



PHI BETA KAPPA ASSOCIATES CHOOSE NEW PRESIDENT 1975 SIBLEY FELLOW

Allan W. Ferrin of New York was recently elected president of the Phi Beta Kappa Associates by the Associates' Board of Directors. Mr. Ferrin assumes the leadership of a group which was formed in 1940 to stabilize the then precarious financial condition of the United Chapters. Phi Beta Kappa members, many of them active in the New York Alumni Association, founded the Associates to constitute a "living endowment" which provides an assured source of income for the United Chapters. Each associate contributes \$1,000 in ten annual installments to the Phi Beta Kappa Foundation, the corporation empowered to hold and administer the Society's trust funds. Active membership is limited to 200 members of Phi Beta Kappa. Upon completing his contribution, an Associate becomes a life member and his place is taken by another. In the thirty-five years since the organization of the Associates, the Foundation has received contributions of over \$708,615 from the Associates. The trustees of the Foundation have allocated \$432,102 of this amount towards operating expenses. The balance, \$276,513, has been added to the endowment principal of the Foundation, which now has a book value of \$1,979,078.

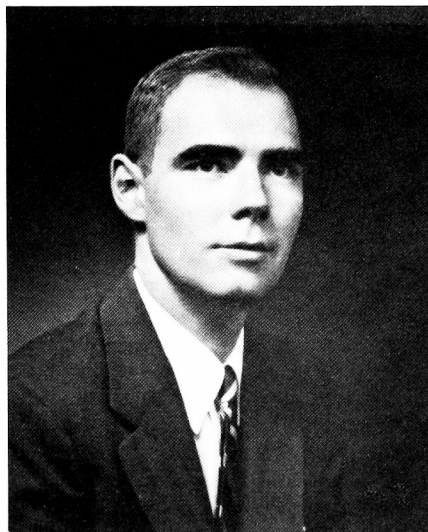
As their special project the Associates have for a number of years sponsored the Phi Beta Kappa Associates lecture-ship. This program makes available to chapters and associations speakers for special occasions such as honors convocations and initiation or annual meetings. The roster of recent speakers includes Charles Feinberg, Ruth Adams, Irving Dilliard, Otis Pease, Tracy M. Sonneborn, and Gail Thain Parker. For the past two years the Associates have also supported the Visiting Scholar Program.

Mr. Ferrin, a graduate of Princeton University began his career as a publisher after completing military service in World War II. His specialty has been the publication of text books and educational materials. He was president of Appleton-Century-Crofts and subsequently vice president and general manager of the educational divi-

sion of the Meredith Corporation. His current position is president of AMACOM, the publishing and communications division of the American Management Association.

A resident of Scarsdale, New York, Mr. Ferrin has been active in several civic endeavours and is now serving on the Board of Directors of the Greater Scarsdale United Fund and Council. He has also been president of the Scarsdale Phi Beta Kappa Association.

Mr. Ferrin succeeds George C. Seward who served for six years as president of the Associates. During Mr. Seward's term in office the membership of the group's Board of Directors was enlarged and diversified and the Associates undertook to help support the Visiting Scholar Program. Mr. Seward also introduced an innovative format for the Associates annual meeting. Last year the festive dinner was held at the New York Public Library in conjunction with a special exhibit of the Library's rare treasures. This year the Associates were guests of the trustees of the Whitney Museum of American Art.



Allan W. Ferrin

The 1975 Mary Isabel Sibley Fellowship in Greek Studies was awarded to Sylvia Grace Brown, assistant professor of classics at Wellesley College. The \$6,000 stipend will enable Miss Brown to continue her study of three plays by Euripides: *Andromache*, *Orestes* and *Bacchae*. In this work she will interpret the contribution of meters and rhythmical patterns to the meaning and impact of the dramas. Her study will include both technical analysis and literary criticism in order to demonstrate how the emotions and opinions of the audience are guided by rhythmical clues.

Miss Brown, a native of Massachusetts, completed her B.A. at Vassar College after spending her junior year in Athens. She received her M.A. and Ph.D. from the University of Michigan and is the twenty-seventh woman to receive the Mary Isabel Sibley Fellowship. It was established with funds bequeathed to Phi Beta Kappa in the will of Miss Isabelle Stone and is named in honor of her mother. The terms of the bequest state that the fellowship is to be awarded in alternate years in two fields: Greek language, literature, history and archaeology and French language and literature.

The award for 1976 will be offered for French language and literature. Candidates must be unmarried women between 25 and 35 years of age who hold the doctorate or who have fulfilled all the requirements for the doctorate except the dissertation. They must be planning to devote full-time work to research during the fellowship year which begins September 1, 1976. Further information and application forms may be obtained by writing to the Mary Isabel Sibley Fellowship Committee, Phi Beta Kappa, 1811 Q Street, N.W., Washington, D.C. 20009.

Serving on this year's Award Committee are Professor Janet Letts of Wheaton College as chairman, Professor William H. Willis of Duke University and Professor Edith Kern of Smith College. Professor Letts is a Sibley Fellowship alumna.



THE USES OF KNOWLEDGE AND THE CONSEQUENCES OF KNOWING

by Wendell G. Holladay

Issues related to the consequences of knowing are deeply rooted in the nature of human beings. Like other beings, human beings have the capacity to experience sensations and to remember them. Fundamentally, we do not understand very much about the mechanisms of sensation and memory. Nevertheless, they seem to be necessary for the exercise of higher mental faculties that are, as far as we know, unique with human beings. These unique higher faculties include the ability to form concepts out of our experience that lend structure and continuity to our experience. Human beings can contemplate relations among these concepts, can create symbols and images for these concepts, and can imaginatively manipulate these concepts and their symbols and images. Out of these experiences and capacities, human language developed, a tool powerful at once for internal conceptualization and for external communication.

Through the miracle of language, experiences and concepts can be communicated and compared among human beings, and out of such activities arise common understandings, insights and factual information, commonly referred to as human knowledge. We call our species "homo sapiens"; we are thinking, knowing beings.

Human knowledge is a subject of immense scope. *How can we know? What can we know? What do we know? What do we not know?* We cannot begin even to summarize answers to these questions; to do so would make this discussion far too long. One point might be worth making, namely, that there are different kinds of knowledge. For instance, knowledge of an individual experience is different from knowledge of a unique historical event. The statement, "my tooth aches," is qualitatively different from the assertion, "Bach was a musician" or "A British force fought a skirmish with colonial minutemen on the commons at Lexington, Massachusetts, on April 19, 1775." Their difference resides in the completely different methods used for verifying these statements. Historical methods would be used to inquire into

the statement about Bach or the Lexington skirmish. I know of no method by which anyone else can verify that my tooth aches, since I am, as far as I know, the only entity in existence that actually feels the pain.

Knowledge in mathematics is still of a different kind, dealing as it does with relationships among arbitrarily defined abstract concepts derived by previously agreed upon rules of logical deduction. The proof of the Pythagorean property of a right triangle from the axioms of Euclidean geometry is the classical example of mathematical truth.

Scientific knowledge falls into still a different category because, unlike either individual experience, or historical events, or mathematics, science deals with public phenomena subject to repetitive tests. The speed of light or the structure of a water molecule may be observed and examined as many times as desired.

Still other kinds of knowledge achieved by intuitive apprehension, extrasensory perception, rhapsodic mysticism, and revelation have been proposed. Given these diverse forms of human experience, it is not surprising that discussions of human knowledge, its nature, scope, limits, and domains of validity are lengthy and complex. The brief and sketchy discussion presented here will serve only to put us into some common frame of reference.

With these preliminaries behind us, we turn to a consideration of the uses of knowledge and the consequences of knowing. One of the most basic consequences of knowing is that we have learned powerful techniques of how to increase our knowledge, of how to spread it, of how to store and retrieve it artificially, and of how to use it — in a word, knowledge of how to increase available knowledge cumulatively. This phenomenon has been made possible on a large scale by the development of stable and settled societies that began with the availability of new energy sources arising from the domestication of plants and animals. These economic factors and the creation of techniques of government have provided a social framework within which knowledge can be gained and passed on from generation to generation. The invention of writing was a major step in this development, allowing knowledge to expand on an accumulated base of

ever-increasing size. The invention of the printing press led to dissemination of written material on a massive scale.

Formal systems of education have been devised to pass on to the young basic facts, techniques and methodology, general principles of knowledge and sets of values. Despite the eviction of Adam and Eve from the Garden of Eden for eating the fruit of the tree of knowledge of good and evil, whose mortal taste, according to Milton, brought death into the World and all our woe, and despite serious and concerted attempts at various times to suppress the growth and spread of knowledge, the world has generally embraced the ancient Greek precept that ignorance is evil and that knowing is an unqualified good, and, accordingly, has created institutions to find answers to all questions thought to be worth asking. And these institutions have met with a success in creating new knowledge beyond the grandest dreams of their creators. Techniques of storing this new knowledge on microfilm and electronic computers, and the rapid retrieval and transmission systems made possible by electronic devices, will cause a revolution in knowledge accumulation and distribution as profound as that generated by the invention of writing and the printing press. Unlike primitive peoples who were products of their genes and their *immediate* environment, we are becoming products of a culture accumulated over eons of time, yet one that is daily being transformed by a massive infusion of new knowledge from across the entire planet.

One of the primary ways in which new knowledge transforms the culture is through the injection of new ideas into the culture. A knowledge of other cultures, both past and present — their language, literature, art, politics, social structure, technology, ethical norms and religious beliefs — provide basic new ideas for comparison with the past and present forms of our own culture. New discoveries also have transforming consequences. We learn from the astronomers that the earth is not at the center of the universe, nor at the center of our galaxy, nor even at the center of our solar system. This one discovery shattered the concept of human centrality in the universe and shook the foundations of a theological system. The biologists tell us that our species has evolved through the course of time from more primitive organisms through the natural processes of

Wendell G. Holladay, dean of the College of Arts and Sciences and professor of physics at Vanderbilt University, gave this address at the Spring, 1975 initiation ceremony of the Φ BK chapter at Vanderbilt.

evolution. This idea has not found a congenial home in my native state, Tennessee. Nevertheless, it has caused a radical reorientation in thinking about the nature and origins of the human race. Reasonable application of well-established principles shows that the energy of the sun will some day be exhausted and will be dissipated in a useless form throughout the universe. The second law of thermodynamics tells us, in fact, that this is to be the ultimate fate of all energy in the universe — eventual dissipation and unavailability for any constructive purpose.

It is paradoxical that these depressing insights emerge from great intellectual achievements. Mathematicians have created impressive mathematical structures and have pushed the capacity for abstract thought to the outer limits, showing what a human being is capable of through the powers of pure reasoning. The physical and biological scientists have probed into the depths of living organisms to learn more of the nature and origins of life and have pushed the limits of their knowledge from the infinitesimally small to the enormously large reaches of space — from the atom to the cosmos — to elicit the mysteries of the natural order hidden there. From these studies of energy and matter, both animate and inanimate, we learn that the universe is described by principles of great power, elegance, beauty and subtlety and that human beings can achieve deep, though incomplete, comprehension of these principles. To Einstein, it was incomprehensible that nature is comprehensible to the human mind. In that comprehension, we see order and glimpse justice; we infer evolution and change and imagine progress; we experience freedom and yearn for fulfillment; and we ponder our world and create beauty. We not only know, but of all creatures, we know that we know. When we combine that insight with contemplation of the great creative works of art and literature, we are awed by the potential and accomplishments of the human intellect when it performs at its best. Our consciousness and our spirit are moved and uplifted. Knowing has shaped and transformed our view of ourselves and our place in the universe.

As enormously important as are these consequences of knowing that transmute our view of things, the applications of knowledge in our daily affairs, another consequence of knowing, lead to equally significant consequences. Some of the major and more evident developments are these:

1. The discovery of new agricultural techniques that have vastly increased the productivity of the soil. Food is, therefore, in greater supply than it has ever been.
2. The development of new energy sources that, along with a favorable social and technological environment, have fueled a productive capacity for material goods that previous ages could not have imagined.
3. Great advances in medicine and knowledge of health and nutrition that have lengthened dramatically our life expectancy.
4. An increase in the speed of communication by a factor of 10,000,000 during the past 100 years.
5. The invention and discovery of an immense range of materials and devices that have transformed our daily existence.

While these developments have enlarged considerably the range of options available to each of us, other less salutary developments have occurred as well. These include:

1. an increase by a factor of 1,000 in the rate of population increase since prehistoric times.
2. increasingly swift depletion of the earth's resources.
3. rapid degradation of the natural environment.
4. an imminent food shortage that threatens widespread famine.
5. aggregation of large population densities in an urban environment that has not only fostered significant cultural advance, but has caused as well an increase in the crime rate, in the use of debilitating drugs and in other social disruptions of major significance.
6. fragmentation and specialization of knowledge, making it difficult to achieve a comprehensive view of a complex issue for purposes of determining a productive course of action.
7. creation of horror weapons of bewildering variety, including the spectre of nuclear annihilation with the power of a single bomb being 1,000,000 times greater now than it was 30 years ago.
8. great strains on psychic and physical energies arising from the complexities and pressures of modern life.

These changes have been vast and rapid, and their occurrence is a direct result of the growth and uses of knowledge.

It is common to assert that we stand at a crossroads. As Murdy, a biologist, puts it: "Continued geometric growth in human numbers, consumption of resources and pollution of environments will propel mankind down a road of diminished options. A short way down this road, a point will be reached where the only alternative to extinction will be the regimented ant-heap. This is a process of evolutionary retrogression in which higher emergent values are destroyed in behalf of biological survival. . . . Our greatest danger is not that the human species will become extinct . . . but that the cultural values that make us human will become extinct."

We confront directly the question: have our dominion over nature and our productive might so far outstripped our knowledge of how to use knowledge for our survival that we are doomed? The pessimist points to the ignorance, selfishness, greed, arrogance, dishonesty, bigotry and hate among us and says that not only are we doomed but we deserve the fate.

Sober people are saying that the crucial time period available for dealing with the great issues now before us is 10 to 30 years; otherwise, they say, disaster will overtake us.

In these circumstances it is not surprising that culprits are sought and blame assessed. The expansion of knowledge, and those persons and institutions responsible for it, are the handiest victims. Strong voices speak out that we already know too much and that the search for new knowledge should cease. While this is not a new theme in our history, it now takes on a new urgency. But the difficulty with this approach is that it may be closing the cage after the bird has flown. We have already eaten the fruit of the forbidden tree. Even worse, this approach suggests that we would do better to face our problems ignorant and uninformed — a curious bit of reasoning that has so far escaped my understanding. As Bronowski has pointed out, the ashes at Auschwitz came from arrogance and ignorance, not from knowledge. Moreover, as Phillip Handler, President of the National Academy of Sciences, has observed: "Knowledge cannot be exorcised, and decisions not to know are futile, since someone will learn, somewhere, sometime. . . . Man is doomed to live with his brain and its achievements. That is both his glory and his curse, and there can be no escape." Aristotle said it somewhat

more succinctly: "All men by nature desire to know."

These dicta do not, of course, point the way for future action. They do not resolve the dilemma that both knowledge and lack of knowledge cause deep uncertainties about the future. Indeed, we have no *a priori* guarantees that we will find a resolution of this dilemma; but I am not aware that we have ever had guarantees about the security of our future. The question is: do we have a basis for hope? I think we do. That hope is based on the unique characteristics of human beings. We have powers of understanding and imagination; we are not inert specks subject to a fixed fate but are the most adaptable of earthly creatures to different environments; we can project purposes and goals; we can envision alternative futures. As active participants, using accumulated knowledge and wisdom, we can create our cultures. Our vision of the future is not idle fantasy but an essential element in the evolution of culture. The uses of knowledge and the consequences of knowing are not inevitably beyond our mastery.

These points have pertinence for universities. Immanuel Kant held that all of our activity as rational beings is focused on three questions: What can I know? What ought I to do? What may I hope? Universities have traditionally placed emphasis on the first of these questions: What can I know?

The primary process used in a university is inquiry; its primary product is knowledge. Therefore, the issues raised by the uses of knowledge and the consequences of knowing pose a radical, even an heretical, challenge to the university, to its scholars, and to such organizations as Phi Beta Kappa that foster scholarship. As we have seen, the fruits of knowledge are not always regarded as unmixed blessings, and, if the time ever comes when humanity regards new understandings as ultimately more harmful than beneficial, then the end of universities will be in sight. The university must rise to the challenge of its responsibility on the uses of knowledge and the consequences of knowing. If its primary process is inquiry and its primary product is knowledge, its primary concern must be the human intellect and its *ultimate* concern the human being and the future of humanity. The university must embrace not only the first of Kant's questions: What can I know? but the second one as well: What ought I to do?

This, of course, is a moral question.

There are three stars on the Phi Beta Kappa key: one for friendship; one for literature (which I choose to translate as knowledge); and one for morality. I find it impressive that the founders of Phi Beta Kappa had the vision to associate one of the stars with morality. I do not believe that they meant to use this term in any narrow or sectarian sense. I prefer to think that they conceived morality in terms of positive values that would ensure and enhance the future of each human being and that they would find it natural for universities to accept an appropriate responsibility for the uses of knowledge and the consequences of knowing. That responsibility is an inevitable concomitant of the freedom of inquiry claimed by universities and the scholars that compose them.

This responsibility is as subtle and demanding as it is inescapable. The university cannot meet it by imposing moral codes, or by espousing doctrinal creeds, or by forsaking its political neutrality, or by becoming a partisan agent in social causes. What it can do and what its responsibility compels it to do is provide for the cultivation of moral sensitivities in its members — primarily its students and faculty.

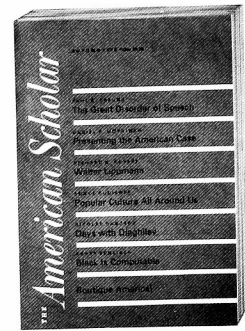
Elements of the curriculum and modes of instruction can contribute to the purpose of enhancing moral sensitivities by considering issues related to the uses of knowledge and the consequences of knowing. The cultivation of a moral sense transcends the curriculum and flows not only from the social and physical environment, but, indeed, from the very style with which the university conducts its affairs. An attitude that what we do must have meaning and fulfillment for the human enterprise must pervade our activities.

The notion that a university should embrace responsibility for the question: What ought I to do? will not be easily and universally accepted. Aristotle recognized this long ago, when he said: "At present (that must have been about 350 B.C.) opinion is divided about the subjects of education. People do not all take the same position about what should be learned by the young, either with a view to excellence or with a view to the best life; nor is it clear whether their studies should be directed mainly to the intellectual or to moral character. . . . Each kind of study gets some support."

The development of proper responses to the university's responsibilities to

(continued on back cover)

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natural sciences

RUSSELL B. STEVENS

RUSSELL B. STEVENS

Two levels of choice are involved in determining what finally appears in this column. And the first is by far the chancier of the two, for one is first called upon to judge from publishers' promotional flyers which books to ask for, only then to evaluate the books themselves for readers of the Reporter. Even though the obvious discount be made for publishers' hyperbole, I find that when the books arrive they are more often than not a substantial surprise. But because the flood of new books so far surpasses the capacity of any one reviewer, perhaps no harm is done. I shall content myself if, on balance, the books reviewed are worthwhile and readable, and not worry overmuch about others that have slipped past.

This Living Reef. Douglas Faulkner. Quadrangle. \$27.50.

Although this stunning book has possibly fifty pages of text, it is what one might fairly call a coffee-table volume, containing as it does a bit over one hundred breath-taking color photographs of life on, in, and around an isolated archipelago in the mid-Pacific. It will be only an occasional reader who studies the text, and a rarer one still who compares each numbered illustration with the detailed information pertaining to it in the final Commentary. Indeed, much of the collection's worth is in its visual appeal, which is undeniable; the specialist will look elsewhere for detailed data.

The First Sex. Elizabeth Gould Davis. Penguin. \$1.45.

Much in this curious but interesting little paperback carries little if any weight or conviction, yet on balance it is well worth the relatively few hours required to read it through. It is, after all, not at all clear upon what foundation of scholarship or authority the author writes, although there are the usual citations to other sources scattered about in the text. As is too often the case with angry books, this one commences with a firm conviction and then proceeds to devote several hundred pages to re-arriving at it. The conclusion? That women's contribution to civilization has been greater than man's, that there was a great matriarchal civilization prior to the one we know, and so on. To this reviewer the data seem highly

selected and many of the more ambitious claims unfounded. Yet overall, one is forcefully reminded of how great have been the injustices, particularly until very recent time — a reminder that much needs to be done.

The Private Lives of Orchids. Hilda Simon. Lippincott. \$15.

This slender volume — some 150 pages — has a distinctly last-generation flavor, except perhaps for the selling price, which seems troublesomely high. By no means a treatise, it is a "wild-flower" treatment of the orchids, illustrated not with color photographs, but with the author's own, very attractive sketches.

Molds, Mushrooms, and Mycotoxins.

Clyde M. Christensen. Minnesota. \$11.50. The author can be forgiven this title, perhaps, for to most nonspecialists fungi mean only the common molds of foods and household goods and the conspicuous mushrooms of field and forest. This book is not a formal text in mycology, but it does provide a readable account of certain important aspects of this large and too little known group of organisms.

Energy: The New Era. S. David Freeman. Walker. \$14.50.

Strictly speaking, energy is scarcely a topic that belongs to biology, at least not wholly so; Freeman's book could well be reviewed under any one of several categories. It is neither alarmist nor unduly optimistic; it seems generally well balanced in its analysis and authoritative in its information.

LEONARD W. DOOB

Longing for Darkness: Kumante's Tales from Out of Africa. Ed. Peter Beard.

Harcourt Brace Jovanovich. \$19.95. A stunningly beautiful, indescribably fascinating book written ostensibly by the chief African servant of Countess Karen Blixen (Isak Dinesen) about his life on her Kenya estate during the twenties and about the folktales of his own people. He recalled the idyllic old days in Swahili, translations of which were then made by his own sons and are reproduced here in their own handwriting, in appealing African English, and accompanied by Kamante's own expressive sketches in black-and-white or color. In addition, we are overpowered by many exquisite photographs by Dinesen, her brother, a friend, and the devoted editor. A realistic fairy tale, in short, never to be recaptured today, except in such a book.

Capital Punishment: The Inevitability of Caprice and Mistake. Charles L. Black, Jr. Norton. \$5.95.

A 96-page, lucidly reasoned, coolly passionate essay directed against capital punishment. The attack is launched not on the grounds of morality or non-deterrence but by stressing the arbitrary character of the whole legal process from the prosecutor's decision concerning the nature of the charge to the usual appeal after conviction. A ghastly, irreversible mistake is more likely to occur when the accused is poor or black and cannot afford the expense of competent legal talent.

The Struggle for Cyprus. Charles Foley and W. I. Scobie. Hoover Institution. \$7.95. A journalistic history of the guerrilla violence engineered by Archbishop Makarios and the now deceased General George Grivas that started in 1955 and forced the British to grant Cyprus independence in 1960, with a complicated constitution which almost immediately increased the enmity between the Greek and Turkish Cypriotes. The perhaps justified bias of this death-by-death account is largely anti-British. One fact from the past clearly emerges and clarifies somewhat the present tragedy on the Island of Aphrodite: the charismatic Archbishop, ever opportunistic and self-assured, has almost never unified all the Greeks and has always aroused Turkish suspicion.

Men's Liberation: A New Definition of Masculinity. Jack Nichols. Penguin. \$2.50.

An attempt to relate the flashy title and subtitle to the obvious ills and incapacitating values of our society. Sprinkling his pages liberally with *Leaves of Grass* and with reckless and sober judgments from largely popular sources, the author has hurled his microdarts not at women or women's lib but at men and the "gender role" forced upon them by themselves and sometimes by women.

Sex and Power in History. Amaury de Riencourt. McKay. \$12.95.

An original, unquestionably stimulating exposition of mankind's history couched in terms of the relative statuses of the two sexes. The basic assumption is that there are genetically determined temperamental and character differences between females and males which affect and are affected by the culture in which they are expressed. The thesis is not defended one-sidedly as are other great theories of historical determinism (e.g., Marx, Weber, Pareto, Toynbee) but with an astonishing display of erudition and exotic hypotheses that deal with respected anthropologists, outstanding leaders, and notable writers and poets and that cannot easily, therefore, be affirmed or denied. The translation seems flawless, and the turn of phrase ("uterus envy" — page Freud — to describe the Bronze Age before man's contribution to procreation was allegedly known) adds spice to the exposition.

Jones: Portrait of a Mugger. James Willwerth. M. Evans. \$7.95.

A fiction-like case history of a non-fictional young man who has deliberately chosen mugging as his profession.

Dr. Stevens, executive secretary of the Division of Biological Sciences of the National Research Council, will review books in the biological sciences.

Arnold Bennett. Margaret Drabble. Knopf. \$10.

Despite occasional clumsy writing, Drabble turns these annals of a secondary writer and superior man into a first-rate biography — intelligent and ruminative, understated but not passionless, critical but affectionate. A novelist's talents illuminate, but do not fictionalize, another writer's history.

Russian Literary Criticism: A Short History. R. H. Stacy. Syracuse. \$15. p. \$8.
Belinskij and Russian Literary Criticism: The Heritage of Organic Aesthetics. Victor Terras. Wisconsin. \$17.50.

These works dovetail nicely. Stacy provides a useful descriptive account from the beginnings. Belinskij (1811-48) receives a short chapter and many subsequent references. Terras goes into great detail in examining Belinskij's organicist positions and their continuing wide influence, even in socialist realism.

A Mythic Journey: Gunter Grass's Tin Drum. Edward Diller. Kentucky. \$14.95. Diller's addition to the mass of *Tin Drum* criticism interprets Grass's hero in mythic and archetypal terms, both pagan and Christian. Diller discovers many fictional analogies with the basic experiences outlined in anthropological writings. Oskar, he says, remains an ambiguous human-divine figure — heroic, shamanistic.

Yesterday's Woman: Domestic Realism in the English Novel. Vineta Colby. Princeton. \$12.50.

Although major novelists are often mentioned, this is essentially a study of certain modes — e.g., the "fashionable" and the "evangelical" — in various minor nineteenth-century fiction-writers such as Catherine Gore and Charlotte Yonge. Intelligent criticism identifies the historically interesting in ephemeral works.

Hogarth: His Life, Art, and Times. Ronald Paulson. Abridged by Anne Wilde. Yale. \$20, p. \$8.95.

The abridged *Hogarth* is still vast and inclusive. This major biography is the history of Hogarth's career in terms of his age (he died 1764). We see Hogarth in relation to many other artists and major literary figures as he develops from apprentice engraver to leading print-maker, painter, theorist, and his own distributor. There is much art history along with detailed formal analyses of Hogarth's works, many of which are among the 130 reproductions.

The Letters of Caroline Norton to Lord Melbourne. Ed. James O. Hoge and Clarke Olney. Ohio State. \$10.75.

Forty-seven letters, now first published, trace the friendship and love of Sheridan's granddaughter — beautiful, brilliant, and literary — for the day's leading Whig politician, thirty years older than she. Equally bright and emotional, Caroline can be gay, understanding, devoted, and, when feeling undervalued or let down, tirelessly recriminatory.

Another Part of the Wood: A Self-Portrait. Kenneth Clark. Harper & Row. \$11. Clark's personal record from 1903 to 1939

is an attractive tale of a born aesthete who had great talents in collecting, in museum-directing, in non-esoteric art-criticism, and the social and public life where creative people, intellectuals, and politicians were all active.

I Am a Memory Come Alive: Autobiographical Writings by Franz Kafka. Ed. Nahum N. Glatzer. Schocken. \$10. The editor has synthesized an autobiography — primarily intellectual and emotional — by extracting passages from various Kafka writings, fictional as well as non-fictional. The result is a fascinating portrait of a gifted man of unusual imagination, who, ailing and neurotic, always strove to clarify and define.

Marcel Proust. Roger Shattuck. *Modern Masters.* Viking. \$2.95. An admirable expository critique which finds the ideal middle ground between the commonplace and the esoteric.

Samuel Richardson: The Triumph of Craft. Elizabeth Bergen Brophy. Tennessee. \$7.25.

Brophy refreshingly argues that Richardson was a conscious artist as well as a conscious moralist and that his successes can be traced to applying, and his failures to forgetting, his aesthetic principles.

FREDERICK J. CROSSON

Anarchy, State and Utopia. Robert Nozick. Basic. \$12.95.

This admirably intelligent and independent essay in fundamental political philosophy defends entitlement and merit against the redistributive theories of Rawls, *et al.*, and prizes liberty over equality. Consequently, the author argues that only the minimal state, charged with protecting persons against force, fraud, theft, etc. can be justified. As a responsible and fresh critique of the conventional wisdom about politics and social justice, it deserves attention. It also demands attention by virtue of the careful intricacy of the argument and a less-than-lucid style.

Existence and Logic. Milton K. Munitz. N.Y.U. \$13.75.

Despite the title, this is not an approach to ontology through logic, à la Russell and Quine, but rather an argument that the logical analysis of "exists" is subordinate to an ontological analysis. Placing himself in the tradition of Parmenides and Aristotle, Munitz distinguishes the problem of explicating the meaning of affirming that something is from the problem of explaining the existence of the cosmos. Accessible to the general reader, this work is recommended as an inquiry into the classical issues of ontology which employs the contributions of modern logic.

In Job's Balances. Lev Shestov. Trans. B. Martin. Ohio University. \$12. Fifth in a series of translations of one of the most powerful Jewish thinkers of this century. A Russian emigré and a master of the western tradition, Shestov considered faith and scientific reason utterly irreconcilable, and he develops that thesis with passionate intellect and forceful

language. Included are studies of Plotinus, Spinoza, Pascal, Tolstoy and Dostoienski, all thought-provoking.

Thomas Hobbes in His Time. Ed. Ralph Ross, Herbert Schneider and Theodore Waldman. Minnesota. \$7.50.

An essay by John Dewey, not generally available previously, and five essays written for this volume make up a collection which has in common the theme that Hobbes is currently too much misinterpreted (e.g. as an atheist) by ignoring his intellectual and social milieu.

The Sense of God. John Bowker. Oxford. \$12.

Based on the 1972 Wilde Lectures, this judicious approach to the problem of how the awareness of divinity arises takes its point of departure from the study of religious behavior in sociology, anthropology and psychology. Adequate investigation of such behavior, he urges, must, among other things, take into account its intentional object and respond to the question of the relation between concept and reality. Otherwise the possible reality of reference of the term "God" remains a uniquely unexamined lacunae in the analysis. Sober, wide-ranging, informed.

Exploring Mysticism. Frits Staal. California. \$15.

Stimulating, strongly opinionated, engagingly candid, this book by an Indologist and philosopher defines (denounces) how not to study mysticism and then lays out some guidelines for its serious and scientific study. Staal believes that basically mystical experiences are not essentially religious, and that the method or discipline leading to such experiences can and should be investigated rationally despite their spuriously-alleged irrationality.

Sri Aurobindo, or the Adventure of Consciousness. Satprem. Harper & Row. \$3.95.

In contrast to Staal's vantage point, this introduction to the thought of Aurobindo is written from within, so to speak, by a disciple and initiate. Aurobindo studied classics at Cambridge before becoming a mystic and guru of a still-thriving ashram in southern India and developing a grandiloquent doctrine of the cosmic evolution of consciousness (not without similarities to Teilhard de Chardin). A combination of simple and direct counsels on meditation with grandiose conceptual superstructures.

Kant and the Problem of History. William A. Galston. Chicago. \$13.50.

Galston shows that Kant's essays on history anticipated much of the nineteenth century treatment of the philosophy of history, that he was awakened by Rousseau to the role which historical progress might be thought to play in closing the gap between moral and scientific realms, and that he sought the resolution of the problems of politics and peace via such ideas. Galston's own position is that of classical thought, hence critical vis-a-vis the viability of the notion of history as an ordered sequence of events. A sober and responsible study of a neglected aspect of Kant.

ANDREW GYORGY

The House on Garibaldi Street. Isser Harrel. Viking. \$8.95.

This is a lively and well written account of the capture of Adolph Eichmann as told by the former head of Israel's Secret Police. The reconstruction of the last chapter in the Eichmann story is both detailed and interesting; it is a truly fascinating analysis of one of the most dramatic postscripts to World War II.

The Anatomy of Communist Takeovers. Ed. Thomas T. Hammond. Yale. \$20, p. \$5.95.

The editor's introduction dealing with the history of Communist takeovers presents a systematic and useful theoretical introduction. Dozens of co-authors examine in detail the prototypes of various Communist takeovers, both the successful ones as well as the failures.

The Education of Lev Navrozov. Lev Navrozov. Harper's. \$12.95.

In this reviewer's opinion, this book is even more relevant and significant in its human message than Solzhenitsyn's *Gulag Archipelago*. The author is obviously a man of tremendous erudition, knowledge and memories. The early chapters on Lenin are crammed with exciting new information concerning in particular the early purges and the history of the Bolshevik Secret Police.

The Habsburg Empire in European Affairs, 1814-1918. Barbara Jelavich. Shoe String Press, Hamden, Conn. \$7.50. Professor Jelavich's scholarly study of the most critical century in the history of the Habsburg Empire is both good reading and historical analysis at its best. The breadth of her scholarship is reflected in the wide variety of chapter headings covering the Crimean War, the German Alliance, the Balkan Revolution of the 19th Century, and the brief "Period of Equilibrium" before the explosion that shattered the Habsburg Empire.

Peasants, Politics, and Revolution. Joel S. Migdal. Princeton. \$15.

Mr. Migdal, a lecturer in political science at Tel Aviv University in Israel, has written a useful and significant book. The chapters dealing with peasant revolutions are the most important, but the author also reviews in detail the problems of peaceful and/or violent change in selected Third World countries, particularly from Asia and Latin America.

Memoirs: Jozsef Cardinal Mindszenty. Macmillan. \$10.

In this autobiography, the late Cardinal Mindszenty reviews such dramatic incidents of his long life as "Daily Life in the Penitentiary," his role in the Hungarian Revolution of 1956, his asylum in the U.S. Embassy in Budapest and finally his "Complete and Total Exile." Illustrations and a useful collection of original documents further enhance its value.

Turkish Foreign Policy, 1943-1945. Edward Weisband. Princeton. \$14.50.

An interesting and impressive book on two crucial years in Turkish diplomacy, namely, the 1943-1945 period. Turkish-

Soviet and Turkish-German relations are discussed with particular emphasis.

Diary of a Russian Censor: Aleksandr Nikitenko. Ed. Helen Saltz Jacobson. Massachusetts. \$20.

The author of this detailed and historically important diary was an active member of the Censorship Department and the Ministry of Education of Czarist Russia during the long period from 1826 to 1877. Although filled with minute historic details, the over-all message of this monumental work is clear and timely. This particular censor's struggle against Czarist tyranny may have been hopeless, but his diary entries do include eye-witness accounts of riots, rebellions and descriptions of particularly oppressive techniques used against dissidents. The book significantly supplements the newer literature on oppressed members of the Soviet internal resistance.

Soviet Military Strategy. Third edition. Ed. Harriet Fast Scott. Crane, Russak & Co., New York. \$14.50.

This third edition of Marshall Sokolovskiy's military strategy is an invaluable, detailed compendium of the most outstanding features of Soviet military development. The editor provides a comprehensive and well written introduction, editorial notes throughout the book, and scholarly documentary notes at the end of the study. In view of the numerous current military negotiations between the Soviet Union and the United States, including in particular the MBFR Conference in Vienna and SALT II in Geneva, this is a timely edition of a well-known Soviet military classic.

RICHARD BEALE DAVIS

The Fires of Jubilee: Nat Turner's Fierce Rebellion. Stephen B. Oates. Harper & Row. \$7.95.

The Rise and Fall of Black Slavery.

C. Duncan Rice. Harper & Row. \$15.
All God's Dangers: The Life of Nate Shaw. Theodore Rosengarten. Knopf. \$10. Oates' book, though obviously closer than Styron's novel to the historical facts, lacks the vividness and verisimilitude of the fiction. It is, however, a well-told and reasonably accurate account worth comparing with the other books on the subject. Rice's book, despite showing some curious lacunae in the author's knowledge of American church and social history, is a lively comprehensive account in one volume. Rosengarten's retelling of Nate Shaw's story is imaginative and sympathetic and realistic, an ingenious job of editing of the complete life of an eighty-five year old man who lived through a cycle of history.

The Dispossessed Garden: Pastoral and History in Southern Literature. Lewis P. Simpson. Georgia. \$6.

A deeply-meditated attempt to present the thematic unity of southern literature from Beverley and Byrd to Faulkner and Styron in terms of pastoral, a New World garden possessed and dispossessed, with chattel slavery as its distinctive feature and dynamic force, even in the present.

The Library of James Logan of Philadelphia 1674-1751. Ed. Edwin Wolf, 2nd. The Library Company of Philadelphia. \$45. One of the notable bibliographies of our time, this catalogue is based on the 1760 printed list and annotated and illustrated with erudition and imagination by the bookman who knows most about Logan and this one of the three major libraries of colonial America.

The Old Dominion in the Seventeenth Century: A Documentary History of Virginia, 1606-1689. Ed. Warren M. Billings. North Carolina. \$12.95.

Thomas Nelson of Yorktown: Revolutionary Virginian. Emory G. Evans. Virginia. \$8.95

Two useful studies of colonial Virginia issued by the two major research divisions of Colonial Williamsburg. The Billings gathering of materials will be informative for the layman and perhaps general historian. The Evans biography is a good factual history of a Revolutionary worthy whose reputation has suffered through neglect and whose personal fortune was drastically reduced by his patriotic endeavors.

Soundings: Some Early American Writers. Lewis Leary. Georgia. \$14.

A gathering of thoughtful essays on early American figures from Benjamin Franklin through Washington Irving by a scholar who has spent much of his career in studying the period and the authors. Among the well-known included are Cooper and Royall Tyler, among the lesser-known Samuel Low of New York and Joseph Brown Ladd of Charleston.

Around the World in 1776. Fon W. Boardman, Jr. Henry Z. Walck. \$6.95.

The Media in America: Newspapers, Books, Magazines, Broadcasting: How They Have Shaped Our History and Culture. John Tebbel. Crowell. \$10.

Vital Signs, U.S.A. John Fischer.

Harper & Row. \$8.95.

Three books aimed at the general reader and some specialists. Boardman gives us a quick whirl around the world, a good orientation in Revolutionary backgrounds, with some interesting and amusing things about several far-removed spots. Tebbel's book has elements to attract the attention of most of us, especially those at all interested in the techniques of communication from a historical point of view. Fisher's rather brief study traces recent experiments in American society beginning in rural counties of Georgia, with fascinating facts and figures, with some optimism but for this reader more pessimism, regarding the results of varied experiments in the sociological and demographic aspects of the American Dream.

Jefferson's Louisiana: Politics and the Clash of Legal Traditions. George Dargo. Harvard. \$15.

The legal, colonial, and general historian will be interested in this useful and enlightening story of the clash between the Anglo-Saxon or Anglo-American common law ideal and the Louisiana-French civil legal theory, the political as well as juridical aspects. This book is

BOOK REVIEWS

(continued)

one of the admirable recent attempts to reconnect legal and general history.

The Dukes of Durham, 1865-1929. Robert F. Durden. Duke. \$9.75.

With the focus on Washington Duke and his two sons Benjamin Newton Duke and James Buchanan Duke, this well-told story of the far-sighted and generous family should interest the financial, educational, and social historians, among others. Tobacco firms and Duke University have major roles in the account, with the climax in the death of the last of the three remarkable southern philanthropists. Since it brings the tale only to 1929, the reader is left wanting to know more of what has happened to both university and tobacco firm since.

The Adams Papers: Diary of Charles Francis Adams. Vol. 5 & 6. Eds. Marc Friedlander and L. H. Butterfield. Harvard-Belknap. \$40.00.

The Papers of John C. Calhoun. Vol. 8. Ed. W. Edwin Hemphill. South Carolina. \$25.

Two more volumes in the huge and monumental Adams papers, and as significant in their way as earlier ones. The intellectual historian will be especially interested in the record of CFA's reading and his attendance at the theater as well as his pseudonymous writing here included. Dr. Hemphill has in Volume VIII of his Calhoun Papers edited the documents of a period just ten years earlier than CFA's, but the emphasis in their writings is as much in contrast as the personalities of the men themselves. CFA was to want the Presidency, but here the aspiration is hardly evident. On the other hand, Calhoun is forthright and active in making his bid and almost philosophic in his acceptance of defeat.

THE USES OF KNOWLEDGE

(continued from page four)

consider knowledge both in its intellectual and moral dimensions is not a task for frivolous tinkerers or enthusiastic amateurs. Rather, they are tasks worthy of the best analytical, synthetic, and humane intellects of our time, for there are no simple recipes for doing these things.

It has traditionally been the responsibility and privilege of the liberal arts college, whether or not it is part of a university as ours is at Vanderbilt, to nourish both the intellectual and moral life, to develop those intellectual capacities for analysis and synthesis of complex issues that defy application of easy formulas. It is, in fact, the distinguishing mission of these colleges to foster not only the spirit of inquiry and the growth of knowledge but a breadth of understanding and moral sensitivity that encourage the proper uses of knowledge, or in the words of Phi Beta Kappa, to foster friendship, literature, and morality. Because of these commitments, colleges of liberal arts have a truly messianic mission before them. I am simply unable to understand those who question the need for these institutions in our time. I cannot express these sentiments better than a former United States Commissioner of Education, who said: "Liberal education must be fully protected. It needs cultivation and extension, and perhaps some transformation, but it must be protected. Only genuinely liberal education, however it may be achieved, can provide a people with the positive

individual and cultural freedom upon which their true greatness must ultimately depend. Only it can release them from bondage to the past, from the strictures of their own habit and custom, enabling them to rise above the level of their own mediocrity, to transcend themselves in their own idealism."



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