused on the abuse of women. Niece's eyes were perfectly opaque -- hostile, prison eyes. Her mouth was set in the beginning of a sneer.

"You got to begin with the children," she said, speaking rapidly, clipping out the street sounds as they came into her speech.

She paused long enough to let the change of direction take effect, then resumed the rapid, rhythmless speech. "You've got to teach the moral life of downtown to the children. And the way you do that, Earl, is by taking them downtown to plays, museums, concerts, lectures, where they can learn the moral life of downtown."

I smiled at her, misunderstanding, thinking I was indulging her. "And then they won't be poor anymore?"

She read every nuance of my response, and answered angrily, "And they won't be poor no more.

"What you mean is --"

"What I mean is what I said -- a moral alternative to the street."

She didn't speak of jobs or money. In that, she was like the others I had listened to. No one had spoken of jobs or money. But how could the "moral life of downtown" lead anyone out from the surround of force? How could a museum push poverty away? Who can dress in statues or eat the past? And what of the political life? Had Niece skipped a step or failed to take a step? The way out of poverty was politics, not the "moral life of downtown." But to enter the public world, to practice the political life, the poor had first to learn to reflect. That was what Niece meant by the "moral life of downtown." She did not make the error of divorcing ethics from politics. Niece had simply said, in a kind of shorthand, that no one could step out of the panicking circumstance of poverty directly into the public world.

Although she did not say so, I was sure that when she spoke of the "moral life of downtown" she meant something that had happened to her. With no job and no money, a prisoner, she had undergone a radical transformation. She had followed the same path that led to the invention of politics in ancient Greece. She had learned to reflect. In further conversation it became clear that when she spoke of "the moral life of downtown" she meant the humanities, the study of human constructs and concerns, which has been the source of reflection for the secular world since the Greeks first stepped back from nature to experience wonder at what they beheld. If the political life was the way out of poverty, the humanities provided an entrance to reflection and the political life. The poor did not need anyone to release them; an escape route existed. But to open this avenue to reflection and politics a major distinction between the preparation for the life of the rich and the life of the poor had to be eliminated.

Once Niece had challenged me with her theory, the comforts of tinkering came to an end; I could no longer make an homage to the happenstance world and rest. To test Niece's theory, students, faculty, and facilities were required. Quantitative measures would have to be developed; anecdotal information would also be useful. And the ethics of the experiment had to be considered: I resolved to do no harm. There was no need for

the course to have a "sink or swim" character; it could aim to keep as many afloat as possible.

When the idea for an experimental course became clear in my mind, I discussed it with Dr. Jaime Inclan, director of the Roberto Clemente Family Guidance Center in lower Manhattan, a facility that provides counseling to poor people, mainly Latinos, in their own language and in their own community. Dr. Inclan offered the center's conference room for a classroom. We would put three metal tables end to end to approximate the boat-shaped tables used in discussion sections at the University of Chicago of the Hutchins era,(1) which I used as a model for the course. A card table in the back of the room would hold a coffeemaker and a few cookies. The setting was not elegant, but it would do. And the front wall was covered by a floor-to-ceiling blackboard.

Now the course lacked only students and teachers. With no funds and a budget that grew every time a new idea for the course crossed my mind, I would have to ask the faculty to donate its time and effort. Moreover, when Hutchins said, "The best education for the best is the best education for us all," he meant it: he insisted that full professors teach discussion sections in the college. If the Clemente Course in the Humanities was to follow the same pattern, it would require a faculty with the knowledge and prestige that students might encounter in their first year at Harvard, Yale, Princeton, or Chicago.

I turned first to the novelist Charles Simmons. He had been assistant editor of The New York Times Book Review and had taught at Columbia University. He volunteered to teach poetry, beginning with simple poems, Housman, and ending with Latin poetry. Grace Glueck, who writes art news and criticism for the New York Times, planned a course that began with cave paintings and ended in the late twentieth century. Timothy Koranda, who did his graduate work at MIT, had published journal articles on mathematical logic, but he had been away from his field for some years and looked forward to getting back to it. I planned to teach the American history course through documents, beginning with the Magna Carta, moving on to the second of Locke's Two Treatises of Government, the Declaration of Independence, and so on through the documents of the Civil War. I would also teach the political philosophy class.

Since I was a naif in this endeavor, it did not immediately occur to me that recruiting students would present a problem. I didn't know how many I needed. All I had were criteria for selection:

Age: 18-35.

Household income: Less than 150 percent of the Census Bureau's Official Poverty Threshold (though this was to change slightly).

Educational level: Ability to read a tabloid newspaper.

Educational goals: An expression of intent to complete the course.

Dr. Inclan arranged a meeting of community activists who could help recruit students. Lynette Lauretig of The Door, a program that provides medical and educational services to adolescents, and Angel Roman of the Grand Street Settlement, which offers work and training and GED programs, were both willing to give us access to prospective students. They also pointed out some practical considerations. The course had to provide bus and subway tokens, use fares ranged between three and six dollars per class per student, and

the students could not afford sixty or even thirty dollars a month for transportation. We also had to offer dinner or a snack, because the classes were to be held from 6:00 to 7:30 p.m.

The first recruiting session came only a few days later. Nancy Mamis-King, associate executive director of the Neighborhood Youth & Family Services program in the South Bronx, had identified some Clemente Course candidates and had assembled about twenty of her clients and their supervisors in a circle of chairs in a conference room. Everyone in the room was black or Latino, with the exception of one social worker and me.

After I explained the idea of the course, the white social worker was the first to ask a question: "Are you going to teach African history?"

"No. We'll be teaching a section on American history, based on documents, as I said. We want to teach the ideas of history so that --"

"You have to teach African history."

"This is America, so we'll teach American history. If we were in Africa, I would teach African history, and if we were in China, I would teach Chinese history."

"You're indoctrinating people in Western culture."

I tried to get beyond her. "We'll study African art," I said, "as it affects art in America. We'll study American history and literature; you can't do that without studying African-American culture, because culturally all Americans are black as well as white, Native American, Asian, and so on." It was no use; not one of them applied for admission to the course.

A few days later Lynette Lauretig arranged a meeting with some of her staff at The Door. We disagreed about the course. They thought it should be taught at a much lower level.

Although I could not change their views, they agreed to assemble a group of Door members who might be interested in the humanities.

On an early evening that same week, about twenty prospective students were scheduled to meet in a classroom at The Door. Most of them came late. Those who arrived first slumped in their chairs, staring at the floor or greeting me with sullen glances. A few ate candy or what appeared to be the remnants of a meal. The students were mostly black and Latino, one was Asian, and five were white; two of the whites were immigrants who had severe problems with English. When I introduced myself, several of the students would not shake my hand, two or three refused even to look at me, one girl giggled, and the last person to volunteer his name, a young man dressed in a Tommy Hilfiger sweatshirt and wearing a cap turned sideways, drawled, "Henry Jones, but they call me Sleepy, because I got these sleepy eyes --"

"In our class, we'll call you Mr. Jones."

He smiled and slid down in his chair so that his back was parallel to the floor.

Before I finished attempting to shake hands with the prospective students, a waiflike Asian girl with her mouth half-full of cake said, "Can we get on with it? I'm bored."

I liked the group immediately.

Having failed in the South Bronx, I resolved to approach these prospective students differently. "You've been cheated," I said. "Rich people learn the humanities; you didn't. The humanities are a foundation for getting along in the world, for thinking, for learning to reflect on the world instead of just reacting to whatever force is turned against you. I think the humanities are one of the ways to become political, and I don't mean political in the sense of voting in an election but in the broad sense." I told them Thucydides' definition of politics.

"Rich people know politics in that sense. They know how to negotiate instead of using force. They know how to use politics to get along, to get power. It doesn't mean that rich people are good and poor people are bad. It simply means that rich people know a more effective method for living in this society.

"Do all rich people, or people who are in the middle, know the humanities? Not a chance. But some do. And it helps. It helps to live better and enjoy life more. Will the humanities make you rich? Yes. Absolutely. But not in terms of money. In terms of life.

"Rich people learn the humanities in private schools and expensive universities. And that's one of the ways in which they learn the political life. I think that is the real difference between the haves and have-nots in this country. If you want real power, legitimate power, the kind that comes from the people and belongs to the people, you must understand politics. The humanities will help.

"Here's how it works: We'll pay your subway fare; take care of your children, if you have them; give you a snack or a sandwich; provide you with books and any other materials you need. But we'll make you think harder, use your mind more fully, than you ever have before. You'll have to read and think about the same kinds of ideas you would encounter in a first-year course at Harvard or Yale or Oxford.

"You'll have to come to class in the snow and the rain and the cold and the dark. No one will coddle you, no one will slow down for you. There will be tests to take, papers to write. And I can't promise you anything but a certificate of completion at the end of the course. I'll be talking to colleges about giving credit for the course, but I can't promise anything. If you come to the Clemente Course, you must do it because you want to study the humanities, because you want a certain kind of life, a richness of mind and spirit. That's all I offer you: philosophy, poetry, art history, logic, rhetoric, and American history.

"Your teachers will all be people of accomplishment in their fields", I said, and I spoke a little about each teacher. That's the course. October through May, with a two-week break at Christmas. It is generally accepted in America that the liberal arts and the humanities in particular belong to the elites. I think you're the elites."

The young Asian woman said, "What are you getting out of this?"

"This is a demonstration project. I'm writing a book. This will be proof, I hope, of my idea about the humanities. Whether it succeeds or fails will be up to the teachers and you."

All but one of the prospective students applied for admission to the course.

I repeated the new presentation at the Grand Street Settlement and at other places around the city. There were about fifty candidates for the thirty positions in the course. Personal interviews began in early September.

Meanwhile, almost all of my attempts to raise money had failed. Only the novelist Starling Lawrence, who is also editor in chief of W. W. Norton, which had contracted to publish the book; the publishing house itself; and a small, private family foundation supported the experiment. We were far short of our budgeted expenses, but my wife, Sylvia, and I agreed that the cost was still very low, and we decided to go ahead. Of the fifty prospective students who showed up at the Clemente Center for personal interviews, a few were too rich (a postal supervisor's son, a fellow who claimed his father owned a factory in Nigeria that employed sixty people) and more than a few could not read. Two home-care workers from Local 1199 could not arrange their hours to enable them to take the course. Some of the applicants were too young: a thirteen-year-old and two who had just turned sixteen.

Lucia Medina, a woman with five children who told me that she often answered the door at the single-room occupancy hotel where she lived with a butcher knife in her hand, was the oldest person accepted into the course. Carmen Quinones, a recovering addict who had spent time in prison, was the next eldest. Both were in their early thirties. The interviews went on for days.

Abel Lomas⁽²⁾ shared an apartment and worked part-time wrapping packages at Macy's. His father had abandoned the family when Abel was born. His mother was murdered by his stepfather when Abel was thirteen. With no one to turn to and no place to stay, he lived on the streets, first in Florida, then back in New York City. He used the tiny stipend from his mother's Social Security to keep himself alive.

After the recruiting session at The Door, I drove up Sixth Avenue from Canal Street with Abel, and we talked about ethics. He had a street tough's delivery, spitting out his ideas in crudely formed sentences of four, five, eight words, strings of blunt declarations, with never a dependent clause to qualify his thoughts. He did not clear his throat with badinage, as timidity teaches us to do, nor did he waste his breath with tact.

"What do you think about drugs?" he asked, the strangely breathless delivery further coarsened by his Dominican accent. "My cousin is a dealer."

"I've seen a lot of people hurt by drugs."

"Your family has nothing to eat. You sell drugs. What's worse? Let your family starve or sell drugs?"

"Starvation and drug addiction are both bad, aren't they?"

(1) Under the guidance of Robert Maynard Hutchins (1929-1951), the University of Chicago required year-long courses in the humanities, social sciences, and natural sciences for the Bachelor of Arts degree. Hutchins developed the curriculum with the help of Mortimer Adler, among others; the Hutchins courses later influenced Adler's Great Books program.

(2) Not his real name.

"Yes," he said, not "yeah" or "uh-huh" but a precise, almost formal "yes."

"So it's a question of the worse of two evils? How shall we decide?"

The question came up near Thirty-fourth Street, where Sixth Avenue remains hellishly traffic-jammed well into the night. Horns honked, people flooded into the street against the light. Buses and trucks and taxicabs threatened their way from one lane to the next where the overcrowded avenue crosses the equally crowded Broadway. As we passed Herald Square and made our way north again, I said, "There are a couple of ways to look at it. One comes from Immanuel Kant, who said that you should not do anything unless you want it to become a universal law; that is, unless you think it's what everybody should do. So Kant wouldn't agree to selling drugs or letting your family starve."

Again he answered with a formal "Yes."

"There's another way to look at it, which is to ask what is the greatest good for the greatest number: in this case, keeping your family from starvation or keeping tens, perhaps hundreds of people from losing their lives to drugs. So which is the greatest good for the greatest number?"

"That's what I think," he said.

"What?"

"You shouldn't sell drugs. You can always get food to eat. Welfare. Something."

"You're a Kantian."

"Yes."

"You know who Kant is?"

"I think so."

We had arrived at Seventy-seventh Street, where he got out of the car to catch the subway before I turned east. As he opened the car door and the light came on, the almost military neatness of him struck me. He had the newly cropped hair of a cadet. His clothes were clean, without a wrinkle. He was an orphan, a street kid, an immaculate urchin. Within a few weeks he would be nineteen years old, the Social Security payments would end, and he would have to move into a shelter.

Some of those who came for interviews were too poor. I did not think that was possible when we began, and I would like not to believe it now, but it was true. There is a point at which the level of forces that surround the poor can become insurmountable, when there is no time or energy left to be anything but poor. Most often I could not recruit such people for the course; when I did, they soon dropped out.

Over the days of interviewing, a class slowly assembled. I could not then imagine who would last the year and who would not. One young woman submitted a neatly typed essay that said, "I was homeless once, then I lived for some time in a shelter. Right now, I have got my own space granted by the Partnership for the Homeless. Right now, I am living alone, with very limited means. Financially I am overwhelmed by debts. I cannot afford all the food I need..."

A brother and sister, refugees from Tashkent, lived with their parents in the farthest reaches of Queens, far beyond the end of the subway line. They had no money, and they

had been refused admission by every school to which they had applied. I had not intended to accept immigrants or people who had difficulty with the English language, but I took them into the class.

I also took four who had been in prison, three who were homeless, three who were pregnant, one who lived in a drugged dream-state in which she was abused, and one whom I had known for a long time and who was dying of AIDS. As I listened to them, I wondered how the course would affect them. They had no public life, no place; they lived within the surround of force, moving as fast as they could, driven by necessity, without a moment to reflect. Why should they care about fourteenth-century Italian painting or truth tables or the death of Socrates?

Between the end of recruiting and the orientation session that would open the course, I made a visit to Bedford Hills to talk with Niece Walker. It was hot, and the drive up from the city had been unpleasant. I didn't yet know Niece very well. She didn't trust me, and I didn't know what to make of her. While we talked, she held a huge white pill in her hand. "For AIDS," she said.

"Are you sick?"

"My T-cell count is down. But that's neither here nor there. Tell me about the course, Earl. What are you going to teach?"

"Moral philosophy."

"And what does that include?"

She had turned the visit into an interrogation. I didn't mind. At the end of the conversation I would be going out into "the free world"; if she wanted our meeting to be an interrogation, I was not about to argue. I said, "We'll begin with Plato: the Apology, a little of the Crito, a few pages of the Phaedo so that they'll know what happened to Socrates. Then we'll read Aristotle's Nicomachean Ethics. I also want them to read Thucydides, particularly Pericles' Funeral Oration in order to make the connection between ethics and politics, to lead them in the direction I hope the course will take them. Then we'll end with Antigone, but read as moral and political philosophy as well as drama."

There's something missing," she said, leaning back in her chair, taking on an air of superiority.

The drive had been long, the day was hot, the air in the room was dead and damp. "Oh, yeah," I said, "and what's that?"

"Plato's Allegory of the Cave. How can you teach philosophy to poor people without the Allegory of the Cave? The ghetto is the cave. Education is the light. Poor people can understand that."

At the beginning of the orientation at the Clemente Center a week later, each teacher spoke for a minute or two. Dr. Inclan and his research assistant, Patricia Vargas, administered the questionnaire he had devised to measure, as best he could, the role of force and the amount of reflection in the lives of the students. I explained that each class was going to be videotaped as another way of documenting the project. Then I gave out

the first assignment: "In preparation for our next meeting, I would like you to read a brief selection from Plato's Republic: the Allegory of the Cave."

I tried to guess how many students would return for the first class. I hoped for twenty, expected fifteen, and feared ten. Sylvia, who had agreed to share the administrative tasks of the course, and I prepared coffee and cookies for twenty-five. We had a plastic container filled with subway tokens. Thanks to Starling Lawrence, we had thirty copies of Bernard Knox's Norton Book of Classical Literature, which contained all of the texts for the philosophy section except the Republic and the Nicomachean Ethics.

At six o'clock there were only ten students seated around the long table, but by six-fifteen the number had doubled, and a few minutes later two more straggled in out of the dusk. I had written a time line on the blackboard, showing them the temporal progress of thinking -- from the role of myth in Neolithic societies to The Gilgamesh Epic and forward to the Old Testament, Confucius, the Greeks, the New Testament, the Koran, the Epic of Son-Jara, and ending with Nahuatl and Maya poems, which took us up to the contact between Europe and America, where the history course began. The time line served as context and geography as well as history: no race, no major culture was ignored. "Let's agree," I told them, "that we are all human, whatever our origins. And now let's go into Plato's cave."

I told them that there would be no lectures in the philosophy section of the course; we would use the Socratic method, which is called maieutic dialogue. "'Maieutic' comes from the Greek word for midwifery. I'll take the role of midwife in our dialogue. Now, what do I mean by that? What does a midwife do?"

It was the beginning of a love affair, the first moment of their infatuation with Socrates. Later, Abel Lomas would characterize that moment in his no-nonsense fashion, saying that it was the first time anyone had ever paid attention to their opinions.

Grace Glueck began the art history class in a darkened room lit with slides of the Lascaux caves and next turned the students' attention to Egypt, arranging for them to visit the Metropolitan Museum of Art to see the Temple of Dendur and the Egyptian Galleries. They arrived at the museum on a Friday evening. Darlene Codd brought her two-year-old son. Pearl Lau was late, as usual. One of the students, who had told me how much he was looking forward to the museum visit, didn't show up, which surprised me. Later I learned that he had been arrested for jumping a turnstile in a subway station on his way to the museum and was being held in a prison cell under the Brooklyn criminal courthouse. In the Temple of Dendur, Samantha Smoot asked questions of Felicia Blum, a museum lecturer. Samantha was the student who had burst out with the news, in one of the first sessions of the course, that people in her neighborhood believed it "wasn't no use goin' to school because the white man wouldn't let you up no matter what." But in a hall where the statuary was of half-human, half-animal female figures, it was Samantha who asked what the glyphs meant, encouraging Felicia Blum to read them aloud, to translate them into English. Toward the end of the evening, Grace led the students out of the halls of antiquities into the Rockefeller Wing, where she told them of the connections of culture and art in Mali, Benin, and the Pacific Islands. When the students had collected their coats and stood together near the entrance to the museum, preparing to leave, Samantha stood apart, a tall, slim young woman, dressed in a deerstalker cap and a dark blue

peacoat. She made an exaggerated farewell wave at us and returned to Egypt -- her ancient mirror.

Charles Simmons began the poetry class with poems as puzzles and laughs. His plan was to surprise the class, and he did. At first he read the poems aloud to them, interrupting himself with footnotes to bring them along. He showed them poems of love and of seduction, and satiric commentaries on those poems by later poets. "Let us read," the students demanded, but Charles refused. He tantalized them with the opportunity to read poems aloud. A tug-of-war began between him and the students, and the standoff was ended not by Charles directly but by Hector Anderson. When Charles asked if anyone in the class wrote poetry, Hector raised his hand.

"Can you recite one of your poems for us?" Charles said.

Until that moment, Hector had never volunteered a comment, though he had spoken well and intelligently when asked. He preferred to slouch in his chair, dressed in full camouflage gear, wearing a nylon stocking over his hair and eating slices of fresh cantaloupe or honeydew melon.

In response to Charles's question, Hector slid up to a sitting position. "If you turn that camera off," he said. "I don't want anybody using my lyrics." When he was sure the red light of the video camera was off, Hector stood and recited verse after verse of a poem that belonged somewhere in the triangle formed by Ginsberg's Howl, the Book of Lamentations, and hip-hop. When Charles and the students finished applauding, they asked Hector to say the poem again, and he did. Later Charles told me, "That kid is the real thing." Hector's discomfort with Sylvia and me turned to ease. He came to our house for a small Christmas party and at other times. We talked on the telephone about a scholarship program and about what steps he should take next in his education. I came to know his parents. As a student, he began quietly, almost secretly, to surpass many of his classmates.

Timothy Koranda was the most professorial of the professors. He arrived precisely on time, wearing a hat of many styles -- part fedora, part Borsalino, part Stetson, and at least one-half World War I campaign hat. He taught logic during class hours, filling the blackboard from floor to ceiling, wall to wall, drawing the intersections of sets here and truth tables there and a great square of oppositions in the middle of it all. After class, he walked with students to the subway, chatting about Zen or logic or Heisenberg.

On one of the coldest nights of the winter, he introduced the students to logic problems stated in ordinary language that they could solve by reducing the phrases to symbols. He passed out copies of a problem, two pages long, then wrote out some of the key phrases on the blackboard. "Take this home with you," he said, "and at our next meeting we shall see who has solved it. I shall also attempt to find the answer."

By the time he finished writing out the key phrases, however, David Iskhakov raised his hand. Although they listened attentively, neither David nor his sister Susana spoke often in class. She was shy, and he was embarrassed at his inability to speak perfect English.

"May I go to blackboard?" David said. "And will see if I have found correct answer to zis problem."

Together Tim and David erased the black-board, then David began covering it with signs and symbols. "If first man is earning this money, and second man is closer to this town ...," he said, carefully laying out the conditions. After five minutes or so, he said, "And the answer is: B will get first to Cleveland!"

Samantha Smoot shouted, "That's not the answer. The mistake you made is in the first part there, where it says who earns more money."

Tim folded his arms across his chest, happy. "I shall let you all take the problem home," he said.

When Sylvia and I left the Clemente Center that night, a knot of students was gathered outside, huddled against the wind. Snow had begun to fall, a slippery powder on the gray ice that covered all but a narrow space down the center of the sidewalk. Samantha and David stood in the middle of the group, still arguing over the answer to the problem. I leaned in for a moment to catch the character of the argument. It was even more polite than it had been in the classroom, because now they govern themselves.

One Saturday morning in January, David Howell telephoned me at home. "Mr. Shores," he said, Anglicizing my name, as many of the students did.

"Mr. Howell," I responded, recognizing his voice.

"How you doin', Mr. Shores?"

"I'm fine. How are you?"

"I had a little problem at work."

Uh-oh, I thought, bad news was coming. David is a big man, generally good-humored but with a quick temper. According to his mother, he had a history of violent behavior. In the classroom he had been one of the best students, a steady man, twenty-four years old, who always did the reading assignments and who often made interesting connections between the humanities and daily life. "What happened?"

Mr. Shores, there's a woman at my job, she said some things to me and I said some things to her. And she told my supervisor I had said things to her, and he called me in about it. She's forty years old and she don't have no social life, and I have a good social life, and she's jealous of me."

"And then what happened?" The tone of his voice and the timing of the call did not portend good news.

"Mr. Shores, she made me so mad, I wanted to smack her up against the wall. I tried to talk to some friends to calm myself down a little, but nobody was around."

"And what did you do?" I asked, fearing this was his one telephone call from the city jail.

"Mr. Shores, I asked myself, 'What would Socrates do?'"

David Howell had reasoned that his co-worker's envy was not his problem after all, and he had dropped his rage.

One evening, in the American history section, I was telling the students about Gordon Wood's ideas in *The Radicalism of the American Revolution*. We were talking about the revolt by some intellectuals against classical learning at the turn of the eighteenth

century, including Benjamin Franklin's late-life change of heart, when Henry Jones raised his hand.

"If the Founders loved the humanities so much, how come they treated the natives so badly?"

I didn't know how to answer this question. There were confounding explanations to offer about changing attitudes toward Native Americans, vaguely useful references to views of Rousseau and James Fenimore Cooper. For a moment I wondered if I should tell them about Heidegger's Nazi past. Then I saw Abel Lomas's raised hand at the far end of the table. "Mr. Lomas", I said.

Abel said, "That's what Aristotle means by incontinence, when you know what's morally right but you don't do it, because you're overcome by your passions."

The other students nodded. They were all inheritors of wounds caused by the incontinence of educated men; now they had an ally in Aristotle, who had given them a way to analyze the actions of their antagonists.

Those who appreciate ancient history understand the radical character of the humanities. They know that politics did not begin in a perfect world but in a society even more flawed than ours: one that embraced slavery, denied the rights of women, practiced a form of homosexuality that verged on pedophilia, and endured the intrigues and corruption of its leaders. The genius of that society originated in man's re-creation of himself through the recognition of his humanness as expressed in art, literature, rhetoric, philosophy, and the unique notion of freedom. At that moment, the isolation of the private life ended and politics began.

The winners in the game of modern society, and even those whose fortune falls in the middle, have other means to power: they are included at birth. They know this. And they know exactly what to do to protect their place in the economic and social hierarchy. As Allan Bloom, author of the nationally best-selling tract in defense of elitism, *The Closing of the American Mind*, put it, they direct the study of the humanities exclusively at those young people who "have been raised in comfort and with the expectation of ever increasing comfort."

In the last meeting before graduation, the Clemente students answered the same set of questions they'd answered at orientation. Between October and May, students had fallen to AIDS, pregnancy, job opportunities, pernicious anemia, clinical depression, a schizophrenic child, and other forces, but of the thirty students admitted to the course, sixteen had completed it, and fourteen had earned credit from Bard College. Dr. Inlan found that the students' self-esteem and their abilities to divine and solve problems had significantly increased; their use of verbal aggression as a tactic for resolving conflicts had significantly decreased. And they all had notably more appreciation for the concepts of benevolence, spirituality, universalism, and collectivism.

It cost about \$2,000 for a student to attend the Clemente Course. Compared with unemployment, welfare, or prison, the humanities are a bargain. But coming into possession of the faculty of reflection and the skills of politics leads to a choice for the poor -- and whatever they choose, they will be dangerous: they may use politics to get along in a society based on the game, to escape from the surround of force into a gentler life, to behave as citizens, and nothing more; or they may choose to oppose the game

itself. No one can predict the effect of politics, although we all would like to think that wisdom goes our way. That is why the poor are so often mobilized and so rarely politicized. The possibility that they will adopt a moral view other than that of their mentors can never be discounted. And who wants to run that risk?

On the night of the first Clemente Course graduation, the students and their families filled the eighty-five chairs we crammed into the conference room where classes had been held. Robert Martin, associate dean of Bard College, read the graduates' names. David Dinkins, the former mayor of New York City, handed out the diplomas. There were speeches and presentations. The students gave me a plaque on which they had misspelled my name. I offered a few words about each student, congratulated them, and said finally, "This is what I wish for you: May you never be more active than when you are doing nothing . . ." I saw their smiles of recognition at the words of Cato, which I had written on the blackboard early in the course. They could recall again too the moment when we had come to the denouement of Aristotle's brilliantly constructed thriller, the *Nicomachean Ethics* -- the idea that in the contemplative life man was most like God. One or two, perhaps more of the students, closed their eyes. In the momentary stillness of the room it was possible to think.

The Clemente Course in the Humanities ended a second year in June 1997. Twenty-eight new students had enrolled; fourteen graduated. Another version of the course will begin this fall in Yucatan, Mexico, using classical Maya literature in Maya.

On May 14, 1997, Viniece Walker came up for parole for the second time. She had served more than ten years of her sentence, and she had been the best of prisoners. In a version of the Clemente Course held at the prison, she had been my teaching assistant. After a brief hearing, her request for parole was denied. She will serve two more years before the parole board will reconsider her case.

A year after graduation, ten of the first sixteen Clemente Course graduates were attending four-year colleges or going to nursing school; four of them had received full scholarships to Bard College. The other graduates were attending community college or working full-time. Except for one: she had been fired from her job in a fast-food restaurant for trying to start a union.

COPYRIGHT 1997 Harper's Magazine Foundation COPYRIGHT 2004 Gale Group

Retrieved 8 August 2004 from the WWW:

http://www.findarticles.com/p/articles/mi_m1111/is_n1768_v295/ai_19745126/print

Mark Edmundson, "On the uses of a liberal education: 1. as lite entertainment for bored college students." *Harpers* (Sept. 1997): 39-50.

Today is evaluation day in my Freud class, and everything has changed. The class meets twice a week, late in the afternoon, and the clientele, about fifty undergraduates, tends to drag in and slump, looking disconsolate and a little lost, waiting for a jump start. To get

the discussion moving, they usually require a joke, an anecdote, an off-the-wall question -
- When you were a kid, were your Halloween getups ego costumes, id costumes, or superego costumes? That sort of thing. But today, as soon as I flourish the forms, a buzz rises in the room. Today they write their assessments of the course, their assessments of me, and they are without a doubt wide-awake. "What is your evaluation of the instructor?" asks question number eight, entreating them to circle a number between five (excellent) and one (poor, poor). Whatever interpretive subtlety they've acquired during the term is now out the window. Edmundson: one to five, stand and shoot.

And they do. As I retreat through the door -- I never stay around for this phase of the ritual -- I look over my shoulder and see them toiling away like the devil's auditors. They're pitched into high writing gear, even the ones who struggle to squeeze out their journal entries word by word, stoked on a procedure they have by now supremely mastered. They're playing the informed consumer, letting the provider know where he's come through and where he's not quite up to snuff.

But why am I so distressed, bolting like a refugee out of my own classroom, where I usually hold easy sway? Chances are the evaluations will be much like what they've been in the past -- they'll be just fine. It's likely that I'll be commended for being "interesting" (and I am commended, many times over), that I'll be cited for my relaxed and tolerant ways (that happens, too), that my sense of humor and capacity to connect the arcana of the subject matter with current culture will come in for some praise (yup). I've been hassled this term, finishing a manuscript, and so haven't given their journals the attention I should have, and for that I'm called -- quite civilly, though -- to account.. Overall, I get off pretty well.

Yet I have to admit that I do not much like the image of myself that emerges from these forms, the image of knowledgeable, humorous detachment and bland tolerance. I do not like the forms themselves, with their number ratings, reminiscent of the sheets circulated after the TV pilot has just played to its sample audience in Burbank. Most of all I dislike the attitude of calm consumer expertise that pervades the responses. I'm disturbed by the serene belief that my function -- and, more important, Freud's, or Shakespeare's, or Blake's -- is to divert, entertain, and interest. Observes one respondent, not at all unrepresentative: "Edmundson has done a fantastic job of presenting this difficult, important & controversial material in an enjoyable and approachable way."

Thanks but no thanks. I don't teach to amuse, to divert, or even, for that matter, to be merely interesting. When someone says she "enjoyed" the course -- and that word crops up again and again in my evaluations -- somewhere at the edge of my immediate complacency I feel encroaching self-dislike. That is not at all what I had in mind. The off-the-wall questions and the sidebar jokes are meant as lead-ins to stronger stuff -- in the case of the Freud course, to a complexly tragic view of life. But the affability and the one-liners often seem to be all that land with the students; their journals and evaluations leave me little doubt.

I want some of them to say that they've been changed by the course. I want them to measure themselves against what they've read. It's said that some time ago a Columbia University instructor used to issue a harsh two-part question. One: What book did you most dislike in the course? Two: What intellectual or characterological flaws in you does that dislike point to? The hand that framed that question was surely heavy. But at least it

compels one to see intellectual work as a confrontation between two people, student and author, where the stakes matter. Those Columbia students were being asked to relate the quality of an encounter, not rate the action as though it had unfolded on the big screen.

Why are my students describing the Oedipus complex and the death drive as being interesting and enjoyable to contemplate? And why am I coming across as an urbane, mildly ironic, endlessly affable guide to this intellectual territory, operating without intensity, generous, funny, and loose?

Because that's what works. On evaluation day, I reap the rewards of my partial compliance with the culture of my students and, too, with the culture of the university as it now operates. It's a culture that's gotten little exploration. Current critics tend to think that liberal-arts education is in crisis because universities have been invaded by professors with peculiar ideas: deconstruction, Lacanianism, feminism, queer theory. They believe that genius and tradition are out and that P.C., multiculturalism, and identity politics are in because of an invasion by tribes of tenured radicals, the late millennial equivalents of the Visigoth hordes that cracked Rome's walls.

But mulling over my evaluations and then trying to take a hard, extended look at campus life both here at the University of Virginia and around the country eventually led me to some different conclusions. To me, liberal-arts education is as ineffective as it is now not chiefly because there are a lot of strange theories in the air. (Used well, those theories can be illuminating.) Rather, it's that university culture, like American culture writ large, is, to put it crudely, ever more devoted to consumption and entertainment, to the using and using up of goods and images. For someone growing up in America now, there are few available alternatives to the cool consumer worldview. My students didn't ask for that view, much less create it, but they bring a consumer *weltanschauung* to school, where it exerts a powerful, and largely unacknowledged, influence. If we want to understand current universities, with their multiple woes, we might try leaving the realms of expert debate and fine ideas and turning to the classrooms and campuses, where a new kind of weather is gathering.

From time to time I bump into a colleague in the corridor and we have what I've come to think of as a Joon Lee fest. Joon Lee is one of the best students I've taught. He's endlessly curious, has read a small library's worth, seen every movie, and knows all about showbiz and entertainment. For a class of mine he wrote an essay using Nietzsche's Apollo and Dionysus to analyze the pop group The Supremes. A trite, cultural-studies bonbon? Not at all. He said striking things about conceptions of race in America and about how they shape our ideas of beauty. When I talk with one of his other teachers, we run on about the general splendors of his work and presence. But what inevitably follows a JL fest is a mournful reprise about the divide that separates him and a few other remarkable students from their contemporaries. It's not that some aren't nearly as bright -- in terms of intellectual ability, my students are all that I could ask for. Instead, it's that Joon Lee has decided to follow his interests and let them make him into a singular and rather eccentric man; in his charming way, he doesn't mind being at odds with most anyone.

It's his capacity for enthusiasm that sets Joon apart from what I've come to think of as the reigning generational style. Whether the students are sorority/fraternity types, grunge aficionados, piercer/tattooers, black or white, rich or middle class (alas, I teach almost no students from truly poor backgrounds), they are, nearly across the board, very, very self-

contained. On good days they display a light, appealing glow; on bad days, shuffling disgruntlement. But there's little fire, little passion to be found.

This point came home to me a few weeks ago when I was wandering across the university grounds. There, beneath a classically cast portico, were two students, male and female, having a rip-roaring argument. They were incensed, bellowing at each other, headstrong, confident, and wild. It struck me how rarely I see this kind of full-out feeling in students anymore. Strong emotional display is forbidden. When conflicts arise, it's generally understood that one of the parties will say something sarcastically propitiating ("whatever" often does it) and slouch away.

How did my students reach this peculiar state in which all passion seems to be spent? I think that many of them have imbibed their sense of self from consumer culture in general and from the tube in particular. They're the progeny of 100 cable channels and omni-present Blockbuster outlets. TV, Marshall McLuhan famously said, is a cool medium. Those who play best on it are low-key and nonassertive; they blend in. Enthusiasm, a la Joon Lee, quickly looks absurd. The form of character that's most appealing on TV is calmly self-interested though never greedy, attuned to the conventions, and ironic. judicious timing is preferred to sudden self-assertion. The TV medium is inhospitable to inspiration, improvisation, failures, slipups. All must run perfectly.

Naturally, a cool youth culture is a marketing bonanza for producers of the right products, who do all they can to enlarge that culture and keep it grinding. The Internet, TV, and magazines now teem with what I call persona ads, ads for Nikes and Reeboks and jeeps and Blazers that don't so much endorse the capacities of the product per se as show you what sort of person you will be once you've acquired it. The jeep ad that features hip, outdoorsy kids whipping a Frisbee from mountaintop to mountaintop isn't so much about what jeeps can do as it is about the kind of people who own them. Buy a Jeep and be one

with them. The ad is of little consequence in itself, but expand its message exponentially and you have the central thrust of current consumer culture -- buy in order to be.

Most of my students seem desperate to blend in, to look right, not to make a spectacle of themselves. (Do I have to tell you that those two students having the argument under the portico turned out to be acting in a role-playing game?) The specter of the uncool creates a subtle tyranny. It's apparently an easy standard to subscribe to, this Letterman-like, Tarantinolike cool, but once committed to it, you discover that matters are rather different. You're inhibited, except on ordained occasions, from showing emotion, stifled from trying to achieve anything original. You're made to feel that even the slightest departure from the reigning code will get you genially ostracized. This is a culture tensely committed to a laid-back norm.

Am I coming off like something of a crank here? Maybe. Oscar Wilde, who is almost never wrong, suggested that it is perilous to promiscuously contradict people who are much younger than yourself. Point taken. But one of the lessons that consumer hype tries to insinuate is that we must never rebel against the new, never even question it. If it's new -- a new need, a new product, a new show, a new style, a new generation -- it must be

good. So maybe, even at the risk of winning the withered, brown laurels of crankdom, it pays to resist newness-worship and cast a colder eye.

Praise for my students? I have some of that too. What my students are, at their best, is decent. They are potent believers in equality. They help out at the soup kitchen and volunteer to tutor poor kids to get a stripe on their resumes, sure. But they also want other people to have a fair shot. And in their commitment to fairness they are discerning; there you see them at their intellectual best. If I were on trial and innocent, I'd want them on the jury.

What they will not generally do, though, is indict the current system. They won't talk about how the exigencies of capitalism lead to a reserve army of the unemployed and nearly inevitable misery. That would be getting too loud, too brash. For the pervading view is the cool consumer perspective, where passion and strong admiration are forbidden. "To stand in awe of nothing, Numicus, is perhaps the one and only thing that can make a man happy and keep him so," says Horace in the Epistles, and I fear that his lines ought to hang as a motto over the university in this era of high consumer capitalism.

It's easy to mount one's high horse and blame the students for this state of affairs. But they didn't create the present culture of consumption. (It was largely my own generation, that of the Sixties, that let the counterculture search for pleasure devolve into a quest for commodities.) And they weren't the ones responsible, when they were six and seven and eight years old, for unplugging the TV set from time to time or for hauling off and kicking a hole through it. It's my generation of parents who sheltered these students, kept them away from the hard knocks of everyday life, making them cautious and overfragile, who demanded that their teachers, from grade school on, flatter them endlessly so that the kids are shocked if their college profs don't reflexively suck up to them.

Of course, the current generational style isn't simply derived from culture and environment. It's also about dollars. Students worry that taking too many chances with their educations will sabotage their future prospects. They're aware of the fact that a drop that looks more and more like one wall of the Grand Canyon separates the top economic tenth from the rest of the population. There's a sentiment currently abroad that if you step aside for a moment, to write, to travel, to fall too hard in love, you might lose position permanently. We may be on a conveyor belt, but it's worse down there on the filth-strewn floor. So don't sound off, don't blow your chance.

But wait. I teach at the famously conservative University of Virginia. Can I extend my view from Charlottesville to encompass the whole country, a whole generation of college students? I can only say that I hear comparable stories about classroom life from colleagues everywhere in America. When I visit other schools to lecture, I see a similar scene unfolding. There are, of course, terrific students everywhere. And they're all the better for the way they've had to strive against the existing conformity. At some of the small liberal-arts colleges, the tradition of strong engagement persists. But overall, the students strike me as being sweet and sad, hovering in a nearly suspended animation.

Too often now the pedagogical challenge is to make a lot from a little. Teaching Wordsworth's "Tintern Abbey," you ask for comments. No one responds. So you call on Stephen. Stephen: "The sound, this poem really flows." You: "Stephen seems interested in the music of the poem. We might extend his comment to ask if the poem's music

coheres with its argument. Are they consistent? Or is there an emotional pain submerged here that's contrary to the poem's appealing melody?" All right, it's not usually that bad. But close. One friend describes it as rebound teaching: they proffer a weightless comment, you hit it back for all you're worth, then it comes dribbling out again. Occasionally a professor will try to explain away this intellectual timidity by describing the students as perpetrators of postmodern irony, a highly sophisticated mode. Everything's a slick counterfeit, a simulacrum, so by no means should any phenomenon be taken seriously. But the students don't have the urbane, Oscar Wilde-type demeanor that should go with this view. Oscar was cheerful funny, confident, strange. (Wilde, mortally ill, living in a Paris flophouse: "My wallpaper and I are fighting a duel to the death. One or the other of us has to go.") This generation's style is considerate, easy to please, and a touch depressed.

Granted, you might say, the kids come to school immersed in a consumer mentality -- they're good Americans, after all -- but then the university and the professors do everything in their power to fight that dreary mind-set in the interest of higher ideals, right? So it should be. But let us look at what is actually coming to pass.

Over the past few years, the physical layout of my university has been changing. To put it a little indecorously, the place is looking more and more like a retirement spread for the young. Our funds go to construction, into new dorms, into renovating the student union. We have a new aquatics center and ever-improving gyms, stocked with StairMasters and Nautilus machines. Engraved on the wall in the gleaming aquatics building is a line by our founder, Thomas Jefferson, declaring that everyone ought to get about two hours'

exercise a day. Clearly even the author of the Declaration of Independence endorses the turning of his university into a sports-and-fitness emporium.

But such improvements shouldn't be surprising. Universities need to attract the best (that is, the smartest and the richest) students in order to survive in an ever more competitive market. Schools want kids whose parents can pay the full freight, not the ones who need scholarships or want to bargain down the tuition costs. If the marketing surveys say that the kids require sports centers, then, trustees willing, they shall have them. In fact, as I began looking around, I came to see that more and more of what's going on in the university is customer driven. The consumer pressures that beset me on evaluation day are only a part of an overall trend.

From the start, the contemporary university's relationship with students has a solicitous, nearly servile tone. As soon as someone enters his junior year in high school, and especially if he's living in a prosperous zip code, the informational material -- the advertising -- comes flooding in. Pictures, testimonials, videocassettes, and CD ROMs (some bidden, some not) arrive at the door from colleges across the country, all trying to capture the student and his tuition cash. The freshman-to-be sees photos of well-appointed dorm rooms; of elaborate phys-ed facilities; of fine dining rooms; of expertly kept sports fields; of orchestras and drama troupes; of students working alone (no overbearing grown-ups in range), peering with high seriousness into computers and microscopes; or of students arrayed outdoors in attractive conversational garlands.

Occasionally -- but only occasionally, for we usually photograph rather badly; in appearance we tend at best to be styleless -- there's a professor teaching a class. (The college catalogues I received, by my request only, in the late Sixties were austere affairs full of professors' credentials and course descriptions; it was clear on whose terms the enterprise was going to unfold.) A college financial officer recently put matters to me in concise, if slightly melodramatic, terms: "Colleges don't have admissions offices anymore, they have marketing departments." Is it surprising that someone who has been approached with photos and tapes, bells and whistles, might come in thinking that the Freud and Shakespeare she had signed up to study were also going to be agreeable treats?

How did we reach this point? In part the answer is a matter of demographics and (surprise) of money. Aided by the G.I. bill, the college-going population in America dramatically increased after the Second World War. Then came the baby boomers, and to accommodate them, schools continued to grow. Universities expand easily enough, but with tenure locking faculty in for lifetime jobs, and with the general reluctance of administrators to eliminate their own slots, it's not easy for a university to contract. So after the baby boomers had passed through -- like a fat meal digested by a boa constrictor -- the colleges turned to energetic promotional strategies to fill the empty chairs. And suddenly college became a buyer's market. What students and their parents wanted had to be taken more and more into account. That usually meant creating more comfortable, less challenging environments, places where almost no one failed, everything was enjoyable, and everyone was nice.

Just as universities must compete with one another for students, so must the individual departments. At a time of rank economic anxiety, the English and history majors have to contend for students against the more success-insuring branches, such as the sciences and the commerce school. In 1968, more than 21 percent of all the bachelor's degrees conferred in America were in the humanities; by 1993, that number had fallen to about 13 percent. The humanities now must struggle to attract students, many of whose parents devoutly wish they would study something else.

One of the ways we've tried to stay attractive is by loosening up. We grade much more softly than our colleagues in science. In English, we don't give many Ds, or Cs for that matter. (The rigors of Chem 101 create almost as many English majors per year as do the splendors of Shakespeare.) A professor at Stanford recently explained grade inflation in the humanities by observing that the undergraduates were getting smarter every year; the higher grades simply recorded how much better they were than their predecessors. Sure.

Along with softening the grades, many humanities departments have relaxed major requirements. There are some good reasons for introducing more choice into curricula and requiring fewer standard courses. But the move, like many others in the university now, jibes with a tendency to serve -- and not challenge -- the students. Students can also float in and out of classes during the first two weeks of each term without making any commitment. The common name for this time span -- shopping period -- speaks volumes about the consumer mentality that's now in play. Usually, too, the kids can drop courses up until the last month with only an innocuous "W" on their transcripts. Does a course look too challenging? No problem. Take it pass-fail. A happy consumer is, by definition, one with multiple options, one who can always have what he wants. And since a course is

something the students and their parents have bought and paid for, why can't. they do with it pretty much as they please?.

A sure result of the university's widening elective leeway is to give students more power over their teachers. Those who don't like you can simply avoid you. If the clientele dislikes you en masse, you can be left without students, period. My first term teaching I walked into my introduction to poetry course and found it inhabited by one student, the gloriously named Bambi Lynn Dean. Bambi and I chatted amiably awhile, but for all that she and the pleasure of her name could offer, I was fast on the way to meltdown. It was all a mistake, luckily, a problem with the scheduling book. Everyone was waiting for me next door. But in a dozen years of teaching I haven't forgotten that feeling of being ignominiously marooned. For it happens to others, and not always because of scheduling glitches. I've seen older colleagues go through hot embarrassment at not having enough students sign up for their courses: they graded too hard, demanded too much, had beliefs too far out of keeping with the existing disposition. It takes only a few such instances to draw other members of the professoriat further into line.

And if what's called tenure reform -- which generally just means the abolition of tenure -- is broadly enacted, professors will be yet more vulnerable to the whims of their customer-students. Teach what pulls the kids in, or walk. What about entire departments that don't

deliver? If the kids say no to Latin and Greek, is it time to dissolve classics? Such questions are being entertained more and more seriously by university administrators.

How does one prosper with the present clientele? Many of the most successful professors now are the ones who have "decentered" their classrooms. There's a new emphasis on group projects and on computer-generated exchanges among the students. What they seem to want most is to talk to one another. A classroom now is frequently an "environment," a place highly conducive to the exchange of existing ideas, the students' ideas. Listening to one another, students sometimes change their opinions. But what they generally can't do is acquire a new vocabulary, a new perspective, that will cast issues in a fresh light.

The Socratic method -- the animated, sometimes impolite give-and-take between student and teacher -- seems too jagged for current sensibilities. Students frequently come to my office to tell me how intimidated they feel in class; the thought of being embarrassed in front of the group fills them with dread. I remember a student telling me how humiliating it was to be corrected by the teacher, by me. So I asked the logical question: "Should I let a major factual error go by so as to save discomfort?" The student -- a good student, smart and earnest -- said that was a tough question. He'd need to think about it.

Disturbing? Sure. But I wonder, are we really getting students ready for Socratic exchange with professors when we push them off into vast lecture rooms, two and three hundred to a class, sometimes face them with only grad students until their third year, and signal in our myriad professorial ways that we often have much better things to do than sit in our offices and talk with them? How bad will the student-faculty ratios have to become, how teeming the lecture courses, before we hear students righteously complaining, as they did thirty years ago, about the impersonality of their schools, about their decline into knowledge factories? "This is a firm," said Mario Savio at Berkeley

during the Free Speech protests of the Sixties, "and if the Board of Regents are the board of directors,... then ... the faculty are a bunch of employees and we're the raw material. But we're a bunch of raw material that don't mean ... to be made into any product."

Teachers who really do confront students, who provide significant challenges to what they believe, can be very successful, granted. But sometimes such professors generate more than a little trouble for themselves. A controversial teacher can send students hurrying to the deans and the counselors, claiming to have been offended. ("Offensive" is the preferred term of repugnance today, just as "enjoyable" is the summit of praise.) Colleges have brought in hordes of counselors and deans to make sure that everything is smooth, serene, unflustered, that everyone has a good time. To the counselor, to the dean, and to the university legal squad, that which is normal, healthy, and prudent is best.

An air of caution and deference is everywhere. When my students come to talk with me in my office, they often exhibit a Franciscan humility. "Do you have a moment?" "I know you're busy. I won't take up much of your time." Their presences tend to be very light; they almost never change the temperature of the room. The dress is nondescript: clothes are in earth tones; shoes are practical -- cross-trainers, hiking boots, work shoes, Dr.

Martens, with now and then a stylish pair of raised-sole boots on one of the young women. Many, male and female both, peep from beneath the bills of monogrammed baseball caps. Quite a few wear sports, or even corporate, logos, sometimes on one piece of clothing but occasionally (and disconcertingly) on more. The walk is slow; speech is careful, sweet, a bit weary, and without strong inflection. (After the first lively week of the term, most seem far in debt to sleep.) They are almost unfailingly polite. They don't want to offend me; I could hurt them, savage their grades.

Naturally, there are exceptions, kids I chat animatedly with, who offer a joke, or go on about this or that new CD (almost never a book, no). But most of the traffic is genially sleepwalking. I have to admit that I'm a touch wary, too. I tend to hold back. An unguarded remark, a joke that's taken to be off-color, or simply an uncomprehended comment can lead to difficulties. I keep it literal. They scare me a little, these kind and melancholy students, who themselves seem rather frightened of their own lives.

Before they arrive, we ply the students with luscious ads, guaranteeing them a cross between summer camp and lotusland. When they get here, flattery and nonstop entertainment are available, if that's what they want. And when they leave? How do we send our students out into the world? More and more, our administrators call the booking agents and line up one or another celebrity to usher the graduates into the millennium. This past spring, Kermit the Frog won himself an honorary degree at Southampton College on Long Island; Bruce Willis and Yogi Berra took credentials away at Montclair State; Arnold Schwarzenegger scored at the University of Wisconsin-Superior. At Wellesley, Oprah Winfrey gave the commencement address. (Wellesley -- one of the most rigorous academic colleges in the nation.) At the University of Vermont, Whoopi Goldberg laid down the word. But why should a worthy administrator contract the likes of Susan Sontag, Christopher Hitchens, or Robert Hughes -- someone who might actually say something, something disturbing, something offensive" -- when he can get what the

parents and kids apparently want and what the newspapers will softly commend -- more lire entertainment, more TV?

Is it a surprise, then, that this generation of students -- steeped in consumer culture before going off to school, treated as potent customers by the university well before their date of arrival, then pandered to from day one until the morning of the final kiss-off from Kermit or one of his kin -- are inclined to see the books they read as a string of entertainments to be placidly enjoyed or languidly cast down? Given the way universities are now administered (which is more and more to say, given the way that they are currently marketed), is it a shock that the kids don't come to school hot to learn, unable to bear their own ignorance? For some measure of self-dislike, or self-discontent -- which is much different than simple depression -- seems to me to be a prerequisite for getting an education that matters. My students, alas, usually lack the confidence to acknowledge what would be their most precious asset for learning: their ignorance.

Not long ago, I asked my Freud class a question that, however hoary, never fails to solicit intriguing responses: Who are your heroes? Whom do you admire? After one remarkable answer, featuring T. S. Eliot as hero, a series of generic replies rolled in, one gray wave after the next: my father, my best friend, a doctor who lives in our town, my high school history teacher. Virtually all the heroes were people my students had known personally, people who had done something local, specific, and practical, and had done it for them. They were good people, unselfish people, these heroes, but most of all they were people who had delivered the goods.

My students' answers didn't exhibit any philosophical resistance to the idea of greatness. It's not that they had been primed by their professors with complex arguments to combat genius. For the truth is that these students don't need debunking theories. Long before college, skepticism became their habitual mode. They are the progeny of Bart Simpson and David Letterman, and the hyper-cool ethos of the box. It's inane to say that theorizing professors have created them, as many conservative critics like to do. Rather, they have substantially created a university environment in which facile skepticism can thrive without being substantially contested.

Skeptical approaches have potential value. If you have no all-encompassing religious faith, no faith in historical destiny, the future of the West, or anything comparably grand, you need to acquire your vision of the world somewhere. If it's from literature, then the various visions literature offers have to be inquired into skeptically. Surely it matters that women are denigrated in Milton and in Pope, that some novelistic voices assume an overbearing godlike authority, that the poor are, in this or that writer, inevitably cast as clowns. You can't buy all of literature wholesale if it's going to help draw your patterns of belief.

But demystifying theories are now overused, applied mechanically. It's all logocentrism, patriarchy, ideology. And in this the student environment -- laid-back, skeptical, knowing -- is, I believe, central. Full-out debunking is what plays with this clientele. Some have been doing it nearly as long as, if more crudely than, their deconstructionist teachers. In the context of the contemporary university, and cool consumer culture, a useful intellectual skepticism has become exaggerated into a fundamentalist caricature of itself. The teachers have buckled to their students' views.

At its best, multiculturalism can be attractive as well-deployed theory. What could be more valuable than encountering the best work of far-flung cultures and becoming a citizen of the world? But in the current consumer environment, where flattery plays so well, the urge to encounter the other can devolve into the urge to find others who embody and celebrate the right ethnic origins. So we put aside the African novelist Chinua Achebe's abrasive, troubling *Things Fall Apart* and gravitate toward hymns on Africa, cradle of all civilizations.

What about the phenomenon called political correctness? Raising the standard of civility and tolerance in the university has been -- who can deny it? -- a very good thing. Yet this admirable impulse has expanded to the point where one is enjoined to speak well -- and only well -- of women, blacks, gays, the disabled, in fact of virtually everyone. And we can owe this expansion in many ways to the student culture. Students now do not wish to be criticized, not in any form. (The culture of consumption never criticizes them, at least not overtly.) In the current university, the movement for urbane tolerance has devolved into an imperative against critical reaction, turning much of the intellectual life into a dreary Sargasso Sea. At a certain point, professors stopped being usefully sensitive and became more like careful retailers who have it as a cardinal point of doctrine never to piss the customers off.

To some professors, the solution lies in the movement called cultural studies. What students need, they believe, is to form a critical perspective on pop culture. It's a fine idea, no doubt. Students should be able to run a critical commentary against the stream of consumer stimulations in which they're immersed. But cultural-studies programs rarely work, because no matter what you propose by way of analysis, things tend to bolt downhill toward an uncritical discussion of students' tastes, into what they like and don't like. If you want to do a Frankfurt School-style analysis of *Braveheart*, you can be pretty sure that by mid-class Adorno and Horkheimer will be consigned to the junk heap of history and you'll be collectively weighing the charms of Mel Gibson. One sometimes wonders if cultural studies hasn't prospered because, under the guise of serious intellectual analysis, it gives the customers what they most want -- easy pleasure, more TV. Cultural studies becomes nothing better than what its detractors claim it is -- Madonna studies -- when students kick loose from the critical perspective and groove to the product, and that, in my experience teaching film and pop culture, happens plenty.

On the issue of genius, as on multiculturalism and political correctness, we professors of the humanities have, I think, also failed to press back against our students' consumer tastes. Here we tend to nurse a pair of -- to put it charitably -- disparate views. In one mode, we're inclined to a programmatic debunking criticism. We call the concept of genius into question. But in our professional lives per se, we aren't usually disposed against the idea of distinguished achievement. We argue animatedly about the caliber of potential colleagues. We support a star system, in which some professors are far better paid, teach less, and under better conditions than the rest. In our own profession, we are creating a system that is the mirror image of the one we're dismantling in the curriculum. Ask a professor what she thinks of the work of Stephen Greenblatt, a leading critic of Shakespeare, and you'll hear it for an hour. Ask her what her views are on Shakespeare's genius and she's likely to begin questioning the term along with the whole "discourse of evaluation." This dual sensibility may be intellectually incoherent. But in its awareness of

what plays with students, it's conducive to good classroom evaluations and, in its awareness of where and how the professional bread is buttered, to self-advancement as well.

My overall point is this: It's not that a leftwing professorial coup has taken over the university. It's that at American universities, left-liberal politics have collided with the ethos of consumerism. The consumer ethos is winning.

Ten how do those who at least occasionally promote genius and high literary ideals look to current students? How do we appear, those of us who take teaching to be something of a performance art and who imagine that if you give yourself over completely to your subject you'll be rewarded with insight beyond what you individually command?

I'm reminded of an old piece of newsreel footage I saw once. The speaker (perhaps it was Lenin, maybe Trotsky) was haranguing a large crowd. He was expostulating, arm waving, carrying on. Whether it was flawed technology or the man himself, I'm not sure, but the orator looked like an intricate mechanical device that had sprung into fast-forward. To my student\$, who mistrust enthusiasm in every form, that's me when I start riffing about Freud or Blake. But more and more, as my evaluations showed, I've been replacing enthusiasm and intellectual animation with stand-up routines, keeping it all at arm's length, praising under the cover of irony.

It's too bad that the idea of genius has been denigrated so far, because it actually offers a live alternative to the demoralizing culture of hip in which most of my students are mired. By embracing the works and lives of extraordinary people, you can adapt new ideals to revise those that came courtesy of your parents, your neighborhood, your clan -- or the tube. The aim of a good liberal-arts education was once, to adapt an observation by the scholar Walter Jackson Bate, to see that "we need not be the passive victims of what we deterministically call 'circumstances' (social, cultural, or reductively psychological-personal), but that by linking ourselves through what Keats calls an 'immortal free-masonry' with the great we can become freer -- freer to be ourselves, to be what we most want and value."

But genius isn't just a personal standard; genius can also have political effect. To me, one of the best things about democratic thinking is the conviction that genius can spring up anywhere. Walt Whitman is born into the working class and thirty-six years later we have a poetic image of America that gives a passionate dimension to the legalistic brilliance of the Constitution. A democracy needs to constantly develop, and to do so it requires the most powerful visionary minds to interpret the present and to propose possible shapes for the future. By continuing to notice and praise genius, we create a culture in which the kind of poetic gamble that Whitman made -- a gamble in which failure would have entailed rank humiliation, depression, maybe suicide -- still takes place. By rebelling against established ways of seeing and saying things, genius helps us to apprehend how malleable the present is and how promising and fraught with danger is the future. If we teachers do not endorse genius and self-overcoming, can we be surprised when our students find their ideal images in TV's latest persona ads?

A world uninterested in genius is a despondent place, whose sad denizens drift from coffee bar to Prozac dispensary, unfired by ideals, by the glowing image of the self that

one might become. As Northrop Frye says in a beautiful and now dramatically unfashionable sentence, "The artist who uses the same energy and genius that Homer and Isaiah had will find that he not only lives in the same palace of art as Homer and Isaiah, but lives in it at the same time." We ought not to deny the existence of such a place simply because we, or those we care for, find the demands it makes intimidating, the rent too high.

What happens if we keep trudging along this bleak course? What happens if our most intelligent students never learn to strive to overcome what they are? What if genius, and the imitation of genius, become silly, outmoded ideas? What you're likely to get are more

and more one-dimensional men and women. These will be people who live for easy pleasures, for comfort and prosperity, who think of money first, then second, and third, who hug the status quo; people who believe in God as a sort of insurance policy (cover your bets); people who are never surprised. They will be people so pleased with themselves (when they're not in despair at the general pointlessness of their lives) that they cannot imagine humanity could do better. They'll think it their highest duty to clone themselves as frequently as possible. They'll claim to be happy, and they'll live a long time.

It is probably time now to offer a spate of inspiring solutions. Here ought to come a list of reforms, with due notations about a core curriculum and various requirements. What the traditionalists who offer such solutions miss is that no matter what our current students are given to read, many of them will simply translate it into melodrama, with flat characters and predictable morals. (The unabated capitalist culture that conservative critics so often endorse has put students in a position to do little else.) One can't simply wave a curricular wand and reverse acculturation.

Perhaps it would be a good idea to try firing the counselors and sending half the deans back into their classrooms, dismantling the football team and making the stadium into a playground for local kids, emptying the fraternities, and boarding up the student-activities office. Such measures would convey the message that American colleges are not northern outposts of Club Med. A willingness on the part of the faculty to defy student conviction and affront them occasionally -- to be usefully offensive -- also might not be a bad thing. We professors talk a lot about subversion, which generally means subverting the views of people who never hear us talk or read our work. But to subvert the views of our students, our customers, that would be something else again.

Ultimately, though, it is up to individuals -- and individual students in particular -- to make their own way against the current sludgy tide. There's still the library, still the museum, there's still the occasional teacher who lives to find things greater than herself to admire. There are still fellow students who have not been cowed. Universities are inefficient, cluttered, archaic places, with many unguarded comers where one can open a book or gaze out onto the larger world and construe it freely. Those who do as much, trusting themselves against the weight of current opinion, will have contributed something to bringing this sad dispensation to an end. As for myself, I'm canning my low-key one-liners; when the kids' TV-based tastes come to the fore, I'll aim and shoot. And when it's time to praise genius, I'll try to do it in the right style, full-out, with faith

that finer artistic spirits (maybe not Homer and Isaiah quite, but close, close), still alive somewhere in the ether, will help me out when my invention flags, the students doze, or the dean mutters into the phone. I'm getting back to a more exuberant style; I'll be expostulating and arm waving straight into the millennium, yes I will.

COPYRIGHT 1997 Harper's Magazine Foundation COPYRIGHT 2004 Gale Group

Retrived August 8, 2004 from WWW:

http://www.findarticles.com/p/articles/mi_m1111/is_n1768_v295/ai_19745125.

Ralph Waldo Emerson, "The American Scholar. An Oration Delivered Before the Phi Beta Kappa Society at Cambridge, August 31, 1837."

Mr. President and Gentlemen,

I greet you on the recommencement of our literary year. Our anniversary is one of hope, and, perhaps, not enough of labor. We do not meet for games of strength or skill, for the recitation of histories, tragedies, and odes, like the ancient Greeks; for parliaments of love and poesy, like the Troubadours; nor for the advancement of science, like our contemporaries in the British and European capitals. Thus far, our holiday has been simply a friendly sign of the survival of the love of letters amongst a people too busy to give to letters any more. As such it is precious as the sign of an indestructible instinct. Perhaps the time is already come when it ought to be, and will be, something else; when the sluggard intellect of this continent will look from under its iron lids and fill the postponed expectation of the world with something better than the exertions of mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions that around us are rushing into life, cannot always be fed on the sere remains of foreign harvests. Events, actions arise, that must be sung, that will sing themselves. Who can doubt that poetry will revive and lead in a new age, as the star in the constellation Harp, which now flames in our zenith, astronomers announce, shall one day be the pole-star for a thousand years?

In this hope I accept the topic which not only usage but the nature of our association seem to prescribe to this day,---the American Scholar. Year by year we come up hither to read one more chapter of his biography. Let us inquire what light new days and events have thrown on his character and his hopes.

It is one of those fables which out of an unknown antiquity convey an unlooked-for wisdom, that the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.

The old fable covers a doctrine ever new and sublime; that there is One Man,---present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier. In the divided or social state these functions are parcelled out to individuals, each of whom aims to do

his stint of the joint work, whilst each other performs his. The fable implies that the individual, to possess himself, must sometimes return from his own labor to embrace all the other laborers. But, unfortunately, this original unit, this fountain of power, has been so distributed to multitudes, has been so minutely subdivided and peddled out, that it is spilled into drops, and cannot be gathered. The state of society is one in which the members have suffered amputation from the trunk, and strut about so many walking monsters, ---a good finger, a neck, a stomach, an elbow, but never a man.

Man is thus metamorphosed into a thing, into many things. The planter, who is Man sent out into the field to gather food, is seldom cheered by any idea of the true dignity of his ministry. He sees his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm. The tradesman scarcely ever gives an ideal worth to his work, but is ridden by the routine of his craft, and the soul is subject to dollars. The priest becomes a form; the attorney a statute-book; the mechanic a machine; the sailor a rope of the ship. In this distribution of functions the scholar is the delegated intellect. In the right state he is Man Thinking. In the degenerate state, when the victim of society, he tends to become a mere thinker, or still worse, the parrot of other men's thinking.

In this view of him, as Man Thinking, the theory of his office is contained. Him Nature solicits with all her placid, all her monitory pictures; him the past instructs; him the future invites. Is not indeed every man a student, and do not all things exist for the student's behoof? And, finally, is not the true scholar the only true master? But the old oracle said, "All things have two handles: beware of the wrong one." In life, too often, the scholar errs with mankind and forfeits his privilege. Let us see him in his school, and consider him in reference to the main influences he receives.

I. The first in time and the first in importance of the influences upon the mind is that of nature. Every day, the sun; and, after sunset, Night and her stars. Ever the winds blow; ever the grass grows. Every day, men and women, conversing, beholding and beholden. The scholar is he of all men whom this spectacle most engages. He must settle its value in his mind. What is nature to him? There is never a beginning, there is never an end, to the inexplicable continuity of this web of God, but always circular power returning into itself. Therein it resembles his own spirit, whose beginning, whose ending, he never can find,--- so entire, so boundless. Far too as her splendors shine, system on system shooting like rays, upward, downward, without centre, without circumference, ---in the mass and in the particle, Nature hastens to render account of herself to the mind. Classification begins. To the young mind every thing is individual, stands by itself. By and by, it finds how to join two things and see in them one nature; then three, then three thousand; and so, tyrannized over by its own unifying instinct, it goes on tying things together, diminishing anomalies, discovering roots running under ground whereby contrary and remote things cohere and flower out from one stem. It presently learns that since the dawn of history there has been a constant accumulation and classifying of facts. But what is classification but the perceiving that these objects are not chaotic, and are not foreign, but have a law which is also a law of the human mind? The astronomer discovers that geometry, a pure abstraction of the human mind, is the measure of planetary motion. The chemist finds proportions and intelligible method throughout matter; and science is nothing but the finding of analogy, identity, in the most remote parts. The ambitious soul sits down before each refractory fact; one after another reduces all strange constitutions,

all new powers, to their class and their law, and goes on forever to animate the last fibre of organization, the outskirts of nature, by insight.

Thus to him, to this school-boy under the bending dome of day, is suggested that he and it proceed from one root; one is leaf and one is flower; relation, sympathy, stirring in every vein. And what is that root? Is not that the soul of his soul? A thought too bold; a dream too wild. Yet when this spiritual light shall have revealed the law of more earthly natures,---when he has learned to worship the soul, and to see that the natural philosophy that now is, is only the first gropings of its gigantic hand, he shall look forward to an ever expanding knowledge as to a becoming creator. He shall see that nature is the opposite of the soul, answering to it part for part. One is seal and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind. Nature then becomes to him the measure of his attainments. So much of nature as he is ignorant of, so much of his own mind does he not yet possess. And, in fine, the ancient precept, "Know thyself," and the modern precept, "Study nature," become at last one maxim.

II. The next great influence into the spirit of the scholar is the mind of the Past,---in whatever form, whether of literature, of art, of institutions, that mind is inscribed. Books are the best type of the influence of the past, and perhaps we shall get at the truth,---learn the amount of this influence more conveniently,---by considering their value alone.

The theory of books is noble. The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind, and uttered it again. It came into him life; it went out from him truth. It came to him short-lived actions; it went out from him immortal thoughts. It came to him business; it went from him poetry. It was dead fact; now, it is quick thought. It can stand, and it can go. It now endures, it now flies, it now inspires. Precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing.

Or, I might say, it depends on how far the process had gone, of transmuting life into truth. In proportion to the completeness of the distillation, so will the purity and imperishableness of the product be. But none is quite perfect. As no airpump can by any means make a perfect vacuum, so neither can any artist entirely exclude the conventional, the local, the perishable from his book, or write a book of pure thought, that shall be as efficient, in all respects, to a remote posterity, as to contemporaries, or rather to the second age. Each age, it is found, must write its own books; or rather, each generation for the next succeeding. The books of an older period will not fit this.

Yet hence arises a grave mischief. The sacredness which attaches to the act of creation, the act of thought, is transferred to the record. The poet chanting was felt to be a divine man: henceforth the chant is divine also. The writer was a just and wise spirit: henceforward it is settled the book is perfect; as love of the hero corrupts into worship of his statue. Instantly the book becomes noxious: the guide is a tyrant. The sluggish and perverted mind of the multitude, slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it, and makes an outcry if it is disparaged. Colleges are built on it. Books are written on it by thinkers, not by Man Thinking; by men of talent, that is, who start wrong, who set out from accepted dogmas, not from their own sight of principles. Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon, have given;

forgetful that Cicero, Locke, and Bacon were only young men in libraries when they wrote these books.

Hence, instead of Man Thinking, we have the bookworm. Hence the book-learned class, who value books, as such; not as related to nature and the human constitution, but as making a sort of Third Estate with the world and the soul. Hence the restorers of readings, the emendators, the bibliomaniacs of all degrees.

Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire. I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although in almost all men obstructed, and as yet unborn. The soul active sees absolute truth and utters truth, or creates. In this action it is genius; not the privilege of here and there a favorite, but the sound estate of every man. In its essence it is progressive. The book, the college, the school of art, the institution of any kind, stop with some past utterance of genius. This is good, say they, ---let us hold by this. They pin me down. They look backward and not forward. But genius looks forward: the eyes of man are set in his forehead, not in his hindhead: man hopes: genius creates. Whatever talents may be, if the man create not, the pure efflux of the Deity is not his;---cinders and smoke there may be, but not yet flame. There are creative manners, there are creative actions, and creative words; manners, actions, words, that is, indicative of no custom or authority, but springing spontaneous from the mind's own sense of good and fair.

On the other part, instead of being its own seer, let it receive from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self-recovery, and a fatal disservice is done. Genius is always sufficiently the enemy of genius by over-influence. The literature of every nation bears me witness. The English dramatic poets have Shakspearized now for two hundred years.

Undoubtedly there is a right way of reading, so it be sternly subordinated. Man Thinking must not be subdued by his instruments. Books are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings. But when the intervals of darkness come, as come they must,---when the sun is hid and the stars withdraw their shining,---we repair to the lamps which were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak. The Arabian proverb says, "A fig tree, looking on a fig tree, becometh fruitful."

It is remarkable, the character of the pleasure we derive from the best books. They impress us with the conviction that one nature wrote and the same reads. We read the verses of one of the great English poets, of Chaucer, of Marvell, of Dryden, with the most modern joy,---with a pleasure, I mean, which is in great part caused by the abstraction of all time from their verses. There is some awe mixed with the joy of our surprise, when this poet, who lived in some past world, two or three hundred years ago, says that which lies close to my own soul, that which I also had well-nigh thought and said. But for the evidence thence afforded to the philosophical doctrine of the identity of all minds, we should suppose some preëstablished harmony, some foresight of souls that were to be, and some preparation of stores for their future wants, like the fact observed in insects,

who lay up food before death for the young grub they shall never see. I would not be hurried by any love of system, by any exaggeration of instincts, to underrate the Book. We all know, that as the human body can be nourished on any food, though it were boiled grass and the broth of shoes, so the human mind can be fed by any knowledge. And great and heroic men have existed who had almost no other information than by the printed page. I only would say that it needs a strong head to bear that diet. One must be an inventor to read well. As the proverb says, "He that would bring home the wealth of the Indies, must carry out the wealth of the Indies." There is then creative reading as well as creative writing. When the mind is braced by labor and invention, the page of whatever book we read becomes luminous with manifold allusion. Every sentence is doubly significant, and the sense of our author is as broad as the world. We then see, what is always true, that as the seer's hour of vision is short and rare among heavy days and months, so is its record, perchance, the least part of his volume. The discerning will read, in his Plato or Shakspeare, only that least part,---only the authentic utterances of the oracle;---all the rest he rejects, were it never so many times Plato's and Shakspeare's.

Of course there is a portion of reading quite indispensable to a wise man. History and exact science he must learn by laborious reading. Colleges, in like manner, have their indispensable office,---to teach elements. But they can only highly serve us when they aim not to drill, but to create; when they gather from far every ray of various genius to their hospitable halls, and by the concentrated fires, set the hearts of their youth on flame. Thought and knowledge are natures in which apparatus and pretension avail nothing. Gowns and pecuniary foundations, though of towns of gold, can never countervail the least sentence or syllable of wit. Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year.

III. There goes in the world a notion that the scholar should be a recluse, a valetudinarian,---as unfit for any handiwork or public labor as a penknife for an axe. The so-called "practical men" sneer at speculative men, as if, because they speculate or see, they could do nothing. I have heard it said that the clergy,---who are always, more universally than any other class, the scholars of their day,---are addressed as women; that the rough, spontaneous conversation of men they do not hear, but only a mincing and diluted speech. They are often virtually disfranchised; and indeed there are advocates for their celibacy. As far as this is true of the studious classes, it is not just and wise. Action is with the scholar subordinate, but it is essential. Without it he is not yet man. Without it thought can never ripen into truth. Whilst the world hangs before the eye as a cloud of beauty, we cannot even see its beauty. Inaction is cowardice, but there can be no scholar without the heroic mind. The preamble of thought, the transition through which it passes from the unconscious to the conscious, is action. Only so much do I know, as I have lived. Instantly we know whose words are loaded with life, and whose not.

The world,---this shadow of the soul, or other me, lies wide around. Its attractions are the keys which unlock my thoughts and make me acquainted with myself. I run eagerly into this resounding tumult. I grasp the hands of those next me, and take my place in the ring to suffer and to work, taught by an instinct that so shall the dumb abyss be vocal with speech. I pierce its order; I dissipate its fear; I dispose of it within the circuit of my expanding life. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being, my dominion. I do

not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action past by, as a loss of power.

It is the raw material out of which the intellect moulds her splendid products. A strange process too, this by which experience is converted into thought, as a mulberry leaf is converted into satin. The manufacture goes forward at all hours.

The actions and events of our childhood and youth are now matters of calmest observation. They lie like fair pictures in the air. Not so with our recent actions,---with the business which we now have in hand. On this we are quite unable to speculate. Our affections as yet circulate through it. We no more feel or know it than we feel the feet, or the hand, or the brain of our body. The new deed is yet a part of life,---remains for a time immersed in our unconscious life. In some contemplative hour it detaches itself from the life like a ripe fruit, to become a thought of the mind. Instantly it is raised, transfigured; the corruptible has put on incorruption. Henceforth it is an object of beauty, however base its origin and neighborhood. Observe too the impossibility of antedating this act. In its grub state, it cannot fly, it cannot shine, it is a dull grub. But suddenly, without observation, the selfsame thing unfurls beautiful wings, and is an angel of wisdom. So is there no fact, no event, in our private history, which shall not, sooner or later, lose its adhesive, inert form, and astonish us by soaring from our body into the empyrean. Cradle and infancy, school and playground, the fear of boys, and dogs, and ferules, the love of little maids and berries, and many another fact that once filled the whole sky, are gone already; friend and relative, profession and party, town and country, nation and world, must also soar and sing.

Of course, he who has put forth his total strength in fit actions has the richest return of wisdom. I will not shut myself out of this globe of action, and transplant an oak into a flower-pot, there to hunger and pine; nor trust the revenue of some single faculty, and exhaust one vein of thought, much like those Savoyards, who, getting their livelihood by carving shepherds, shepherdesses, and smoking Dutchmen, for all Europe, went out one day to the mountain to find stock, and discovered that they had whittled up the last of their pine-trees. Authors we have, in numbers, who have written out their vein, and who, moved by a commendable prudence, sail for Greece or Palestine, follow the trapper into the prairie, or ramble round Algiers, to replenish their merchantable stock.

If it were only for a vocabulary, the scholar would be covetous of action. Life is our dictionary. Years are well spent in country labors; in town; in the insight into trades and manufactures; in frank intercourse with many men and women; in science; in art; to the one end of mastering in all their facts a language by which to illustrate and embody our perceptions. I learn immediately from any speaker how much he has already lived, through the poverty or the splendor of his speech. Life lies behind us as the quarry from whence we get tiles and copestones for the masonry of to-day. This is the way to learn grammar. Colleges and books only copy the language which the field and the work-yard made.

But the final value of action, like that of books, and better than books, is that it is a resource. That great principle of Undulation in nature, that shows itself in the inspiring and expiring of the breath; in desire and satiety; in the ebb and flow of the sea; in day and

night; in heat and cold; and, as yet more deeply ingrained in every atom and every fluid, is known to us under the name of Polarity,---these "fits of easy transmission and reflection," as Newton called them,---are the law of nature because they are the law of spirit.

The mind now thinks, now acts, and each fit reproduces the other. When the artist has exhausted his materials, when the fancy no longer paints, when thoughts are no longer apprehended and books are a weariness,---he has always the resource to live. Character is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live, as well as strong to think. Does he lack organ or medium to impart his truth? He can still fall back on this elemental force of living them. This is a total act. Thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those "far from fame," who dwell and act with him, will feel the force of his constitution in the doings and passages of the day better than it can be measured by any public and designed display. Time shall teach him that the scholar loses no hour which the man lives. Herein he unfolds the sacred germ of his instinct, screened from influence. What is lost in seemliness is gained in strength. Not out of those on whom systems of education have exhausted their culture, comes the helpful gaint to destroy the old or to build the new, but out of unhandselled savage nature; out of terrible Druids and Berserkirs come at last Alfred and Shakspeare.

I hear therefore with joy whatever is beginning to be said of the dignity and necessity of labor to every citizen. There is virtue yet in the hoe and the spade, for learned as well as for unlearned hands. And labor is everywhere welcome; always we are invited to work; only be this limitation observed, that a man shall not for the sake of wider activity sacrifice any opinion to the popular judgments and modes of action.

I have now spoken of the education of the scholar by nature, by books, and by action. It remains to say somewhat of his duties. They are such as become Man Thinking. They may all be comprised in self-trust. The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst

appearances. He plies the slow, unhonored, and unpaid task of observation. Flamsteed and Herschel, in their glazed observatories, may catalogue the stars with the praise of all men, and the results being splendid and useful, honor is sure. But he, in his private observatory, cataloguing obscure and nebulous stars of the human mind, which as yet no man has thought of as such,---watching days and months sometimes for a few facts; correcting still his old records;---must relinquish display and immediate fame. In the long period of his preparation he must betray often an ignorance and shiftlessness in popular arts, incurring the disdain of the able who shoulder him aside. Long he must stammer in his speech; often forego the living for the dead. Worse yet, he must accept,---how often! poverty and solitude. For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society. For all this loss and scorn, what offset? He is to find consolation in

exercising the highest functions of human nature. He is one who raises himself from private considerations and breathes and lives on public and illustrious thoughts. He is the world's eye. He is the world's heart. He is to resist the vulgar prosperity that retrogrades ever to barbarism, by preserving and communicating heroic sentiments, noble biographies, melodious verse, and the conclusions of history. Whatsoever oracles the human heart, in all emergencies, in all solemn hours, has uttered as its commentary on the world of actions,---these he shall receive and impart. And whatsoever new verdict Reason from her inviolable seat pronounces on the passing men and events of to-day,---this he shall hear and promulgate.

These being his functions, it becomes him to feel all confidence in himself, and to defer never to the popular cry. He and he only knows the world. The world of any moment is the merest appearance. Some great decorum, some fetish of a government, some ephemeral trade, or war, or man, is cried up by half mankind and cried down by the other half, as if all depended on this particular up or down. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. Let him not quit his belief that a popgun is a popgun, though the ancient and honorable of the earth affirm it to be the crack of doom. In silence, in steadiness, in severe abstraction, let him hold by himself; add observation to observation, patient of neglect, patient of reproach, and bide his own time,---happy enough if he can satisfy himself alone that this day he has seen something truly. Success treads on every right step. For the instinct is sure, that prompts him to tell his brother what he thinks. He then learns that in going down into the secrets of his own mind he has descended into the secrets of all minds. He learns that he who has mastered any law in his private thoughts, is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated. The poet, in utter solitude remembering his spontaneous thoughts and recording them, is found to have recorded that which men in crowded cities find true for them also. The orator distrusts at first the fitness of his frank confessions, his want of knowledge of the persons he addresses, until he finds that he is the complement of his hearers;---that they drink his words because he fulfils for them their own nature; the deeper he dives into his privatest, secretest presentiment, to his wonder he finds this is the most acceptable, most public, and universally true. The people delight in it; the better part of every man feels, This is my music; this is myself.

In self-trust all the virtues are comprehended. Free should the scholar be,---free and brave. Free even to the definition of freedom, "without any hindrance that does not arise out of his own constitution." Brave; for fear is a thing which a scholar by his very function puts behind him. Fear always springs from ignorance. It is a shame to him if his tranquillity, amid dangerous times, arise from the presumption that like children and women his is a protected class; or if he seek a temporary peace by the diversion of his thoughts from politics or vexed questions, hiding his head like an ostrich in the flowering bushes, peeping into microscopes, and turning rhymes, as a boy whistles to keep his courage up. So is the danger a danger still; so is the fear worse. Manlike let him turn and face it. Let him look into its eye and search its nature, inspect its origin,---see the whelping of this lion,--- which lies no great way back; he will then find in himself a perfect comprehension of its nature and extent; he will have made his hands meet on the other side, and can henceforth defy it and pass on superior. The world is his who can see through its pretension. What deafness, what stone-blind custom, what overgrown error

you behold is there only by sufferance,---by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

Yes, we are the cowed,---we the trustless. It is a mischievous notion that we are come late into nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has any thing in him divine, the firmament flows before him and takes his signet and form. Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest. The great man makes the great thing. Wherever Macdonald sits, there is the head of the table. Linnæus makes botany the most alluring of studies, and wins it from the farmer and the herb-woman; Davy, chemistry; and Cuvier, fossils. The day is always his who works in it with serenity and great aims. The unstable estimates of men crowd to him whose mind is filled with a truth, as the heaped waves of the Atlantic follow the moon.

For this self-trust, the reason is deeper than can be fathomed,---darker than can be enlightened. I might not carry with me the feeling of my audience in stating my own belief. But I have already shown the ground of my hope, in adverting to the doctrine that man is one. I believe man has been wronged; he has wronged himself. He has almost lost the light that can lead him back to his prerogatives. Men are become of no account. Men in history, men in the world of to-day, are bugs, are spawn, and are called "the mass" and "the herd." In a century, in a millennium, one or two men; that is to say, one or two approximations to the right state of every man. All the rest behold in the hero or the poet their own green and crude being,---ripened; yes, and are content to be less, so that may attain to its full stature. What a testimony, full of grandeur, full of pity, is borne to the demands of his own nature, by the poor clansman, the poor partisan, who rejoices in the glory of his chief. The poor and the low find some amends to their immense moral capacity, for their acquiescence in a political and social inferiority. They are content to be brushed like flies from the path of a great person, so that justice shall be done by him to that common nature which it is the dearest desire of all to see enlarged and glorified. They sun themselves in the great man's light, and feel it to be their own element. They cast the dignity of man from their downtrod selves upon the shoulders of a hero, and will perish to add one drop of blood to make that great heart beat, those giant sinews combat and conquer. He lives for us, and we live in him.

Men such as they are, very naturally seek money or power; and power because it is as good as money, ---the "spoils," so called, "of office." And why not? for they aspire to the highest, and this, in their sleep-walking, they dream is highest. Wake them and they shall quit the false good and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture. The main enterprise of the world for splendor, for extent, is the upbuilding of a man. Here are the materials strewn along the ground. The private life of one man shall be a more illustrious monarchy, more formidable to its enemy, more sweet and serene in its influence to its friend, than any kingdom in history. For a man, rightly viewed, comprehendeth the

particular natures of all men. Each philosopher, each bard, each actor has only done for me, as by a delegate, what one day I can do for myself. The books which once we valued more than the apple of the eye, we have quite exhausted. What is that but saying that we have come up with the point of view which the universal mind took through the eyes of one scribe; we have been that man, and have passed on. First, one, then another, we drain all cisterns, and waxing greater by all these supplies, we crave a better and more abundant food. The man has never lived that can feed us ever. The human mind cannot be enshrined in a person who shall set a barrier on any one side to this unbounded, unboundable empire. It is one central fire, which, flaming now out of the lips of Etna, lightens the capes of Sicily, and now out of the throat of Vesuvius, illuminates the towers and vineyards of Naples. It is one light which beams out of a thousand stars. It is one soul which animates all men.

But I have dwelt perhaps tediously upon this abstraction of the Scholar. I ought not to delay longer to add what I have to say of nearer reference to the time and to this country. Historically, there is thought to be a difference in the ideas which predominate over successive epochs, and there are data for marking the genius of the Classic, of the Romantic, and now of the Reflective or Philosophical age. With the views I have intimated of the oneness or the identity of the mind through all individuals, I do not much dwell on these differences. In fact, I believe each individual passes through all three. The boy is a Greek; the youth, romantic; the adult, reflective. I deny not however that a revolution in the leading idea may be distinctly enough traced.

Our age is bewailed as the age of Introversion. Must that needs be evil? We, it seems, are critical; we are embarrassed with second thoughts; we cannot enjoy any thing for hankering to know whereof the pleasure consists; we are lined with eyes; we see with our feet; the time is infected with Hamlet's unhappiness,--- "Sicklied o'er with the pale cast of thought." It is so bad then? Sight is the last thing to be pitied. Would we be blind? Do we fear lest we should outsee nature and God, and drink truth dry? I look upon the discontent of the literary class as a mere announcement of the fact that they find themselves not in the state of mind of their fathers, and regret the coming state as untried; as a boy dreads the water before he has learned that he can swim. If there is any period one would desire to be born in, is it not the age of Revolution; when the old and the new stand side by side and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it.

I read with some joy of the auspicious signs of the coming days, as they glimmer already through poetry and art, through philosophy and science, through church and state.

One of these signs is the fact that the same movement which effected the elevation of what was called the lowest class in the state, assumed in literature a very marked and as benign an aspect. Instead of the sublime and beautiful, the near, the low, the common, was explored and poetized. That which had been negligently trodden under foot by those who were harnessing and provisioning themselves for long journeys into far countries, is suddenly found to be richer than all foreign parts. The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign,---is it not? of new vigor when the extremities are

made active, when currents of warm life run into the hands and the feet. I ask not for the great, the remote, the romantic; what is doing in Italy or Arabia; what is Greek art, or Provençal minstrelsy; I embrace the common, I explore and sit at the feet of the familiar, the low. Give me insight into to-day, and you may have the antique and future worlds. What would we really know the meaning of? The meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat; the glance of the eye; the form and the gait of the body;---show me the ultimate reason of these matters; show me the sublime presence of the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with the polarity that ranges it instantly on an eternal law; and the shop, the plough, and the leger referred to the like cause by which light undulates and poets sing;---and the world lies no longer a dull miscellany and lumber-room, but has form and order; there is no trifle, there is no puzzle, but one design unites and animates the farthest pinnacle and the lowest trench.

This idea has inspired the genius of Goldsmith, Burns, Cowper, and, in a newer time, of Goethe, Wordsworth, and Carlyle. This idea they have differently followed and with various success. In contrast with their writing, the style of Pope, of Johnson, of Gibbon, looks cold and pedantic. This writing is blood-warm. Man is surprised to find that things near are not less beautiful and wondrous than things remote. The near explains the far. The drop is a small ocean. A man is related to all nature. This perception of the worth of

the vulgar is fruitful in discoveries. Goethe, in this very thing the most modern of the moderns, has shown us, as none ever did, the genius of the ancients.

There is one man of genius who has done much for this philosophy of life, whose literary value has never yet been rightly estimated;---I mean Emanuel Swedenborg. The most imaginative of men, yet writing with the precision of a mathematician, he endeavored to engraft a purely philosophical Ethics on the popular Christianity of his time. Such an attempt of course must have difficulty which no genius could surmount. But he saw and showed the connection between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible, tangible world. Especially did his shade-loving muse hover over and interpret the lower parts of nature; he showed the mysterious bond that allies moral evil to the foul material forms, and has given in epical parables a theory of insanity, of beasts, of unclean and fearful things.

Another sign of our times, also marked by an analogous political movement, is the new importance given to the single person. Every thing that tends to insulate the individual,---to surround him with barriers of natural respect, so that each man shall feel the world is his, and man shall treat with man as a sovereign state with a sovereign state, ---tends to true union as well as greatness. "I learned," said the melancholy Pestalozzi, "that no man in God's wide earth is either willing or able to help any other man." Help must come from the bosom alone. The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be an university of knowledges. If there be one lesson more than another which should pierce his ear, it is, The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all; it is for you to dare all. Mr. President and Gentlemen, this confidence in the unsearched might of man belongs, by all motives, by all prophecy,

by all preparation, to the American Scholar. We have listened too long to the courtly muses of Europe. The spirit of the American freeman is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complaisant. See already the tragic consequence. The mind of this country, taught to aim at low objects, eats upon itself. There is no work for any but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by the mountain winds, shined upon by all the stars of God, find the earth below not in unison with these, but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges, or die of disgust, some of them suicides. What is the remedy? They did not yet see, and thousands of young men as hopeful now crowding to the barriers for the career do not yet see, that if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience,---patience; with the shades of all the good and great for company; and for solace the perspective of your own infinite life; and for work the study and the communication of principles, the making those instincts prevalent, the conversion of the world. Is it not the chief disgrace in the world, not to be an unit;---not to be reckoned one character;---not to yield that peculiar fruit which each man was created to bear, but to be reckoned in the gross, in the hundred, or the thousand, of the party, the section, to which we belong; and our opinion predicted geographically, as the north, or the south? Not so, brothers and friends,---please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. The study of letters shall be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defence and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

Source:

<http://www.vcu.edu/engweb/transcendentalism/authors/emerson/essays/amscholar.html>.
Accessed July 12, 2004.

Walt Whitman, “Eidólons.” *Leaves of Grass*, 1900.

I met a Seer,
Passing the hues and objects of the world,
The fields of art and learning, pleasure, sense, To glean Eidólons.
Put in thy chants, said he,
No more the puzzling hour, nor day—not segments, parts, put in,
Put first before the rest, as light for all, and entrance-song of all, That of Eidólons.
Ever the dim beginning;
Ever the growth, the rounding of the circle;
Ever the summit, and the merge at last, (surely start again,) Eidólons! Eidólons!
Ever the mutable!
Ever materials, changing, crumbing, re-cohering;
Ever the ateliers, the factories divine, Issuing Eidólons!
Lo! I or you!

Or woman, man, or State, known or unknown
We seeming sold wealth, strength, beauty build, But really build Eidólons.
The ostent evanescent;
The substance of an artist's mood, or savan's studies long,
Or warrior's, martyr's, hero's toils. To fashion his Eidólón.
Of every human life,
(The units gather'd, posted—not a thought, emotion, deed, left out;)
The whole, or large or small, summ'd, added up, In its Eidólón.
The old, old urge;
Based on the ancient pinnacles, lo! Newer, higher pinnacles;
From Science and the Modern still impell'd. The old, old urge, Eidólons.
The present, now and here,
America's busy, teeming, intricate whirl,
Of aggregate and segregate, for only thence releasing, To-day's Eidólons.
These, with the past,
Of vanish'd lands—of all the reigns of kings across the sea,
Old conquerors, old campaigns, old sailors' voyages, Joining Eidólons.
Denisties, growth, facades,
Strata of mountains, soils, rocks, giant trees,
Far-born, far-dying, living long, to leave, Eidólons everlasting.
Exalte, rapt, ecstatic,
The visible but their womb of birth,
Of orbic tendencies to shape, and shape, and shape, The mighty Earth- Eidólón.
All space, all time,
(The stars, the terrible perturbations of the suns,
Swelling, collapsing, ending—serving their longer, shorter use,) Fill'd with Eidólons.
The noiseless myriads!
The infinite oceans where the rivers empty!
The separate, countless free identities, like eyesight; The true realities, Eidólons.
Not this the World,
Nor these the Universes—they the Universes,
Purport and end—ever the permanent life of life, Eidólons, Eidólons.
Beyond thy lectures, learn'd professor,
Beyond thy telescope or spectroscope, observer keen—beyond all mathematics,
Beyond the doctor's surgery, anatomy—beyond the chemist with his chemistry, The
entities of entities, Eidólons.
Unfix'd, yet fix'd;
Ever shall be—ever have been, and are,
Sweeping the present to the infinite future, Eidólons, Eidólons, Eidólons.
The prophet and the bard,
Shall yet maintain themselves—in higher stages yet,
Shall mediate to the Modern, to Democracy—interpret yet to them, God and Eidólons.
And thee, My Soul!
Joys, ceaseless exercises, exaltations!
Thy yearning amply fed at last, prepared to meet, Thy mates, Eidólons.
Thy Body permanent,

The Body lurking there within thy Body,
The only puport of the Form thou art—the real I myself, An image, an Eidólon.
Thy very songs, not in thy songs;
No special strains to sing—none for itself;
But from the whole resulting, rising at last and floating, A round, full-orb'd Eidólon.

Source: <http://www.dvlt.com/poetry/12.htm>. Accessed 8/15/05.