

AHA Presidential Addresses

Everyman His Own Historian

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I.

Once upon a time, long long ago, I learned how to reduce a fraction to its lowest terms. Whether I could still perform that operation is uncertain; but the discipline involved in early training had its uses, since it taught me that in order to understand the essential nature of anything it is well to strip it of all superficial and irrelevant accretions—in short, to reduce it to its lowest terms. That operation I now venture, with some apprehension and all due apologies, to perform on the subject of history.

I ought first of all to explain that when I use the term history I mean knowledge of history. No doubt throughout all past time there actually occurred a series of events which, whether we know what it was or not, constitutes history in some ultimate sense. Nevertheless, much the greater part of these events we can know nothing about, not even that they occurred; many of them we can know only imperfectly; and even the few events that we think we know for sure we can never be absolutely certain of, since we can never revive them, never observe or test them directly. The event itself once occurred, but as an actual event it has disappeared; so that in dealing with it the only objective reality we can observe or test is some material trace which the event has left—usually a written document. With these traces of vanished events, these documents, we must be content since they are all we have; from them we infer what the event was, we affirm that it is a fact that the event was so and so. We do not say “Lincoln is assassinated”; we say “it is a fact that Lincoln was assassinated.” The event *was*, but is no longer; it is only the affirmed fact about the event that *is*, that persists, and will

persist until we discover that our affirmation is wrong or inadequate. Let us then admit that there are two histories: the actual series of events that once occurred; and the ideal series that we affirm and hold in memory. The first is absolute and unchanged—it was what it was whatever we do or say about it; the second is relative, always changing in response to the increase or refinement of knowledge. The two series correspond more or less, it is our aim to make the correspondence as exact as possible; but the actual series of events exists for us only in terms of the ideal series which we affirm and hold in memory. This is why I am forced to identify history with knowledge of history. For all practical purposes history is, for us and for the time being, what we know it to be.

It is history in this sense that I wish to reduce to its lowest terms. In order to do that I need a very simple definition. I once read that “History is the knowledge of events that have occurred in the past.” That is a simple definition, but not simple enough. It contains three words that require examination. The first is knowledge. Knowledge is a formidable word. I always think of knowledge as something that is stored up in the *Encyclopedia Britannica* or the *Summa Theologica*; something difficult to acquire, something at all events that I have not. Resenting a definition that denies me the title of historian, I therefore ask what is most essential to knowledge. Well, memory, I should think (and I mean memory in the broad sense, the memory of events inferred as well as the memory of events observed); other things are necessary too, but memory is fundamental: without memory no knowledge. So our definition becomes, “History is the memory of events that have occurred in the past.” But events—the word carries an implication of something grand, like the taking of the Bastille or the Spanish-American War. An occurrence need not be spectacular to be an event. If I drive a motor car down the crooked streets of Ithaca, that is an event—something done; if the traffic cop bawls me out, that is an event—something said; if I have evil thoughts of him for so doing, that is an event—something thought. In truth anything done, said, or thought is an event, important or not as may turn out. But since we do not ordinarily speak without thinking, at least in some rudimentary way, and since the psychologists tell us that we can not think without speaking, or at least not without having anticipatory vibrations in the larynx, we may well combine thought events and speech events under one term; and so our definition becomes, “History is the memory of things said and done in the past.” But the past—the word is both misleading and unnecessary: misleading,

because the past, used in connection with history, seems to imply the distant past, as if history ceased before we were born; unnecessary, because after all everything said or done is already in the past as soon as it is said or done. Therefore I will omit that word, and our definition becomes, "History is the memory of things said and done." This is a definition that reduces history to its lowest terms, and yet includes everything that is essential to understanding what it really is.

If the essence of history is the memory of things said and done, then it is obvious that every normal person, Mr. Everyman, knows some history. Of course we do what we can to conceal this invidious truth. Assuming a professional manner, we say that so and so knows no history, when we mean no more than that he failed to pass the examinations set for a higher degree; and simple-minded persons, undergraduates and others, taken in by academic classifications of knowledge, think they know no history because they have never taken a course in history in college, or have never read Gibbon's *Decline and Fall of the Roman Empire*. No doubt the academic convention has its uses, but it is one of the superficial accretions that must be stripped off if we would understand history reduced to its lowest terms. Mr. Everyman, as well as you and I, remembers things said and done, and must do so at every waking moment. Suppose Mr. Everyman to have awakened this morning unable to remember anything said or done. He would be a lost soul indeed. This has happened, this sudden loss of all historical knowledge. But normally it does not happen. Normally the memory of Mr. Everyman, when he awakens in the morning, reaches out into the country of the past and of distant places and instantaneously recreates his little world of endeavor, pulls together as it were things said and done in his yesterdays, and coordinates them with his present perceptions and with things to be said and done in his to-morrows. Without this historical knowledge, this memory of things said and done, his to-day would be aimless and his to-morrow without significance.

Since we are concerned with history in its lowest terms, we will suppose that Mr. Everyman is not a professor of history, but just an ordinary citizen without excess knowledge. Not having a lecture to prepare, his memory of things said and done, when he awakened this morning, presumably did not drag into consciousness any events connected with the Liman von Sanders mission or the Pseudo-Isidorian Decretals; it presumably dragged into consciousness an image of things said and done yesterday in the office, the highly significant fact that General Motors had dropped three points, a conference arranged for ten o'clock

in the morning, a promise to play nine holes at four-thirty in the afternoon, and other historical events of similar import. Mr. Everyman knows more history than this, but at the moment of awakening this is sufficient: memory of things said and done, history functioning, at seven-thirty in the morning, in its very lowest terms, has effectively oriented Mr. Everyman in his little world of endeavor.

Yet not quite effectively after all perhaps; for unaided memory is notoriously fickle; and it may happen that Mr. Everyman, as he drinks his coffee, is uneasily aware of something said or done that he fails now to recall. A common enough occurrence, as we all know to our sorrow—this remembering, not the historical event, but only that there was an event which we ought to remember but can not. This is Mr. Everyman's difficulty, a bit of history lies dead and inert in the sources, unable to do any work for Mr. Everyman because his memory refuses to bring it alive in consciousness. What then does Mr. Everyman do? He does what any historian would do: he does a bit of historical research in the sources. From his little Private Record Office (I mean his vest pocket) he takes a book in MS., volume XXXV. it may be, and turns to page 23, and there he reads: "December 29, pay Smith's coal bill, 20 tons, \$1017.20." Instantaneously a series of historical events comes to life in Mr. Everyman's mind. He has an image of himself ordering twenty tons of coal from Smith last summer, of Smith's wagons driving up to his house, and of the precious coal sliding dustily through the cellar window. Historical events, these are, not so important as the forging of the Isidorian Decretals, but still important to Mr. Everyman: historical events which he was not present to observe, but which, by an artificial extension of memory, he can form a clear picture of, because he has done a little original research in the manuscripts preserved in his Private Record Office.

The picture Mr. Everyman forms of Smith's wagons delivering the coal at his house is a picture of things said and done in the past. But it does not stand alone, it is not a pure antiquarian image to be enjoyed for its own sake; on the contrary, it is associated with a picture of things to be said and done in the future; so that throughout the day Mr. Everyman intermittently holds in mind, together with a picture of Smith's coal wagons, a picture of himself going at four o'clock in the afternoon to Smith's office in order to pay his bill. At four o'clock Mr. Everyman is accordingly at Smith's office. "I wish to pay that coal bill," he says. Smith looks dubious and disappointed, takes down a ledger (or a filing case), does a bit of original research in his Private Record Office, and

announces: "You don't owe me any money, Mr. Everyman. You ordered the coal here all right, but I didn't have the kind you wanted, and so turned the order over to Brown. It was Brown delivered your coal: he's the man you owe." Whereupon Mr. Everyman goes to Brown's office; and Brown takes down a ledger, does a bit of original research in his Private Record Office, which happily confirms the researches of Smith; and Mr. Everyman pays his bill, and in the evening, after returning from the Country Club, makes a further search in another collection of documents, where, sure enough, he finds a bill from Brown, properly drawn, for twenty tons of stove coal, \$1017.20. The research is now completed. Since his mind rests satisfied, Mr. Everyman has found the explanation of the series of events that concerned him.

Mr. Everyman would be astonished to learn that he is an historian, yet it is obvious, isn't it, that he has performed all the essential operations involved in historical research. Needing or wanting to do something (which happened to be, not to deliver a lecture or write a book, but to pay a bill; and this is what misleads him and us as to what he is really doing), the first step was to recall things said and done. Unaided memory proving inadequate, a further step was essential—the examination of certain documents in order to discover the necessary but as yet unknown facts. Unhappily the documents were found to give conflicting reports, so that a critical comparison of the texts had to be instituted in order to eliminate error. All this having been satisfactorily accomplished, Mr. Everyman is ready for the final operation—the formation in his mind, by an artificial extension of memory, of a picture, a definitive picture let us hope, of a selected series of historical events—of himself ordering coal from Smith, of Smith turning the order over to Brown, and of Brown delivering the coal at his house. In the light of this picture Mr. Everyman could, and did, pay his bill. If Mr. Everyman had undertaken these researches in order to write a book instead of to pay a bill, no one would think of denying that he was an historian.

II.

I have tried to reduce history to its lowest terms, first by defining it as the memory of things said and done, second by showing concretely how the memory of things said and done is essential to the performance of the simplest acts of daily life. I wish now to note the more general implications of Mr. Everyman's activities. In the realm of affairs Mr. Everyman has been paying his coal bill; in the realm of consciousness he has been doing that fundamental thing which enables man alone to have, properly speaking, a history: he has been reënforcing and

enriching his immediate perceptions to the end that he may live in a world of semblance more spacious and satisfying than is to be found within the narrow confines of the fleeting present moment.

We are apt to think of the past as dead, the future as nonexistent, the present alone as real; and prematurely wise or disillusioned counselors have urged us to burn always with “a hard, gemlike flame” in order to give “the highest quality to the moments as they pass, and simply for those moments’ sake.” This no doubt is what the glowworm does; but I think that man, who alone is properly aware that the present moment passes, can for that very reason make no good use of the present moment simply for its own sake. Strictly speaking, the present doesn’t exist for us, or is at best no more than an infinitesimal point in time, gone before we can note it as present. Nevertheless, we must have a present; and so we create one by robbing the past, by holding on to the most recent events and pretending that they all belong to our immediate perceptions. If, for example, I raise my arm, the total event is a series of occurrences of which the first are past before the last have taken place; and yet you perceive it as a single movement executed in one present instant. This telescoping of successive events into a single instant philosophers call the “specious present.” Doubtless they would assign rather narrow limits to the specious present; but I will willfully make a free use of it, and say that we can extend the specious present as much as we like. In common speech we do so: we speak of the “present hour,” the “present year,” the “present generation.” Perhaps all living creatures have a specious present; but man has this superiority, as Pascal says, that he is aware of himself and the universe, can as it were hold himself at arm’s length and with some measure of objectivity watch himself and his fellows functioning in the world during a brief span of allotted years. Of all the creatures, man alone has a specious present that may be deliberately and purposefully enlarged and diversified and enriched.

The extent to which the specious present may thus be enlarged and enriched will depend upon knowledge, the artificial extension of memory, the memory of things said and done in the past and distant places. But not upon knowledge alone; rather upon knowledge directed by purpose. The specious present is an unstable pattern of thought, incessantly changing in response to our immediate perceptions and the purposes that arise therefrom. At any given moment each one of us (professional historian no less than Mr. Everyman) weaves into this unstable pattern such actual or artificial memories as may be necessary to orient us in our little world of endeavor. But to be oriented in our

little world of endeavor we must be prepared for what is coming to us (the payment of a coal bill, the delivery of a presidential address, the establishment of a League of Nations, or whatever); and to be prepared for what is coming to us it is necessary, not only to recall certain past events, but to anticipate (note I do not say predict) the future. Thus from the specious present, which always includes more or less of the past, the future refuses to be excluded; and the more of the past we drag into the specious present, the more an hypothetical, patterned future is likely to crowd into it also. Which comes first, which is cause and which effect, whether our memories construct a pattern of past events at the behest of our desires and hopes, or whether our desires and hopes spring from a pattern of past events imposed upon us by experience and knowledge, I shall not attempt to say. What I suspect is that memory of past and anticipation of future events work together, go hand in hand as it were in a friendly way, without disputing over priority and leadership.

At all events they go together, so that in a very real sense it is impossible to divorce history from life: Mr. Everyman can not do what he needs or desires to do without recalling past events; he can not recall past events without in some subtle fashion relating them to what he needs or desires to do. This is the natural function of history, of history reduced to its lowest terms, of history conceived as the memory of things said and done: memory of things said and done (whether in our immediate yesterdays or in the long past of mankind), running hand in hand with the anticipation of things to be said and done, enables us, each to the extent of his knowledge and imagination, to be intelligent, to push back the narrow confines of the fleeting present moment so that what we are doing may be judged in the light of what we have done and what we hope to do. In this sense all *living* history, as Croce says, is contemporaneous: in so far as we think the past (and otherwise the past, however fully related in documents, is nothing to us) it becomes an integral and living part of our present world of semblance.

It must then be obvious that living history, the ideal series of events that we affirm and hold in memory, since it is so intimately associated with what we are doing and with what we hope to do, can not be precisely the same for all at any given time, or the same for one generation as for another. History in this sense can not be reduced to a verifiable set of statistics or formulated in terms of universally valid mathematical formulas. It is rather an imaginative creation, a personal possession which each one of us, Mr. Everyman, fashions out of his individual experience, adapts to his practical or emotional needs, and adorns as

well as may be to suit his æsthetic tastes. In thus creating his own history, there are, nevertheless, limits which Mr. Everyman may not overstep without incurring penalties. The limits are set by his fellows. If Mr. Everyman lived quite alone in an unconditioned world he would be free to affirm and hold in memory any ideal series of events that struck his fancy, and thus create a world of semblance quite in accord with the heart's desire. Unfortunately, Mr. Everyman has to live in a world of Browns and Smiths; a sad experience, which has taught him the expediency of recalling certain events with much exactness. In all the immediately practical affairs of life Mr. Everyman is a good historian, as expert, in conducting the researches necessary for paying his coal bill, as need be. His expertness comes partly from long practice, but chiefly from the circumstance that his researches are prescribed and guided by very definite and practical objects which concern him intimately. The problem of what documents to consult, what facts to select, troubles Mr. Everyman not at all. Since he is not writing a book on "Some Aspects of the Coal Industry Objectively Considered," it does not occur to him to collect all the facts and let them speak for themselves. Wishing merely to pay his coal bill, he selects only such facts as may be relevant; and not wishing to pay it twice, he is sufficiently aware, without ever having read Bernheim's *Lehrbuch*, that the relevant facts must be clearly established by the testimony of independent witnesses not self-deceived. He does not know, or need to know, that his personal interest in the performance is a disturbing bias which will prevent him from learning the whole truth or arriving at ultimate causes. Mr. Everyman does not wish to learn the whole truth or to arrive at ultimate causes. He wishes to pay his coal bill. That is to say, he wishes to adjust himself to a practical situation, and on that low pragmatic level he is a good historian precisely because he is not disinterested: he will solve his problems, if he does solve them, by virtue of his intelligence and not by virtue of his indifference.

Nevertheless, Mr. Everyman does not live by bread alone; and on all proper occasions his memory of things said and done, easily enlarging his specious present beyond the narrow circle of daily affairs, will, must inevitably, in mere compensation for the intolerable dullness and vexation of the fleeting present moment, fashion for him a more spacious world than that of the immediately practical. He can readily recall the days of his youth, the places he has lived in, the ventures he has made, the adventures he has had—all the crowded events of a lifetime; and beyond and around this central pattern of personally

experienced events, there will be embroidered a more dimly seen pattern of artificial memories, memories of things reputed to have been said and done in past times which he has not known, in distant places which he has not seen. This outer pattern of remembered events that encloses and completes the central pattern of his personal experience, Mr. Everyman has woven, he could not tell you how, out of the most diverse threads of information, picked up in the most casual way, from the most unrelated sources—from things learned at home and in school, from knowledge gained in business or profession, from newspapers glanced at, from books (yes, even history books) read or heard of, from remembered scraps of newsreels or educational films or *ex cathedra* utterances of presidents and kings, from fifteen-minute discourses on the history of civilization broadcast by the courtesy (it may be) of Pepsodent, the Bulova Watch Company, or the Shepard Stores in Boston. Daily and hourly, from a thousand unnoted sources, there is lodged in Mr. Everyman's mind a mass of unrelated and related information and misinformation, of impressions and images, out of which he somehow manages, undeliberately for the most part, to fashion a history, a patterned picture of remembered things said and done in past times and distant places. It is not possible, it is not essential, that this picture should be complete or completely true: it is essential that it should be useful to Mr. Everyman; and that it may be useful to him he will hold in memory, of all the things he might hold in memory, those things only which can be related with some reasonable degree of relevance and harmony to his idea of himself and of what he is doing in the world and what he hopes to do.

In constructing this more remote and far-flung pattern of remembered things, Mr. Everyman works with something of the freedom of a creative artist; the history which he imaginatively recreates as an artificial extension of his personal experience will inevitably be an engaging blend of fact and fancy, a mythical adaptation of that which actually happened. In part it will be true, in part false; as a whole perhaps neither true nor false, but only the most convenient form of error. Not that Mr. Everyman wishes or intends to deceive himself or others. Mr. Everyman has a wholesome respect for cold, hard facts, never suspecting how malleable they are, how easy it is to coax and cajole them; but he necessarily takes the facts as they come to him, and is enamored of those that seem best suited to his interests or promise most in the way of emotional satisfaction. The exact truth of remembered events he has in any case no time, and no need, to

curiously question or meticulously verify. No doubt he can, if he be an American, call up an image of the signing of the Declaration of Independence in 1776 as readily as he can call up an image of Smith's coal wagons creaking up the hill last summer. He suspects the one image no more than the other; but the signing of the Declaration, touching not his practical interests, calls for no careful historical research on his part. He may perhaps, without knowing why, affirm and hold in memory that the Declaration was signed by the members of the Continental Congress on the fourth of July. It is a vivid and sufficient image which Mr. Everyman may hold to the end of his days without incurring penalties. Neither Brown nor Smith has any interest in setting him right; nor will any court ever send him a summons for failing to recall that the Declaration, "being engrossed and compared at the table, was signed by the members" on the second of August. As an actual event, the signing of the Declaration was what it was; as a remembered event it will be, for Mr. Everyman, what Mr. Everyman contrives to make it: will have for him significance and magic, much or little or none at all, as it fits well or ill into his little world of interests and aspirations and emotional comforts.

III.

What then of us, historians by profession? What have we to do with Mr. Everyman, or he with us? More, I venture to believe, than we are apt to think. For each of us is Mr. Everyman too. Each of us is subject to the limitations of time and place; and for each of us, no less than for the Browns and Smiths of the world, the pattern of remembered things said and done will be woven, safeguard the process how we may, at the behest of circumstance and purpose.

True it is that although each of us is Mr. Everyman, each is something more than his own historian. Mr. Everyman, being but an informal historian, is under no bond to remember what is irrelevant to his personal affairs. But we are historians by profession. Our profession, less intimately bound up with the practical activities, is to be directly concerned with the ideal series of events that is only of casual or occasional import to others; it is our business in life to be ever preoccupied with that far-flung pattern of artificial memories that encloses and completes the central pattern of individual experience. We are Mr. Everybody's historian as well as our own, since our histories serve the double purpose, which written histories have always served, of keeping alive the recollection of memorable men and events. We are thus of that ancient and honorable company of wise men of the tribe, of

bards and story-tellers and minstrels, of soothsayers and priests, to whom in successive ages has been entrusted the keeping of the useful myths. Let not the harmless, necessary word "myth" put us out of countenance. In the history of history a myth is a once valid but now discarded version of the human story, as our now valid versions will in due course be relegated to the category of discarded myths. With our predecessors, the bards and story-tellers and priests, we have therefore this in common: that it is our function, as it was theirs, not to create, but to preserve and perpetuate the social tradition; to harmonize, as well as ignorance and prejudice permit, the actual and the remembered series of events; to enlarge and enrich the specious present common to us all to the end that "society" (the tribe, the nation, or all mankind) may judge of what it is doing in the light of what it has done and what it hopes to do.

History as the artificial extension of the social memory (and I willingly concede that there are other appropriate ways of apprehending human experience) is an art of long standing, necessarily so since it springs instinctively from the impulse to enlarge the range of immediate experience; and however camouflaged by the disfiguring jargon of science, it is still in essence what it has always been. History in this sense is story, in aim always a true story; a story that employs all the devices of literary art (statement and generalization, narration and description, comparison and comment and analogy) to present the succession of events in the life of man, and from the succession of events thus presented to derive a satisfactory meaning. The history written by historians, like the history informally fashioned by Mr. Everyman, is thus a convenient blend of truth and fancy, of what we commonly distinguish as "fact" and "interpretation." In primitive times, when tradition is orally transmitted, bards and storytellers frankly embroider or improvise the facts to heighten the dramatic import of the story. With the use of written records, history, gradually differentiated from fiction, is understood as the story of events that actually occurred; and with the increase and refinement of knowledge the historian recognizes that his first duty is to be sure of his facts, let their meaning be what it may. Nevertheless, in every age history is taken to be a story of actual events from which a significant meaning may be derived; and in every age the illusion is that the present version is valid because the related facts are true, whereas former versions are invalid because based upon inaccurate or inadequate facts.

Never was this confection more impressively displayed than in our own time—that age of erudition in which we live, or from which we are perhaps just emerging. Finding the course of history littered with the *débris* of exploded philosophies, the historians of the last century, unwilling to be forever duped, turned away (as they fondly hoped) from “interpretation” to the rigorous examination of the factual event, just as it occurred. Perfecting the technique of investigation, they laboriously collected and edited the sources of information, and with incredible persistence and ingenuity ran illusive error to earth, letting the significance of the Middle Ages wait until it was certainly known “whether Charles the Fat was at Ingelheim or Lustnau on July 1, 887,” shedding their “life-blood,” in many a hard fought battle, “for the sublime truths of Sac and Soc.” I have no quarrel with this so great concern with *hoti’s* business. One of the first duties of man is not to be duped, to be aware of his world; and to derive the significance of human experience from events that never occurred is surely an enterprise of doubtful value. To establish the facts is always in order, and is indeed the first duty of the historian; but to suppose that the facts, once established in all their fullness, will “speak for themselves” is an illusion. It was perhaps peculiarly the illusion of those historians of the last century who found some special magic in the word “scientific.” The scientific historian, it seems, was one who set forth the facts without injecting any extraneous meaning into them. He was the objective man whom Nietzsche described—“a mirror: accustomed to prostration before something that wants to be known, ... he waits until something comes, and then expands himself sensitively, so that even the light footsteps and gliding past of spiritual things may not be lost in his surface and film.”¹ “It is not I who speak, but history which speaks through me,” was Fustel’s reproof to applauding students. “If a certain philosophy emerges from this scientific history, it must be permitted to emerge naturally, of its own accord, all but independently of the will of the historian.”² Thus the scientific historian deliberately renounced philosophy only to submit to it without being aware. His philosophy was just this, that by not taking thought a cubit would be added to his stature. With no other preconception than the will to know, the historian would reflect in his surface and film the “order of events throughout past times in all places”; so that, in the fullness of time, when innumerable patient expert scholars, by “exhausting the sources,” should have reflected without refracting the truth of all the facts, the definitive and impregnable meaning of human experience would emerge of its own accord to enlighten and emancipate mankind. Hoping to find

something without looking for it, expecting to obtain final answers to life's riddle by resolutely refusing to ask questions—it was surely the most romantic species of realism yet invented, the oddest attempt ever made to get something for nothing!

That mood is passing. The fullness of time is not yet, overmuch learning proves a weariness to the flesh, and a younger generation that knows not Von Ranke is eager to believe that Fustel's counsel, if one of perfection, is equally one of futility. Even the most disinterested historian has at least one preconception, which is the fixed idea that he has none. The facts of history are already set forth, implicitly, in the sources; and the historian who could restate without reshaping them would, by submerging and suffocating the mind in diffuse existence, accomplish the superfluous task of depriving human experience of all significance. Left to themselves, the facts do not speak; left to themselves they do not exist, not really, since for all practical purposes there is no fact until some one affirms it. The least the historian can do with any historical fact is to select and affirm it. To select and affirm even the simplest complex of facts is to give them a certain place in a certain pattern of ideas, and this alone is sufficient to give them a special meaning. However "hard" or "cold" they may be, historical facts are after all not material substances which, like bricks or scantlings, possess definite shape and clear, persistent outline. To set forth historical facts is not comparable to dumping a barrow of bricks. A brick retains its form and pressure wherever placed; but the form and substance of historical facts, having a negotiable existence only in literary discourse, vary with the words employed to convey them. Since history is not part of the external material world, but an imaginative reconstruction of vanished events, its form and substance are inseparable: in the realm of literary discourse substance, being an idea, *is* form; and form, conveying the idea, *is* substance. It is thus not the indiscriminated fact, but the perceiving mind of the historian that speaks: the special meaning which the facts are made to convey emerges from the substance-form which the historian employs to recreate imaginatively a series of events not present to perception.

In constructing this substance-form of vanished events, the historian, like Mr. Everyman, like the bards and story-tellers of an earlier time, will be conditioned by the specious present in which alone he can be aware of his world. Being neither omniscient nor omnipresent, the historian is not the same person always and everywhere; and for him, as for Mr. Everyman, the form and significance of remembered events, like

the extension and velocity of physical objects, will vary with the time and place of the observer. After fifty years we can clearly see that it was not history which spoke through Fustel, but Fustel who spoke through history. We see less clearly perhaps that the voice of Fustel was the voice, amplified and freed from static as one may say, of Mr. Everyman; what the admiring students applauded on that famous occasion was neither history nor Fustel, but a deftly colored pattern of selected events which Fustel fashioned, all the more skillfully for not being aware of doing so, in the service of Mr. Everyman's emotional needs—the emotional satisfaction, so essential to Frenchmen at that time, of perceiving that French institutions were not of German origin. And so it must always be. Played upon by all the diverse, unnoted influences of his own time, the historian will elicit history out of documents by the same principle, however more consciously and expertly applied, that Mr. Everyman employs to breed legends out of remembered episodes and oral tradition.

Berate him as we will for not reading our books, Mr. Everyman is stronger than we are, and sooner or later we must adapt our knowledge to his necessities. Otherwise he will leave us to our own devices, leave us it may be to cultivate a species of dry professional arrogance growing out of the thin soil of antiquarian research. Such research, valuable not in itself but for some ulterior purpose, will be of little import except in so far as it is transmuted into common knowledge. The history that lies inert in unread books does no work in the world. The history that does work in the world, the history that influences the course of history, is living history, that pattern of remembered events, whether true or false, that enlarges and enriches the collective specious present, the specious present of Mr. Everyman. It is for this reason that the history of history is a record of the “new history” that in every age rises to confound and supplant the old. It should be a relief to us to renounce omniscience, to recognize that every generation, our own included, will, must inevitably, understand the past and anticipate the future in the light of its own restricted experience, must inevitably play on the dead whatever tricks it finds necessary for its own peace of mind. The appropriate trick for any age is not a malicious invention designed to take anyone in, but an unconscious and necessary effort on the part of “society” to understand what it is doing in the light of what it has done and what it hopes to do. We, historians by profession, share in this necessary effort. But we do not impose our version of the human story on Mr. Everyman; in the end it is rather Mr. Everyman who imposes his version on us—compelling

us, in an age of political revolution, to see that history is past politics, in an age of social stress and conflict to search for the economic interpretation. If we remain too long recalcitrant Mr. Everyman will ignore us, shelving our recondite works behind glass doors rarely opened. Our proper function is not to repeat the past but to make use of it, to correct and rationalize for common use Mr. Everyman's mythological adaptation of what actually happened. We are surely under bond to be as honest and as intelligent as human frailty permits; but the secret of our success in the long run is in conforming to the temper of Mr. Everyman, which we seem to guide only because we are so sure, eventually, to follow it.

Neither the value nor the dignity of history need suffer by regarding it as a foreshortened and incomplete representation of the reality that once was, an unstable pattern of remembered things redesigned and newly colored to suit the convenience of those who make use of it. Nor need our labors be the less highly prized because our task is limited, our contributions of incidental and temporary significance. History is an indispensable even though not the highest form of intellectual endeavor, since it makes, as Santayana says, a gift of "great interests ... to the heart. A barbarian is no less subject to the past than is the civic man who knows what the past is and means to be loyal to it; but the barbarian, for want of a transpersonal memory, crawls among superstitions which he cannot understand or revoke and among people whom he may hate or love, but whom he can never think of raising to a higher plane, to the level of a purer happiness. The whole dignity of human endeavor is thus bound up with historic issues, and as conscience needs to be controlled by experience if it is to become rational, so personal experience itself needs to be enlarged ideally if the failures and successes it reports are to touch impersonal interests."³

I do not present this view of history as one that is stable and must prevail. Whatever validity it may claim, it is certain, on its own premises, to be supplanted; for its premises, imposed upon us by the climate of opinion in which we live and think, predispose us to regard all things, and all principles of things, as no more than "inconstant modes or fashions," as but the "concurrence, renewed from moment to moment, of forces parting sooner or later on their way." It is the limitation of the genetic approach to human experience that it must be content to transform problems since it can never solve them. However accurately we may determine the "facts" of history, the facts themselves and our interpretations of them, and our interpretation of our own

interpretations, will be seen in a different perspective or a less vivid light as mankind moves into the unknown future. Regarded historically, as a process of becoming, man and his world can obviously be understood only tentatively, since it is by definition something still in the making, something as yet unfinished. Unfortunately for the “permanent contribution” and the universally valid philosophy, time passes; time, the enemy of man as the Greeks thought; to-morrow and to-morrow and to-morrow creeps in this petty pace, and all our yesterdays diminish and grow dim: so that, in the lengthening perspective of the centuries, even the most striking events (the Declaration of Independence, the French Revolution, the Great War itself; like the Diet of Worms before them, like the signing of the Magna Carta and the coronation of Charlemagne and the crossing of the Rubicon and the battle of Marathon) must inevitably, for posterity, fade away into pale replicas of the original picture, for each succeeding generation losing, as they recede into a more distant past, some significance that once was noted in them, some quality of enchantment that once was theirs.

*Carl Becker is often listed among the proponents of the “New History” in the early part of the century. He studied under two of its principal proponents, as an undergraduate with Frederick Jackson Turner at Wisconsin before moving on to Columbia to complete his PhD under James Harvey Robinson. However, his work is best remembered for the stark pragmatism (many prefer to label it “relativism”) that is reflected in the latter part of his presidential address. Becker’s presidential address is the most frequently cited by his successors, though it is often put to widely varying uses—some to encourage a better connection to the public, others to encourage greater modesty in interpretation. At the time of his presidency, Becker was a professor of history at Cornell University. His publications included **The Declaration of Independence** (1922), **Progress and Power** (2nd ed., 1949), and **The Heavenly City of the Eighteenth-Century Philosophers** (11th ed., 1955).[back to top]*

Notes

1. Beyond Good and Evil, p. 140. [back to text]
2. Quoted in *English Historical Review*, V. 1. [back to text]
3. *The Life of Reason*, V. 68. [back to text]