



The Key Reporter

VOLUME XLV □ NUMBER TWO □ WINTER 1979-1980



Robert B. Heilman autographs a copy of his book while President Edgar F. Shannon, Jr. (center) and Gauss Award Committee member Blyden Jackson look on.



Elizabeth L. Eisenstein discusses her book with newly elected Senator Gordon A. Craig and Bernard Semmel, the chairman of the Emerson Award Committee.



Katherine Palmer Imbrie waits her turn to sign the book that she and her father, John Imbrie, coauthored to win the Science Award.

PHI BETA KAPPA PRESENTS 1979 BOOK AWARDS

Phi Beta Kappa awarded its three \$2500 book prizes at the Senate dinner in Washington on December 7. The prizes are given annually to authors of newly published books that represent significant contributions to learning in three areas of humanistic scholarship.

The Christian Gauss Award is given for literary scholarship and criticism. The recipient this year was Robert B. Heilman, professor of English, emeritus, at the University of Washington and a Phi Beta Kappa senator, for his book, *The Ways of the World: Comedy and Society*, published by the University of Washington Press.

Elizabeth L. Eisenstein, professor of history at the University of Michigan, received the Ralph Waldo Emerson Award, which is given for studies of the intellectual and cultural condition of man, for her two-volume work, *The Printing Press as an Agent of Change*, published by Cambridge University Press.

The Phi Beta Kappa Science Award went to John Imbrie and Katherine Palmer Imbrie, a father-and-daughter team, for their book, *Ice Ages: Solving the Mystery*, published by Enslow Publishers. John Imbrie is Henry Doherty Professor of Oceanography at Brown University, and Katherine Palmer Imbrie has been an editor at the Museum of Science in Boston.

The Gauss Award Committee cited *The Ways of the World* as "one of the major critical works of our time, a model of meticulous scholarship." In it, Professor Heilman probes some of the major traditional theories of comedy, revealing their limitations and differentiating comedy from other forms, such as satire, which are sometimes confused with it. He moves his own theory of comedy into the range of nonliterary life, sketching the kinds of attitudes that are hostile to comedy and canvassing the profound issue of comedy as both a symptom and an agent of civilization. A series of valuable appendixes surveys studies of comedy since the 1930s.

Professor Heilman was chairman of the Department of English at the Uni-

versity of Washington from 1948 to 1971. He also was Arnold Professor at Whitman College in 1977 and has been a senior fellow of the National Endowment for the Humanities, a member of the executive council of the Modern Language Association of America, and a trustee of the Shakespeare Association of America. Long recognized as a distinguished scholar, Professor Heilman is the author of many books and articles, including *Magic in the Web: Action and Language in Othello*, which won the Explorator Prize in 1956, *This Great Stage: Image and Structure in King Lear*, and *The Ghost on the Ramparts and Other Essays in the Humanities*.

In selecting Elizabeth Eisenstein's *The Printing Press as an Agent of Change* as the winner of the Emerson prize, the Award Committee noted that the implications of the author's findings relate to virtually all important areas of intellectual and social history in the West. In two volumes, Professor Eisenstein provides the first full-scale historical treatment of the impact of the advent of printing on prevailing cultural, religious, and scientific traditions. A wide-ranging survey based on a massive review of relevant literature, Professor Eisenstein's book was described by the Award Committee as "a perfectly wonderful book, the kind that prizes were invented to honor."

Professor Eisenstein's interest in modern European history has led to B.A., M.A., and Ph.D. degrees in her field. In addition to her role as professor of history at the University of Michigan, Professor Eisenstein has served as Matthew Vassar Lecturer at Vassar College; associate professor of history at American University; seminar leader at the Institute of Sixteenth Century Studies in the Folger Shakespeare Library; and member of the editorial board of the *Journal of Modern History*. She has published numerous other books and journal articles on French history and historiography and on European revolutions and revolutionaries.

(continued on back cover)



A GENTLEMAN AND A SCHOLAR by Jaroslav Pelikan

Phi Beta Kappa, “Philosophia Biou Kubernētēs” (“philosophy, the guide of life”); Ph.D., “Philosophiae Doctor” (“Doctor of Philosophy”). The difference between these two trigrams that many of us carry, ever so unostentatiously, behind our names is not only that the first is Greek and the second is Latin, but principally that “philosophy” in Ph.D. stands for research and scholarly specialization, whereas “philosophy” in Phi Beta Kappa refers to liberal education—which is why the key is awarded in college and the doctorate in graduate school.

Enough has been written and said on the antithesis between general education and specialization and on the damage that premature or excessive specialization can inflict upon undergraduate study. What I propose to examine is, rather, the importance of general education for scholarly research; for my thesis is that the difference between ordinary research and significant research is frequently the result not of still more concentration on the scholar's own discipline but of

the insights that come from liberal studies. Several years ago, a former student of mine sent me a congratulatory note, quoting the couplet of Robert Burns,

His locked, lettered, braw brass collar
 Showed him the gentleman an' scholar,
 and closing with the message: “You're a gentleman and a scholar, and there are damned few of us left.” Well, there may be even fewer of us left by now, and therefore I want to discuss what we as “gentlemen” (of either gender) contribute to ourselves as “scholars.”

Following the axiom that one should proceed from the familiar to the less familiar, let me begin with an example from my own most recent book. The Aristotelian tradition distinguished between substance, as the underlying reality of a thing, and accident, as that which can be changed without destroying the substance. In medieval thought that distinction was applied to various problems, most notably, the doctrine of the Eucharist. The outcome of that process was, of course, the idea of transubstantiation, by which the accidents of bread and wine remained the same while the substance was changed from bread and wine into the body and blood of Jesus Christ.

From the introduction of the notion of “substantia” into the sacramental controversy at its very outbreak in the latter half of the ninth century—incidentally, the first time in Christian history that the question was debated—to the formal adoption of “transubstantiatio” by the Fourth Lateran Council in 1215 (a matter of almost four centuries), the understanding of substance had progressed. It moved from the confusing, and probably confused, usage of the Carolingian period to an increasingly precise definition of it associated with the eleventh-century dialectician Lanfranc of Bec. In the thirteenth century a technical concept of substance was made possible by the reintroduction of the metaphysical writings of Aristotle through the Latin Averroists such as Siger of Brabant and then through the new translations of William of Moerbeke. Now if one could only investigate in even more detail the development of substance, one would be in a position to understand the history of eucharistic doctrine in the Middle Ages.

Or so, at any rate, I supposed when I began my research more than three decades ago. I set up a special file into which, over the years, I put note slips from sources where “substantia” appeared, and I tried to determine a method for judging whether the word was being employed in a commonsensical manner or in a more technical, Aristotelian one. Because of some problems of dating and of pseudonymity, we do not know exactly who first coined the neologism “transubstantiation,” and when. But it has become increasingly clear that this term, too, was not primarily Aristotelian in its provenance. What is more, some of the earliest instances of its appearance are not in treatises of scholastic philosophy and theology at all, but in expositions of the liturgy of the Mass.

Within such expositions, it arises as a summary of something that is already being believed, rather than as a new explanation. This circumstance led me to see that what was at work in the evolution of this medieval idea was a process that has been best described not by historians of philosophy or theology, but by cultural anthropologists, namely, the transformation of practice into belief: In their liturgies, Christians had for centuries been treating the elements of the Eucharist as something divine, which it was not idolatrous to adore, as distinguished from other sacred objects, which could properly only be venerated. Not even the cross deserved the sort of worship that the liturgies prescribed for the consecrated bread and wine of the

This article is based on the Council Address given at the triennial meeting of the United Chapters of Phi Beta Kappa held in October 1979 in New Orleans. The woodcut is by Albrecht Dürer.

Sacrament, and whereas relics of the true cross and those of the bodies of the saints belonged in special places of honor, they were not permitted to usurp the place on the altar that belonged uniquely to the true body that had hung on the true cross. The doctrine of the real presence, together with the idea of transubstantiation, must be read as the translation of this practice into theory. I must confess that if I had received a better general education, I might have been prepared to recognize this sooner; when I did recognize it, moreover, this came not from my pursuit of the medieval usage of "substantia," but from my study in adult years of what I should have learned as an undergraduate.

There are other specific examples, not only from my own experience but from that of many other scholars in all of the arts and sciences, to illustrate the contributions that general education has in fact made to research. A relatively minor one, but one that has special interest because of the reciprocal influences that have moved back and forth ever since, can be found in the *Collected Papers* of Sigmund Freud, in a paper originally published in 1917. Freud describes a patient of his who, between the ages of three and four, had, in an outburst of jealousy, thrown all of his mother's dishes and crocks out of the window of their house, smashing them on the ground below. This rang a bell, for in his autobiography, *Dichtung und Wahrheit*, Goethe tells the very same story about himself at the very same age! (As Freud explains, "the patient was of foreign nationality and was not acquainted with German literature: he had never read Goethe's autobiography.") The recollection of the passage from Goethe, which Freud had read long before and forgotten, helped him to make sense of the clinical problem before him, which, in turn, helped to illumine the complex personality of Johann Wolfgang von Goethe. And when, some years later, another patient narrated a similar experience from his childhood, Freud felt emboldened to describe the analogy in public to his colleagues, one of whom promptly came up with two more cases. It seems clear that if he had not read Goethe, Freud might have failed to pick up the signal in his patient's analysis.

The most celebrated such connection between Freud's literary study and his science is, of course, his brilliant appropriation of the story of *Oedipus Tyrannus*. Whether this is in fact the long-suppressed meaning of Sophocles, and perhaps even of the original legend, or whether it is one of those "frightful but fruitful" misinterpreta-

tions (as has been said of some of Jerome's renditions of the Hebrew Psalter), it does document the special enrichment that the Hellenic tradition has been bringing to almost every field of Western scholarship in science and in the humanities for over two millennia.

A recent best seller owes a great debt to the same source of insight. As its title indicates, William Manchester's *American Caesar* draws a parallel between Douglas MacArthur and Julius Caesar as generals, statesmen, and men of letters; it also makes some suggestive comparisons with Napoleon and with Charles de Gaulle. The biographer of General MacArthur would not have done his job responsibly if he had not consulted other biographies of world figures, past and present, whose careers bore similarities to that of his subject. But he would not have done his job unforgettably, as it seems to me he has, if, in diagnosing the triumph and tragedy of this flawed but towering figure, he had not been able to consult the wisdom of the Greeks. Manchester writes,

In the Attic tragedies of Aeschylus, Euripides, and Sophocles, the hero is a figure of massive integrity and powerful will, a paradox of outer poise and inner passion who recognizes the inevitability of evil, despair, suffering, and loss. Choosing a perilous course of action despite the counsel of the Greek chorus, he struggles nobly but vainly against fate, enduring cruelty and, ultimately, defeat, his downfall being revealed as the consequence of a fatal defect in his character which, deepened by tumultuous events, eventually shatters him. So it was with Douglas MacArthur. . . .

And that, more than Julius Caesar as prototype, becomes the leitmotiv of Manchester's narrative.

It would not be difficult to suggest other such cases from the history of scholarship, but it should be noted that the scholarly method leading to these insights is not, strictly speaking, interdisciplinary but infradisciplinary. Thus it is properly interdisciplinary research when a Chaucer scholar consults medieval manuals of oratory and preaching to examine their possible bearing on the structure of the speeches in the *Canterbury Tales*, and this is only one among a series of methods employed by historians of English literature. But every historian of English literature, regardless of method, ought to have studied, as part of a liberal education, the major texts upon which the authors of that literature drew. After all, at least until the nineteenth century most English writers knew the ancient classics better than they did most of their own tradition, and many of them knew the Bible

even better. They also wrote as though their readers and hearers could understand their allusions to this heritage. While we cannot expect, and would not want, all literary scholars to be interdisciplinary in their research, or interdisciplinary in the same way, we ought to be able to expect that they come to their chosen discipline with a decent infradisciplinary preparation. The interdisciplinary research is itself a kind of specialization, but the infradisciplinary preparation is the fruit of a liberal education.

In hard fact, however, we cannot expect this preparation any longer, and students must either devote part of the time and money set aside for their specialized scholarly training to remedial study or forego, perhaps forever, the unique benefits that only liberal learning can bring to scholarly research. Not because I was once dean of the Yale Graduate School, but because I was, I hope, "a gentleman and a scholar" before I was a dean and have never been anything else (even as a dean), I lament the crippling of research that is resulting from this impoverishment. For the ingredients of research are, in whatever may be the right proportions, information, intelligence, and imagination. As the first of these expands, its accumulation may be mistaken for the second, and the result may be the loss of the third. Despite the widely publicized "information explosion"—or, more precisely, because of it—a more intelligent formulation of our questions is our first line of defense against trivialization. Yet even high intelligence, as necessary as it is, is not a sufficient defense. The crucial extra ingredient, which cannot replace either of the other two but which must also be present if the research is to matter, is the scholar's imagination. This imagination must, of course, be disciplined—but that is not the same as saying that it must be disciplinary. All too often, indeed, we have been content, in our graduate students and in our colleagues and even in ourselves, to settle for disciplinary competence. God knows, it is rare enough, and we are hard put to measure anything else. But in the masters of our disciplines—to stay within my own, the Adolf von Harnacks and the Etienne Gilsons—and, at least for certain brief shining moments, also in ourselves, we see the combination of technical information and critical intelligence made luminous, perhaps incandescent, by the power of disciplined imagination.

Not even a scholar would have the temerity to suggest that it is the primary function of liberal education

in the arts and sciences to prepare scholars; embark on that path, and you will end up with just the sort of over-specialized undergraduate study, and just the sort of dull research, that I have been deploring. A liberal education is fundamentally an end in itself, worth pursuing for its own sake. In the axiom of St. Augustine, "Esse qua esse bonum est." ("Being, as such, is good simply because it is being.") But scholarly imagination, as well as moral discernment and civic responsibility, is one of the things that will be added unto us if we seek this end first and for its own sake.

As the absolute number of young men and women who choose a career in scholarly research begins to decline and, I am afraid, continues to decline, we shall be tempted to select for this shrinking company those who best meet our criteria of competence in the discipline: in my own seminars I want students who can take Latin and Greek, whether classical or postclassical, right off the page. We must do no less than to find such candidates, but if we do no more and are content to stop there, the relative number of people doing significant research will decline even more rapidly. And that would be an even graver disaster than this lost generation of scholars. Rather we must, in our undergraduate responsibilities, deepen still further our commitment to liberal learning, the "philosophia" in Phi Beta Kappa's motto. For not only is this philosophy the guide of life, it is no less the guide of research: "Philosophia Basaunias Kubernētēs," Phi Beta Kappa.



Jaroslav Pelikan is Sterling Professor of History and chairman of Medieval Studies at Yale University. A member of Phi Beta Kappa, he received his B.D. degree from Concordia Theological Seminary and his Ph.D. degree from the University of Chicago. He is a fellow of the Mediaeval Academy of America and recently completed a term as vice-president of the American Academy of Arts and Sciences. Among the many books he has written is *The Christian Tradition: A History of the Development of Doctrine* (University of Chicago Press).

reading recommended by the book committee

humanities

GUY A. CARDWELL, ROBERT B. HEILMAN, FREDERICK J. CROSSON

social sciences

EARL W. COUNT, RICHARD BEALE DAVIS, LEONARD W. DOOB, ANDREW GYORGY, MADELINE R. ROBINTON, VICTORIA SCHUCK, JAMES C. STONE, ELLIOT ZUPNICK

natural sciences

RUSSELL B. STEVENS, RONALD GEBALLE

RONALD GEBALLE

Benjamin Thompson, Count Rumford.

Sanborn C. Brown. MIT. \$19.95. Ruthlessly ambitious to scramble to the top of the social heap from his Massachusetts farming family, Thompson lied, spied, charmed, cheated; he was a rogue of fictional dimension. No loser he; when the loyalists lost the War of Independence, he fled to England, was knighted by George III, moved to Bavaria, where he became an important figure at the court of the Elector, and was made a Count of the Holy Roman Empire for his services. He took up with noble and wealthy women, was befriended by Napoleon, married the rich widow of the guillotined chemist Lavoisier, and founded the Royal Institution of Great Britain. Throughout, he worked at improving the lives of the poor with social and technological inventions he made for the purpose. And withal, he was a curious, ingenious, insatiable scientist with many advances in our understanding of heat and light to his credit. Brown, a physicist who prepared himself by many years of immersion in Rumfordiana, tells this fantastic history with good pace and clear style.

Disturbing the Universe. Freeman Dyson. Harper & Row. \$12.95.

"I am trying in this book to describe to people who are not scientists the way the human situation looks to somebody who is a scientist," states the author. How science looks from the inside and the ethical problems of war and peace, freedom and responsibility, and hope and despair are parts of the picture Dyson offers. These themes develop as he describes his growth into a facilitator of scientific and technological advance at the highest level and as he presents his vision of a technologically possible, livable future. Dyson writes with vitality, honesty, and grace about his inner life and the contradictions of thought and feeling he has had to face. A remarkable and remarkably successful declaration.

Albert Einstein: The Human Side. Helen Dukas and Banesh Hoffmann. Princeton. \$8.95.

Einstein: A Centenary Volume. Ed. A. P. French. Harvard. \$20. Two of the many books commemorating the centennial year of the great scientist and personality. The first of these is an annotated collection of brief snatches, none having scientific content, mostly extracted from letters written to an enormous variety of correspondents, illuminating Einstein's feeling of obligation to

communicate with all, from queens to bewildered youths. The second book collects reminiscences and commentaries by scientists, some of Einstein's letters, and a few of his own writings (translated), including the first paper on relativity and his interesting discussion on meanders in rivers; much of it is non-technical. Both books are befitting of the occasion.

Lifecloud: The Origin of Life in the Universe. Fred Hoyle and N. C. Wickramasinghe. Harper & Row. \$9.95.

The noted astronomer and a longtime collaborator put forth in nontechnical terms their hypothesis that life arrived on earth as living cells showered from comet-type bodies. Lots of "could have's" and "probably's" synthesize a vast amount of recent information drawn from astronomy, physics, chemistry, and biology into a tale radically different from the usual account of life's beginning.

Catastrophe Theory. Alexander Woodcock and Monte Davis. Dutton. \$9.95.

A controversy is in progress over the soundness of a generalized approach to all manner of phenomena involving sudden change. The proponents of the misleadingly named Catastrophe Theory maintain that the occurrence of drastic change in physics, chemistry, biology, psychology, economics, history—perhaps in every field—follows generalized rules that can be categorized into a few mathematical concepts regardless of the particular nature of the interactions that bring about the changes. Vociferous objections to their views have been raised. Woodcock and Davis describe the theory and the controversy in nontechnical language and give examples of its application in several fields. Worth reading because scientific conflicts in midcourse are seldom made accessible to the lay public.

MADELINE R. ROBINTON

The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early-Modern Europe. Elizabeth L. Eisenstein. Cambridge. Vols. I and II. \$49.50 (the set).

These volumes are fascinating reading for any educated person, whether his or her interest is historical, scientific, or literary. Professor Eisenstein brilliantly deals with the changes that came with the advent of the printing press, the shift from script to print: the dissemination, standardization, and possibilities of correction of corrupted texts; the accumula-



tion, fixing, and preservation of data; and the new printshops with their new interrelationships among scholars, artisans, publicists, businessmen, and traders. Never dogmatic, always questioning, she looks at the impact of printing on the Renaissance, the Reformation, and the scientific revolution. Ranging widely over the literature, she is continuously skeptical of facile generalization and long-established explanations. She is original in her rearrangement of interrelated phenomena and she comes up with new insights and new answers to the fundamental question of "how it all came about." She is constantly challenging conventional wisdom and the assumptions on which so many theories of historical change are based. An engrossing work!

The Business of Enlightenment: A Publishing History of the "Encyclopédie," 1775–1800. Robert Darnton. Harvard. \$20. This is the intriguing story of the publishing business in the eighteenth century as illustrated by the publication of the *Encyclopédie*, and its subsequent revisions and editions, based mainly on the private papers of the publishers. Who these men were, the bitter competition, piracy, and trade wars among them, how the printing was done, how the books were distributed to the booksellers, the means by which censorship was minimized or circumvented, and who the subscribers were—all this is vividly depicted, giving a new dimension to the diffusion of the Enlightenment and to the interrelation between the *Encyclopédie* and the French Revolution.

From Memory to Written Record in England, 1066–1307. M. T. Clanchy. Harvard. \$18.50. How did the written record replace oral tradition in England? This is the question addressed in this interesting study. Clanchy explores the techniques of record making, the forms, accumulation, and preservation of records, and the necessary development of classification systems. His thesis is that the growth of literacy was primarily a consequence of the proliferation of written records during these two and one half centuries. Clanchy discusses the problems of literacy resulting from the diversity of languages, Latin, Old English, and the newly introduced French. He is convinced that during this period the traditional division between cleric and lay, literate and illiterate, was broken down and the knights had learned enough Latin to cope.

Parliaments and English Politics 1621–1629. Conrad Russell. Oxford. \$36. This scholarly study looks anew at the Parliaments of the 1620s. It first treats the problem analytically in terms of their membership and functioning and repudiates as "impossible" the "court-country" or "government-opposition" split in those Parliaments. It then deals with the particulars of each Parliament chronologically in support of this thesis. Russell characterizes the increasing tension between King and Parliament after 1624 as the "difficulties of a nation reluctantly

at war" and states that the Parliaments up to 1629 "had little power and showed little desire to increase what they had."

The Friends of Liberty. The English Democratic Movement in the Age of the French Revolution. Albert Godwin. Harvard. \$20.

A scholarly history of the Democratic movement in England seen from its rise in the city of London, its background in the "archaic and academic whiggism" of the early eighteenth century, its juncture with Wilkes, "a patriot by accident," and the contribution to it of the Dissenters and the supporters of the American Revolution. Godwin describes the impact of the French Revolution, which initially contributed to its strengthening but ultimately, with the increasing radicalism of the Revolution, caused the splits and polarities within it. Over half the volume is concerned with the resulting repression, with due recognition of the complicating role of the Irish.

Wilhelm von Humboldt. A Biography. Vol. I, 1767–1808. Paul R. Sweet. Ohio State. \$18.50. The first volume of this excellent biography of the founder of the University of Berlin and the formulator of humanistic education in nineteenth-century Germany shows his intellectual growth as he wrestles with problems still of concern to the present. Among these is his "advanced" thinking about the role of women in social relations. Sweet also focuses on his methodological contributions to nineteenth-century historiography, which Momigliano recognizes as basic and Dahrendorf criticizes as baneful.

Britain in Transition. The Twentieth Century. Alfred F. Havighurst. Chicago. Paper, \$8.95. For the student and the general reader this is a very useful revision and expansion of an earlier volume. Havighurst both brings the earlier volume up to date (1978) and utilizes the research of the last fifteen years.

Puritans and Revolutionaries: Essays in Honour of Christopher Hill. Ed. Donald Pennington and Keith Thomas. Oxford. \$32.50. A distinguished *Festschrift* to a much loved and much criticized Marxist scholar whose prolific writings have made his name an almost automatic response to any mention of the religious and intellectual history of the English seventeenth century.

JAMES C. STONE

The Great American Writing Block. Thomas C. Wheeler. Viking. \$8.95. This is a "must" book for those who are concerned about the failure of our youth to be able to write. A teacher of writing, the author dissects the nation's problem from the point of view that "decent writing emerges from the mind's storage of words heard and read" (italics mine!) and that unless good (proper) writing is honored by each of us and by our society, it will vanish.

Corporal Punishment in American Education. Irwin A. Hyman and James H. Wise. Temple. \$25.

Two psychologists have edited 41 articles dealing with the historical, legal, and social aspects of spanking schoolchildren. A major contribution is the extended discussion of alternatives to the use of physical punishment.

Improving Student Learning Skills. Martha Maxwell. Jossey-Bass. \$17.50. This is an in-depth examination of the contribution and problems of a Student Learning Center on a large university campus by an author who knows because she directed such a center at the University of California, Berkeley.

Focusing on Adult Illiteracy. Charles Love. McGraw-Hill. \$10.95. Some perspective on the writing problem discussed in Wheeler's book can be gained by examining the extensive problem of adult illiteracy in our country. The report is from a study financed by the Ford Foundation.

Teaching School: Points Picked Up. Eric W. Johnson. National Association of Independent Schools. \$6.95. This is a succinct "how to do it" book, cleverly illustrated and valuable to those who are teaching, who hope to teach, or who are interested in teaching.

The Gesell Institute's Child From One to Six. Louise Bates Ames et al. Harper & Row. \$10.95. This is an update of the classic 1940 book by Arnold Gesell, *The First Five Years of Life*. It is an invaluable resource for anyone interested in young children—and that's most of us.

Organization Without Authority. Ann Swidler. Harvard. \$12.50. This is an interesting and insightful study of the alternative schools that flourished during the past decade. The author is neither an advocate nor an adversary of the movement, but does believe that her study demonstrates that alternative education has not "provided a miraculous solution to the difficulties of arranging human communities."

The Hidden Professoriate. Ed. Arthur S. Wilke. Greenwood. \$22.95. This book contains 13 articles by sociologists on the problems of nontenured faculty in dealing with the "caste system in academia: an aristocracy of established scholars set above a proletariat of undistinguished Ph.D.'s."

Education and Society in Modern Europe. Fritz K. Ringer. Indiana. \$22.50. This is an expensive book that compares German and French education with English and American education. A solid work, it uses theoretical concepts as the basis for analysis, and it presents interesting conclusions.

Television and the Teacher. Robert L. Hilliard and Hyman H. Field. Hastings. Paper, \$5.95. This is a basic "how to" paperback for teachers who want to learn how to use

commercial TV as a teaching tool—useful and down to earth.

Teaching Human Dignity. Eds. Miriam Wolf-Wasserman and Linda Hutchinson. Osmun.

This book offers “real life” insight into experiences, practices, and avenues appropriate to learning experiences in classrooms of the very young and the older student. Topics are varied, so that specific curriculum elements, value-oriented discussions, historical perspectives on human rights, and actual lessons are available to readers interested in promoting enriched learning experiences.

GUY A. CARDWELL

Goedel, Escher, Bach. Douglas R. Hofstadter. Basic Books. \$18.50.

Encyclopedic Dictionary of the Sciences of Language. Oswald Ducrot and Tzvetan Todorov. Johns Hopkins. \$19.95.

An Introduction to Literary Semiotics. Maria Corti. Indiana. \$12.50.

Modern Linguistics: The Results of Chomsky's Revolution. Neil Smith and Deirdre Wilson. Indiana. \$17.50.

Liberty and Language. Geoffrey Sampson. Oxford. \$15.95.

Our conceptions of such matters as thought, proof, and truth have been immeasurably complicated in this century by a few world-shaking propositions, among them Goedel's Incompleteness Theorem. Hofstadter's fascinating, sometimes frustrating, book suggests relationships between mathematics, music, and the arts, as by way of self-referentiality. We get a kind of overview of the problematics of the modern world, including those of language, literature, and philosophy. The Ducrot-Todorov volume is an indispensable *vade mecum* on linguistics, but may serve as a remarkably readable, authoritative introduction to what has become a complex, jargon-dense subject with which outsiders must, despite its difficulties, familiarize themselves. The Smith-Wilson volume reviews in illuminating detail current issues and answers having to do with Chomskian linguistics. Corti's informed book is written simply enough to be useful to anyone who wants to know what semiotics is all about. Sampson, a political liberal writing on a narrow but important subject, attempts to refute Chomsky's derivation from his linguistics of a socialist politics.

Kant and the Claims of Taste. Paul Guyer. Harvard. \$18.50.

Critical Understanding: The Powers and Limits of Pluralism. Wayne C. Booth. Univ. Chicago. \$20.

What Is Literature? Ed. Paul Hernadi. Indiana. \$12.50.

Literature Against Itself: Literary Ideas in Modern Society. Gerald Graff. Univ. Chicago. \$15.

Kant's views are fundamental to the modern history of aesthetics, and Guyer's excellent treatment is learnedly thorough. Booth's sensible, persuasive examination of the claims of critical pluralism also serves to make clear the positions of a number of recent monists. In **What Is**

Literature?, seventeen essayists working from assorted postulates attempt answers to major theoretical questions that are troubling critics and writers. Graff strongly attacks a number of recent theorists for abandoning the mimeticist bearings of literature and stressing its nonrepresentational character and thus, he thinks, rendering literature ineffectual.

The Sense of Order: A Study in the Psychology of Decorative Art. E. H. Gombrich. Cornell. \$38.50.

A complementary volume to the famous **Art and Illusion**—which challenged the idea that the artist transcribes the external world—by a great authority. Here Gombrich attributes the formal characteristics of art to man's innate sense of order and analyzes the decorative arts in several of their most interesting aspects.

The Story of the Stone. Cao Xueqin. Vols. 1 and 2. Indiana. \$25 (each).

A Bend in the River. V. S. Naipaul. Knopf. \$8.95.

Letters. John Barth. Putnam. \$16.95.

The Story of the Stone (three more volumes are to come) is an interminable but enchanting eighteenth-century Chinese novel of manners comparable to **The Tale of Genji**. **A Bend in the River** is a beautifully composed, conventionally realistic-symbolic story of shifting human relationships in the new, disordered Africa. In **Letters** we get thorny fruits of recent theory of art: self-referential and as many-layered as the most ingenious fugue ever dreamed by Bach. It is a work to be studied and admired; sometimes to be enjoyed.

Utopian Thought in the Western World. Frank E. Manuel and Fritzie P. Manuel. Harvard. \$25.

A masterful study in the history of ideas that ranges from the Renaissance to the present. Like the Goedel theorem, utopian thought has its links with nearly everything.

The Diary of Virginia Woolf. Vol. 2, 1920–1924. Ed. Anne Olivier Bell. Harcourt Brace Jovanovich. \$12.95.

It is increasingly obvious that Woolf was one of the most gifted and original persons of our age. This second of what will be five volumes contains some extraordinary writing and reflects her life during a relatively stable and fruitful period.

Excellent Women. Barbara Pym. Dutton. \$7.95.

The Sea, The Sea. Iris Murdoch. Viking. \$10.95.

Innocent Eréndira and Other Stories. Gabriel García Márquez. Harper & Row. \$8.95.

A Manual for Manuel. Julio Cortázar. Pantheon Books. \$10.95. Miss Pym writes stylized social comedy reminiscent of Jane Austen, except that her artifice is more in the service of artifice than of a set of accepted values. In one of the most powerful of her novels, Miss Murdoch combines beautiful naturalistic passages and melodramatic mystification in a story of love, art, and the pursuit of the good. García Márquez

presses fantasy to elegant, sometimes whimsical limits; whereas Cortázar compels his topical fantasy to explore the possibilities of life in a brutally politicized world.

Democracy and the Novel. Henry Nash Smith. Oxford. \$13.95.

An attempt to define the struggle against bad taste (Santayana's “genteel tradition”) by writers like Hawthorne, Melville, Howells, and Clemens.

EARL W. COUNT

The Daemon in the Wood: A Study of Oral Narrative Patterns. David Bynum. Harvard. \$12.50.

Violence and the Sacred. René Girard. Trans. Patrick Gregory. Johns Hopkins. \$17.50.

Heroic Epic and Saga: An Introduction to the World's Great Folk Epics. Ed. Felix J. Oinas. 14 authors. Indiana. Cloth, \$29.95; paper, \$10.95.

Bynum premises that man achieved humanness not with rudimentary speech but with the rudiments of fabulation. Girard propounds that the generative primordium of all ritual has been the sacrifice of a “scapegoat” (which goes to define “religion”). Oinas and company fathom no deeper than the enigma of epic's abiding appeal, even to us who have passed beyond the cultural stage where epic is produced. They ask, for instance, What constitutes a “hero”? How pass from oral to “literary” tradition? Epic attests at least the dawn of an ethnic self-awareness. Their scholarship is modest, capable, informative. Bynum and Girard each proffers a restricted hypothesis that summons a thematic pursuit-in-depth. Bynum, a Greek classicist, general *conoscènte* of the world's oral traditions, and field collector of Yugoslav epic song, brings folkloristics and literary analysis to bear upon transparent and opaque themes; he finds that even the latter disclose tree symbolisms perhaps more ancient than man. For trees have shaped man. (But he is not a Frazerian.) Girard, a professor of French at Johns Hopkins, is receptive to Freud and Lévi-Strauss, but not as a disciple. And he finds that “political power, legal institutions, medicine, theater, philosophy and anthropology itself” have never escaped from their *souche* in ritual. Bynum's and Girard's hypotheses are powerful, well sustained, contestable, perhaps monumental; their essays nonetheless are greater than their hypotheses.

The Fossil Evidence for Human Evolution. W. E. LeGros Clark. 3rd ed. Ed. B. G. Campbell. Chicago. Paper, \$4.95.

Manlike remains have been surfacing faster than the skeleton crew of paleo-anthropologists can study them. Even the best of treatises (including this peerless one) do but flesh out with fresh fact long-held concepts. Yet the fresh facts alone are reason enough for the renovation.

Middle Classic Mesoamerica: A.D. 400–700. Ed. Esther Pasztory. Columbia. \$20. It was a noble age of cultural inter-

changes, demanding no less than a concert of archeologists and art historians to explicate why and how a cultural whole is more than the sum of its parts.

Language and Art in the Navajo Universe. Gary Witherspoon. Michigan. \$14.

Failing a Navajo reviewer, the present one (he is not altogether uninstructed) urges upon you this sage and sensitive venture into world-symbol, tale, hymn, ritual, graphic design. A Navajo walks between the active and the static of a dualism and wrests "regeneration, rejuvenation, renewal, dynamic beauty." They cohere. It is a noble ethos.

Samavedic Chant. Wayne Howard. Yale. \$30.

Beyond doubt, a treasure for anyone technically capable of handling it. It is rich with scores, and theme styles are extensively treated.

The Anthropology of the Dance. Anya Peterson Royce. Indiana. \$15.

"Dancing" is a human universal, though no monopoly. For whatever reasons, anthropologists have given it less than serious attention. The author is equally a dancer and an anthropologist—whence, surely, the verve of her expertise. She draws her pabulum chiefly from pre- and post-Revolutionary America—and from the Zapotecs. She renders choreographic notation and its grammar intelligible, and she considers the structure and function of dance, using field anthropologists' historical and comparative methods. Dancing does not wane with cultural complexification; it becomes more aesthetic and creative.

The Social Use of Metaphor: Essays on the Anthropology of Rhetoric. Eds. J. David Sapir and J. Christopher Crocker. Pennsylvania. \$15.

Man's is the lone "metaphoric brain"—whence language and creative symbolopoea, and social antecedents and consequences. Should these truths ever effect a catholic discipline, ethnology will bid to be its rector. The monograph reads well, *solo*; its "generalities" and its "particulars" invite conversation among friends—and a seminar?

Coyote Was Going There: Indian Literature of the Oregon Country. Compiled by Jarold Ramsey. Washington. \$14.95.

Tales, poems, and songs collated from the archives, by an "expatriate" Oregonian, a capable scholar who rightly loves these bits: they are often beautiful, always powerful.

Islamic Roots of Capitalism: Egypt 1760–1840. Peter Gran. Texas. \$19.95.

From its inception, modern capitalism exacted an international division of labor; a generative center coimplicated a reciprocal periphery; neither could remain static. The history is much more than economic. Egypt does well as a case study of the periphery. As Egypt tried to retain control of its economy, it succumbed to a certain "modernism," which penetrated even its Islamic theology: the religious and the secular could not be compartmentalized. The author shows

masterfully and readably that the economic dimension is but one of the socioculture and that to write industrial-revolutionary history as cardinal an English-French phenomenon is a dubious bit of parochial colonialism.

Picking Up the Linen Threads: A Study in Industrial Folklore. Betty Messenger. Texas. \$14.95.

The "doffers," the "hacklers," the "weavers"—each of a kind and of a social ranking, Northern Irish men and women—were inveterate and earthy pranksters, followers of ritual and bubbling with ditties. It was a grimy life, yet not grim altogether, for they would not let it be so. It all still is within the memory of the less than young, but the old linen industry is withering, because it has failed to do well by its folk.

Man, Mind, and Science: A History of Anthropology. Murray J. Leaf. Columbia. \$20.

Anthropology has done far better by us with its cumulative store of facts and descriptions than with the theory we need for a viable image of man. Nonetheless, "every anthropological theory must form a notion of three key issues: man, mind, and science" (p. 5). Whence and wherein lie the success and the failure and form the author's constrained thematic definition of "history." His treatise is far shorter than Harris's *The Rise of Anthropological Theory* (see TKR, winter 1968-1969), but more profound and more cogent. Platonic dualism and Protagorean monism in occidental thought have jostled each other persistently, particularly since Descartes and Montesquieu. And nineteenth- and twentieth-century science and social analysis have mined with dualistic equipment rather than with monistic. So too with anthropology, whose acutest dilemma has been that observer and observed are so nearly co-par. The author scrutinizes its leaders in thought; clearly, the vein is thinning; new wine won't go into old bottles. Meanwhile, the more established sciences, which formerly were satisfied with positivism-atomism-reductionism, are taking to systems, process, relation; they even are reconsidering subjectivity-objectivity. Wherewith a "new monistic anthropology may truly be the beginning of a universal science of man" (p. 336). It is lucid and dexterous writing, on exceedingly involved and crucial ideas that nonetheless prove simple in the hand of a master artisan; they steadily invite your interest.

Also recommended are these classics, newly reissued:

The Middle Five: Indian Schoolboys of the Omaha Tribe. Francis La Flesche. Nebraska. \$10.95; paper, \$2.95.

Saga of Chief Joseph. (Original title: **War Chief Joseph.**) Helen Addison Howard. Nebraska. Paper, \$4.95.

Mules and Men. Zora Neale Hurston. Indiana. Paper, \$4.95.

Sister to the Sioux: The Memoirs of Elaine Goodale Eastman, 1885–91. Ed. Kay Graber. Nebraska. \$10.95.

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ASSOCIATES MEET AT THE UNIVERSITY OF VIRGINIA

by C. Waller Barrett

Thomas Jefferson was not a member of Phi Beta Kappa. He attended the College of William and Mary fourteen years before the fraternity was founded and the Alpha Chapter established there in 1776. But surely he would have smiled on Phi Beta Kappa Associates, their guests, and the visiting scholars and Phi Beta Kappa speakers who gathered one weekend in October at his Rotunda at the University of Virginia for their annual dinner.

Jefferson personified, in his scholarly and philosophical activities, the ideals and objectives of the society: the advancement of learning, the provision of proper libraries and facilities, and, above all, the pursuit of excellence. The Associates, a body of some 480 members, have fostered excellence by supporting the programs of the United Chapters. They have contributed almost \$800,000 to the Phi Beta Kappa Foundation, and they regularly provide speakers and visiting scholars for meetings of chapters and associations.

The original buildings of the University of Virginia, the home of the Beta Chapter of Virginia, were designed by Jefferson. On Saturday morning the members gathered on the steps of the Rotunda to hear an address by Professor Frederick D. Nichols on the architecture of Jefferson's academic village. Nichols, who had been the supervising architect for the restoration of the building to Jefferson's original design, then led a walking tour through the colonnades and a visit to one of the ten pavilions.

Lunch was provided at the Farmington Country Club, which had been built in the early 1800's to Jefferson's design.

Later in the afternoon the members visited Monticello for a private tour of the mansion and grounds.

The formal dinner at the Rotunda followed, with President Allan W. Ferrin presiding. Ferrin, who was completing a successful term of five years, was succeeded by Herbert P. Shyer, senior vice-president and general counsel of the Equitable Life Assurance Society of the United States.

Director C. Waller Barrett delivered an address, "The Struggle to Create a University," which related the tremendous difficulties that Jefferson surmounted to establish the university, chartered in 1819, and the success that crowned his efforts.

EMORY UNIVERSITY CELEBRATES FOUNDING OF CHAPTER

In honor of the fiftieth anniversary of the founding of their chapter of Phi Beta Kappa, Emory University, together with the American Academy of Arts and Sciences, sponsored a symposium in October.

Distinguished scholars were invited to explore the physical, biological, and cultural boundaries of human knowledge, in keeping with the theme of the meeting, "Intellect and Imagination: The Limits and Presuppositions of Intellectual Inquiry."

Among the speakers were Leon N Cooper, a Nobel Laureate from Brown University, who gave the opening address, "The Source and Limits of the Human Intellect"; Kenneth Boulding of the University of Colorado, who spoke on "The Human Mind as a Set of Epistemological Fields"; and Leo Steinberg of the University of Pennsylvania, who gave a talk on "A Corner of Michelangelo's *The Last Judgment*."

BOOK AWARDS (continued)

John and Katherine Imbrie's award-winning *Ice Ages: Solving the Mystery* was described in *Science* magazine as "an absorbing account of one of the great quests of geologic science—the quest for the cause of climatic change during the ice age." The authors provide very readable insight into not only the development of scientific thinking on this subject but also the personalities of the key participants. Citing the book as "excellent in all respects," the Committee for the Phi Beta Kappa Award in Science further stated that "the pinpointing of the chronology and the possible predictions for the future are examples of science at its best."

Since 1971, John Imbrie has been one of the leaders of the National Science Foundation's CLIMAP group, organized to study changes in the climate of the earth over the past 700,000 years. He is Henry L. Doherty Professor of Oceanography at Brown University, adjunct professor of oceanography at the University of Rhode Island, research associate at the Lamont-Doherty Geological Observatory of Columbia University, and a member of the National Academy of Sciences. His daughter and coauthor, Katherine Palmer Imbrie, is a graduate of Wheaton College in Massachusetts.

Letters to the Editor

If you would like to comment on something in this issue of the *Key Reporter*, or on any aspect of education or liberal studies, we would be happy to hear from you. Please address your comments to Letters to the Editor, *Key Reporter*, Phi Beta Kappa, 1811 Q Street, N.W., Washington, D.C. 20009.



volume XLV • number two • winter 1979-1980

Editor: Roseanne R. Price

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The *Key Reporter* (ISSN 0023-0804) is published quarterly by the United Chapters of Phi Beta Kappa at the Garamond/Pridemark Press, Baltimore, Maryland. Send all change-of-address notices to *The Key Reporter*, Phi Beta Kappa Editorial and Executive offices, 1811 Q Street, N.W., Washington, D.C. 20009. No responsibility is assumed for views expressed in articles published.

Single copies 20¢, ten or more copies 10¢ each. Second class postage paid at Washington, D.C.

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THE KEY REPORTER
PHI BETA KAPPA
1811 Q Street, N.W.
Washington, D.C. 20009

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