



The Key Reporter

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VISITING SCHOLAR PROGRAM 1980-1981

by Frances Robb

Entering the eighties, the Visiting Scholar Program of Phi Beta Kappa continues through its distinguished participants to reach out to the rising college generation.

In the coming academic year, 100 of the 228 Phi Beta Kappa institutions across the country will host a Visiting Scholar. Each chapter, working with faculty representatives from the scholar's field of interest, will tailor a two-day program to fit its own campus and curriculum. Since the scholars' interests range broadly, this planning often becomes an academic balancing act. For example, to take full advantage of Anna Harrison's expertise during a recent visit at Swarthmore, the departments of economics, sociology, political science, and chemistry all joined forces in working out the format that would best involve their students in a variety of formal and informal encounters. Such activities can run the gamut from convocation to fish fry and can even include opportunities for one-on-one sessions between student and scholar. Some scholars generously encourage the latter practice by holding informal office hours for drop-in visitors seeking advice on career planning or research problems.

In preparing for the widely differing situations he or she will meet on Phi Beta Kappa's circuit, the scholar also must do a skillful balancing act. Undergraduates will make up the larger part of the audiences, but there will also



AND GLADLY WOLDE THEY LERNE. Mary Baldwin College students examine an African artifact and learn of its significance from African art historian Roy Sieber, a 1979-1980 Visiting Scholar.

be graduate students and faculty. And whereas the public lecture will have the strongest attraction for those in the scholar's discipline, it must also have relevance for those whose interests are less specific. To meet the challenge, the Phi Beta Kappa visitors bring not only their great knowledge, warmth, and seemingly endless energy, but also some added dimensions: what the Mary Baldwin chapter calls "a magnificent talent for improvising and relating" and what the Notre Dame chapter terms "a genius for presenting important insights simply." The result is presentations that are (as was reported of A. Walton Litz's appearances) "well suited to each occasion, informative to those familiar with the subjects, yet accessible and interesting to those who had not read the works discussed." The impact of such superlative contributions to the intellectual life of a campus is wide and deep enough to far outlive the scholar's brief stay there.

Phi Beta Kappa is proud to announce the following appointments to the 1980-1981 Visiting Scholar panel:

DAVID E. APTER, Henry J. Heinz 2nd Professor of Political and Social Development, Yale University.

CHARLES L. BLACK, JR., Sterling Professor of Law, Yale University.

MARY ANN CAWS, professor of Romance languages, Hunter College,

and executive officer, Comparative Literature Graduate Program, City University of New York.

HEINZ EULAU, William Bennett Munro Professor of Political Science, Stanford University.

WILLIAM A. FOWLER, Institute Professor of Physics, California Institute of Technology.

JAMES D. HART, director of the Bancroft Library and professor of English, University of California, Berkeley.

HOWARD HIBBARD, professor of art history, Columbia University.

HARRY LEVIN, Irving Babbitt Professor of Comparative Literature, Harvard University.

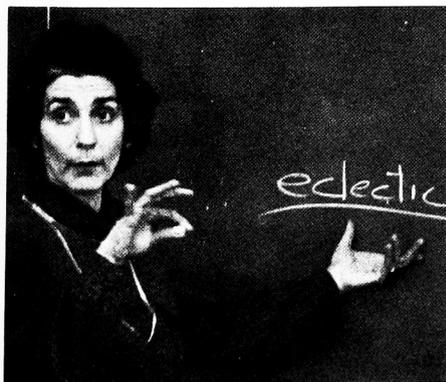
ESTELLE R. RAMEY, professor of physiology and biophysics, Georgetown University.

S. FRED SINGER, professor of environmental sciences, University of Virginia.

GEORGE WINCHESTER STONE, JR., professor of English, emeritus, New York University.

LYNN WHITE, JR., University Professor of History, emeritus, University of California, Los Angeles.

EVELYN M. WITKIN, Barbara McClintock Professor of Genetics, Douglass College, Rutgers University.



AND GLADLY TECHE. Fall visits found Visiting Scholar Laura Nader lecturing at South Dakota, Wayne State, and Bowdoin on the meaning of law and order.

Frances Robb is one of the two assistants to the Committee on the Visiting Scholar Program in the Washington, D.C., office.

PHYSICS, THE MOST IMPORTANT OF THE LIBERAL ARTS

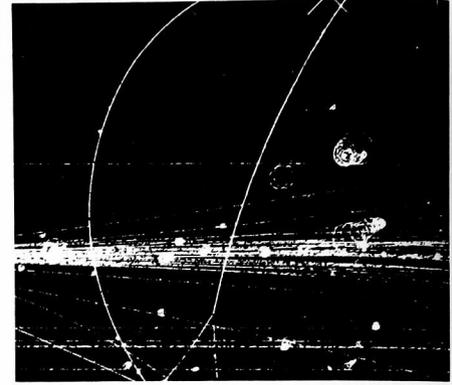
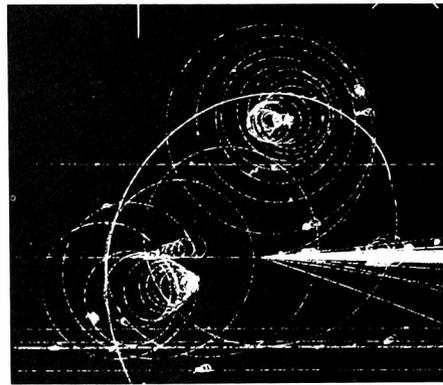
by Richard Schlegel

A liberal art is an activity that we pursue for the sake of the understanding and enrichment that it brings to our lives. It might be a cognitive study, like science or philosophy, or it might be an art, like painting or music. But a liberal art is followed primarily for its contribution to intellectual and emotional life, not for extrinsic reasons. One might practice physics for the sake of developing electronic devices or study the Spanish language for the sake of working in an export-import company. Both of these are honorable activities, but in neither instance is one pursuing a liberal art.

We study the liberal arts because we are trying to answer certain haunting, fundamental questions. These queries are generally too large, almost too ineffable, to be much elucidated by direct reflection or investigation. And yet we hope that in our science and art and philosophy we may somehow come to terms with them and perhaps even gain some partial answers. I refer to such questions as, "What is the extent of the universe?" "What is the significance of living beings? of my life? of consciousness?" "What can it mean if God exists? or does not exist?" The manner in which such questions lie deep in our awareness and our work was well expressed by Henry Adams in a passage in his *Mont-Saint-Michel and Chartres* (chapter VII):

Chartres [cathedral] expressed, beside whatever else it meant, an emotion, the deepest man ever felt—the struggle of his own littleness to grasp the infinite. . . . In act, all men's work ends there—mathematics, physics, chemistry, dynamics, optics, every sort of machinery science may invent—to this favour come at last, as religion and philosophy did before science was born. All that the centuries do is to express the idea differently: a miracle or a dynamo; a dome or a coalpit; a cathedral or a world's fair; and sometimes to confuse the two expressions together.

The thoughts and activities of our lives are in part a response to the deep questions of life. We cope with them



by establishing a finite domain where we do understand and perhaps can impose our own sense of order or arrangement; thus we pursue a science, studying some defined parts of nature, or we create a house and home, or we simply set up a satisfying way of life. But I will take a more positive stance than did Henry Adams. I believe that we have achieved some progress in the adequacy of our answers to the first and basic questions that we can ask about our existence. Ultimately, it is by response to the totality of life's experience that we come to our answers. But physics is important for defining the general framework and even, perhaps, the basic trend of that response.

* * *

We well know the historical consequences of the development of a successful, explanatory physical mechanics, which began as early as the fourteenth century at the University of Paris, was forwarded by Galileo, Descartes, Kepler, and others, and was brought to culmination in the late seventeenth century by Isaac Newton. We know how much the collective mind of mankind, particularly in the West, was altered by Newtonian physics; how the world came to be regarded as a machine, capable of being rationally understood; how, again in the West, the long-held Christian religious doctrines were discredited as a literal cosmology; and how a different concept for the organization of society came into being (not, to be sure, only as a consequence of physics, but with a strong component from it: historians tell us that the orderly government projected in the American Constitution was an expression of Newtonian physics, with a line of descent from Sir Isaac, through the philosopher John Locke, to our literate founding fathers). Indubitably, our answers—particularly and obviously in the domain of religion—to the persistent groundwork questions were guided into a new form by that period of what we now call classical physics.

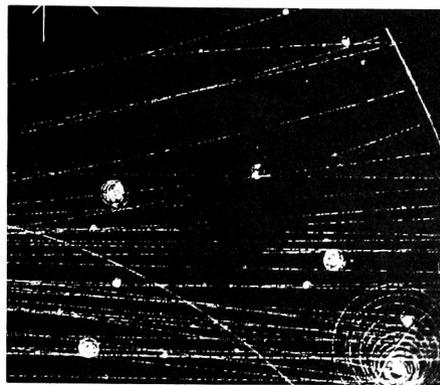
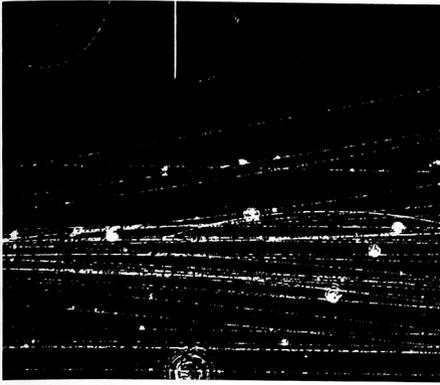
At an even earlier time in our cultural past, physics can be said to have given a foundation for a new way of seeing the universe. We learn from the history of philosophy that in the seventh and sixth centuries B.C. a school of naturalistic philosophers became influential in Milesia, in Asia Minor. These men (Thales, Anaximander, and Anaximenes are the traditional leaders) broke with myth and attempted to understand the world in terms of natural forces and structures instead of unobserved gods. Historians see in these Milesian philosophers the beginnings of attempts toward understanding that reached the twin peaks of Plato and Aristotle. They in turn set patterns for our ideas that are still a significant part of our answers to first questions that we cannot dismiss or definitively answer.

* * *

It is the role of the liberal arts to enable us to live better by helping us to gather appropriate attitudes toward the limitations and possibilities for life. These attitudes, which are both with respect to other living things and with respect to the natural world, are to a large degree cultural in origin. But culture is based to a considerable extent on what the world is, that is, on the physical truths that we perceive in nature. Physics therefore provides a framework—the structure of the house, so to speak—on which we build our civilization. In that sense it is the most important of the liberal arts. If we are to begin to understand how our culture forms itself, in its struggles with the root human questions and problems, we need to understand the physical ideas that we assume and use.

For the physical world does set the stage for our human drama, and it places virtually absolute conditions on what we may believe or do. Thus when astronomers and physicists established that there is no direction in which one can point skyward and eventually come to Heaven, something was taken from simple fundamentalist Christian belief. And when physicists established





Pictures at left are from a photograph, made at Fermi National Accelerator Laboratory, of a high-energy proton producing 26 charged particles as a result of a collision with another proton. Courtesy Professor Gerald A. Smith, Michigan State University.

the thermodynamic laws, mankind learned that miraculous transformations, of gold from sand or of energy from nothing, could not occur.

* * *

It might once have been thought, say, in 1900, that one could learn the elements of physics and thereby share in a permanently established understanding of the nature of the physical world. Then one could go on in the other liberal arts—literature, philosophy, theology, history—studying more human aspects of the experiences of life. That point of view is altogether untenable today. We all know that there has been in physics in this century a great deepening and strengthening, comparable to what happened in the work that culminated in Newton's great synthesis. The new physics has had telling effects on the physical cosmology that is basic in our thinking. Our concept of nature has been much altered by the quantum theory of physics. And, both practically and intellectually, human life and culture have changed and are changing; more than ever, physics is inextricably intertwined with what we think and do.

The notion of a world in which everything is determined, once and for all, is withering away. This notion had followed naturally from Newtonian mechanics (although it was never endorsed by Newton himself). Thus roughly a century after the enunciation of Newtonian mechanics, Pierre Laplace (1749–1827) could confidently make his celebrated statement that given sufficient mathematical capacity he could with physical principles calculate and predict from its present state any future state of the universe. This possibility implied that at any instant the state of everything in the world had been set, once and for all: the passage of time merely brought into being that which had been already programmed and was only waiting to occur. Perhaps not many people actually believed such a doctrine with

respect to their own lives, but it did have the support of basic physics and a kind of immediate evidence in the success with which, for example, the movements of the planets could be accurately predicted.

The quantum physics of this century, however, has thoroughly discredited the strict Newtonian determinism. We now know that on the underlying physical level of atomic and subatomic phenomena there is an intrinsic statistical or chance-like factor in nature. Large-scale determinism remains, but only as a good approximation. The nonpredictability is on too small a scale to affect our expectation for the rising and setting of the sun, but it seriously limits our ability to predict, for example, the direction in which an electron will move as it emerges from a small opening in a metal foil. How, in detail, the freedom from exact physical determination is to be translated into psychobiological freedom of choice is not something that we can say we understand. But nonetheless it is a point of deep significance that we no longer are obliged to think of nature as having set our future path, or even are justified in doing so.

Further, the physical principles that have now been established do a good bit more than relax the strict causal patterns of the Newtonian mechanics. We find in the study of individual events, on the microlevel of atoms and elementary particles, that our interaction with the event is an essential part of the determination of the event. Not only is there an element of chance, but the particular entity that we study is not even formed into what we observe it to be until the interaction-observation occurs. Thus, to return to the illustration of the electron, various lines of evidence require us to regard it as being in a superposition of motions in various directional states as it leaves the small opening through which it has passed. Only in the act of observation (or other interaction) does it go

wholly into some one state of motion. Generalizing from the situation of a man or woman studying nature to the interactions occurring everywhere in the world, we come to a conception of nature forming itself as its events occur. We can think, then, not of the world in time fulfilling a predetermined pattern, but instead of its establishing what it is as it develops.

Certainly, physics has now given us a very different kind of framework in which to make our responses to the fundamental questions about ourselves. It is not at all the same to live in a world in which freedom of choice must be regarded as an illusion as to live in one in which there is no strict determinism of physical events and in which we, as observers, can actually have a role in forming the basic individual microevents of nature. It might be pointed out that each person is but a tiny part of the universe, and that is true. But our little part includes our own selves and is of the utmost significance to each of us.

In the machine-like world of classical physics, mankind was an anomaly. A person could describe the universe and be aware of it, and yet there was nothing in its mechanical properties that allowed those capacities. Again, I must not overstate the present situation; we cannot say that through quantum physics we now understand life and consciousness. But at least we know mankind to be intrinsically in the natural world, necessarily a part of its ongoing determination. And the firm indication that we have of a human capacity for influencing natural processes should give us both confidence and a sense of importance, and perhaps a sense of responsibility as well. We may now see not only a person's biological being, but also his or her purposes and values, and achievements and failures, as part of the natural order.

Biophysics and astrophysics are also giving us new knowledge that clearly

has a relevance for how we think and feel about the world. Confining myself to astrophysics, I will simply mention several notable topics: the possible existence of sentient life elsewhere in the universe; the possibility that through observation and Einstein's general theory of relativity we may come to a comprehension of the total structure of the physical universe; and the beginnings of a scientific cosmogony, of an understanding of the manner in which the universe has come to its observed state.

* * *

I have given evidence, I hope, that makes credible my suggestion that physics is the most important liberal art—the fundamental one in our attempts to answer first questions about our universe and ourselves. But if my argument is to be at all a balanced one, I should also give some attention to the limitations of physics.

For all its being the basic natural science, on which all the others build, physics is highly abstract and is often, in what it tells us, far from the important problems of individual life and human relationships. As is true of each of the sciences, physics is highly partial, highly fragmentary, as an account of the universe. It selects general patterns of nature for its study: we learn in physics of properties that are universal and hence give us wide comprehension. But these general natural properties are relatively simple and often contribute little toward understanding the complex situations of living.

In other words, physics, or even all the sciences taken together, is not adequate as a total philosophy. For that we need other liberal arts: literature, philosophy, history, the study of foreign languages and cultures. In them we can learn how other men and women have responded to the basic problems of existence, not in the rather abstract way in which physics addresses them, but in their complexity and immediacy as presented to us in life.

* * *

Suppose we had to make a choice between retaining physics, along with

the other basic natural sciences, and maintaining the traditional humanistic liberal arts but dropping physics from our universities, libraries, and intellectual activities. I have tried to show how irreparable the loss would be if we attempted to do without physical science. With no firm knowledge of first principles of natural philosophy, we would soon be prey for ignorance and superstition in all manner of ways. We would be returned to a world of universal mystery; terror would lurk in every unusual natural event, and we would be dependent for medical treatment on, at best, the traditional herbalist or, at worst, the conniving charlatan.

But now let us consider the other possibility. We turn our universities solely into institutes of technology, burn the classics, close the churches, and allow no philosophy to be taught, no pictures to be painted, no music to be played, and no novels or poetry to be written or read. Am I describing what some subcultures of the twentieth century are trying to do? I hope not, for without the other liberal arts we will lose the restraints on the unfettered power of science for evil as well as good.

The decision, I hope, is not one that we will ever have to make. For we would be faced with a choice between two truths. I will use a distinction that was made by the physicist Niels Bohr (and reported by J. A. Wheeler in *American Scientist*, 44, 361). He proposed that there were minor truths and great truths. A minor truth is one whose contrary is clearly false, such as, "Tuesday immediately follows Monday." But a great truth is one whose opposite may also be true, such as, "man is rational" or "God exists." My thesis is, I believe, such a great truth: it is true that physics is the most important of the liberal arts, but it is also true that it is not the most important of the liberal arts. I conclude with the suggestion that there are domains of life in which it is not altogether unwise to live with some ambiguities.

Richard Schlegel is a professor of physics at Michigan State University. His B.A. and M.A. degrees were both in philosophy, from the University of Chicago and the University of Iowa, respectively. He received his Ph.D. degree, in physical chemistry and physics, from the University of Illinois. His interests in physics center around the two basic theories of modern physics, the theory of relativity and the quantum theory. *Superposition and Interaction* (University of Chicago Press, in press) is his most recent book.



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natural sciences

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FREDERICK J. CROSSON
EARL W. COUNT, RICHARD BEALE DAVIS,
LEONARD W. DOOB, ANDREW GYORGY,
MADELINE R. ROBINTON, VICTORIA SCHUCK,
JAMES C. STONE, ELLIOT ZUPNICK
RUSSELL B. STEVENS, RONALD GEBALLE

LEONARD W. DOOB

Media, Politics, and Democracy. Bernard Rubin. Oxford. \$8.

Yet another review of the perils and the "unparalleled civic responsibilities" of the American mass media within the framework of those civil liberties that are ever attacked and hence must be forever defended. The problems are conveniently and subjectively brought up to date by recalling recent events (yes, Watergate), with heavy emphasis upon television's role in one's life. Frequent, relevant references are made to some of the systematic investigations by journalists and social scientists.

The Man-Eating Myth: Anthropology and Anthropophagy. W. Arens. Oxford. \$9.95. A strident, scholarly defense of the thesis that cannibalism has existed only in "rare, isolated instances" and a polemic by an anthropologist against anthropologists who have perpetuated the "myth" that anthropophagy has been widespread. The myth, it is maintained, originated among traditional peoples in an effort to slander their neighboring enemies, and it has been carelessly believed by anthropologists who would thus bolster theoretical preconceptions concerning the superiority of their own culture.

From Genesis to Genocide: The Meaning of Human Nature and the Power of Behavior Control. Stephan L. Chorover. MIT. \$15.

A somewhat disturbing attempt to demonstrate that social and political policies are derived in large part from their progenitors' biased conceptions of human nature and behavior. Attention is focused upon the juicy topics of intelligence tests, genocide, drug control, psychosurgery, and criminology.

A Noble Treason: The Revolt of the Munich Students Against Hitler. Richard Hanser. Putnam. \$12.50.

A moving, well-researched, journalistic account of how (principally through leaflets plus some graffiti) and why (conviction, patriotism, humanism) a small group of Munich students led by a brother and sister and including also a university professor fearlessly attacked the Nazi regime in 1942-1943 and the ongoing war. Eventually they were all guillotined. Inevitable respect for this tiny group of courageous Germans reinforces—even these days—the conviction that after all it is perhaps better not to resign from the human race.

Of Acceptable Risk: Science and the Determination of Safety. William W. Lowrance. William Kaufmann. \$4.95. An objective exposition of the operational implications of the thesis that "a thing is safe if its risks are judged to be acceptable." Technical, methodological, and philosophical details are given concerning all manner of products ranging from pills and food to cacophony and nuclear power plants. "The risks are changing," this versatile chemist states, "menaces are upon us," and hence "decisions have to be made." Here is a sensible guide that conceivably can help truly thoughtful persons avoid judging sloppily and emotionally the simple and complex problems of a crisis-ridden era.

Why War? Ideology, Theory, and History. Keith L. Nelson and Spencer C. Olin, Jr. California. \$10.95.

A brilliant, incisive essay on historiography, which, in the compelling tradition of the sociology of knowledge, links historians' personal ideology (conservative, liberal, radical) to their theories about the causes of war in the West. The writings of prominent scholars are convincingly dissected, with special emphasis upon World Wars I and II. The authors' own "sketchy model" of war invokes "long-term cycles" in public moods, a theory that seeks, a bit lamely, to incorporate the significant components of all three approaches. Bravo is the reaction of a nonhistorian.

Britain and the Jews of Europe 1939-1945. Bernard Wasserstein. Clarendon. \$17.95. A copiously documented, sometimes indignant, always "profoundly saddening" history of the "clash of priorities" between the British who could not or would not divert energies away from the goal of beating the Nazis and those groups and individuals who sought to rescue persons the Nazi authorities considered "unworthy of life." The continuum of human actions here portrayed moves from unimaginable evil to imaginable nobility. Americans dare not throw stones: their own leaders played an unpraiseworthy role in the ghastly tragedy.

ANDREW GYORGY

Dimitrov of Bulgaria: A Political Biography of Dr. Georgi M. Dimitrov. Charles A. Moser. Caroline House. \$14.95. This excellently written and scholarly book presents the life and times of the great Bulgarian statesman and democrat, G. M. Dimitrov, not to be confused with

the Communist Party leader Dimitrov. This fascinating study offers interesting vignettes of Dimitrov's opposition career in domestic Bulgarian politics as well as of his role as one of the "founding fathers" of the International Peasant Union, in exile and located in Washington. This book should also be of great interest to the general public.

Splendor in Exile: The Ex-Majesties of Europe. Charles Fenyevesi. New Republic. \$12.95.

This fascinating study discusses the life-in-exile of some of Europe's "technologically unemployed" ex-monarchs. To this reviewer, the chapters dealing with the ex-royalties of Bulgaria, Rumania, and Yugoslavia were of the most immediate interest. Lively, wittily written, this study is a fine contribution to an unusual segment of contemporary history.

Foreign Policy by Congress. Thomas M. Franck and Edward Weisband. Oxford. \$15.95.

Behind the innocuous and textbookish title is a vital and useful work that—especially in a presidential election year—should be of utmost importance to the American public-at-large. The authors skillfully argue their main points that while an activist Congress can be a great asset on the one hand, congressional lack of organization, lassitude, and partisan argumentation can pose distinct perils to the republic on the other. An exceptionally well written and informative book designed both for specialized students and for a wider audience.

The Crime and Punishment of I. G. Farben. Joseph Borkin. Free Press. \$10.95.

This historical work has the gripping immediacy of a tragic thriller: the utterly ruthless and genocidal cooperation of the largest German chemical complex, I. G. Farben, and Adolf Hitler's Nazi Party. The ugly alliance began in the 1930s, prior to World War II, and continued expanding until the total defeat of Nazi Germany. A chilling inside look into Hitler Germany's racial insanity.

Accounting for Genocide: National Responses and Jewish Victimization During the Holocaust. Helen Fein. Free Press. \$15.95.

While the previous book reviewed focused primarily on German domestic policies in the social field, Fein's eminently scholarly study surveys all of the countries in Nazi-occupied Europe. This work realistically combines a macroscopic view of Europe with a microscopic perspective ("The Victims' View") to account for the truly unheard-of mass genocide committed by the Nazis throughout Europe. Heavily statistical, but well worth reading and studying.

Political Crime in Europe: A Comparative Study of France, Germany, and England. Barton L. Ingraham. California. \$22.50. A detailed analytical discussion of modern political crimes (terrorism, repression, revolution, and counterrevolution) as practiced recently in three major West European countries. To this reviewer

the French chapters, dealing with the 1914–1970 period of history, were the most relevant and, in their view of French criminality in general, the most diversified. Amply documented, this study is aimed primarily at the more specialized student.

Present Danger: Towards a Foreign Policy. Robert Conquest. Hoover Institution. \$12. The author, an outstanding specialist in Soviet policies, world Communism, and international affairs, has produced here a scholarly and fascinating review of such modern phenomena as detente, arms control, human rights, dissent, and the U.N. Very well written and aimed at the interested public, with an excellent chapter on detente.

Politics and History: Selected Essays by Raymond Aron. Raymond Aron. Free Press. \$15.95.

This book is centered on thirteen carefully selected essays by the author, but also contains a new introduction and a chronology of the author's professional career. Aptly named *Politics and History*, this collection will serve as an indispensable introduction to and acquaintance with one of Europe's more important thinkers of this century.

Hitler vs. Roosevelt: The Undeclared Naval War. Thomas A. Bailey and Paul B. Ryan. Free Press. \$12.95.

This important historical narrative focuses on the naval aspects of the U.S.–Nazi German conflict, particularly in the first half of F.D.R.'s and Hitler's tenure in power. It is strong on a systematic discussion of the various naval incidents that gradually widened the scope of the "War in Europe" and finally catapulted the United States into a full-fledged total war. An interestingly personalized method of looking at history through the triangular relationship of Roosevelt, Churchill, and Hitler. Aimed at a larger reading public with general historic interests.

Der "Einige" und "Unabhängige" Balkan. Hans Hartl. R. Oldenbourg Verlag. \$15. Departing from usual practice, this reviewer is including a German language publication in the hope that it will soon be translated into English and made available to a wider interested public. The author fully justifies in his scholarly discussion both the "uniqueness" and the basic "independence" of Southeastern Europe by offering, in his own words, the "history of a political vision." A path-breaking study of the geopolitical region that spawned both world wars.

FREDERICK J. CROSSON

Consciousness: A Phenomenological Study of Being Conscious and Becoming Conscious. Henry Ey. Trans. John H. Flodstrom. Indiana. \$22.50.

An ambitious and largely successful synthesis by a psychiatrist and wide reader of philosophy, this "handbook" brings together neurology, genetic psychology, and philosophical theories. It can be read with profit by students

of those disciplines and by others who would like an intellectual map of the present state of the question.

Purpose and Thought: The Meaning of Pragmatism. John E. Smith. Yale. \$15. Few philosophers are better equipped than John Smith to retrieve the thought of Peirce, James, and Dewey from the persistent misinterpretations that have dogged the most prominent American philosophical tradition. Part of the problem has been that their ideas about truth and experience have been approached in the context of the epistemological concerns that dominated philosophy for so long, and a major concern of Smith is to recover their problematic and show its relevance to the contemporary relocating of philosophy's starting point and concerns. Informative and thoughtful.

Unorthodox Judaism. Norman B. Mirsky. Ohio State. \$12.

A deftly written and candid reflection on the situation of non-Orthodox American Judaism, by a rabbi trained in sociology and social psychology. The pressures of a social milieu partly Christian and partly secularist on the efforts to find a Jewish way of life that adjusts to those pressures while it redefines Jewishness are described through examples and large-scale data. At once personal and objective in its assessments, it is a work from which any reader will profit.

Aristotle's Theory of the Will. Anthony Kenny. Yale. \$17.50.

Kenny continues his long exploration of Aristotle's theory of human action in a work that both analyzes that theory with admirable clarity and mounts a persuasive argument that the *Eudemian Ethics* must be taken as the mature locus of Aristotle's thought on these issues, as opposed to the *Nicomachean Ethics*. The reading of the texts is close, and the frame for understanding is comprehensive, with respect not only to the Aristotelian corpus as a whole, but also to current theories of action.

The Heretical Imperative. Peter L. Berger. Doubleday. \$9.95.

It is "heresy" in its original sense of choice that is in question, and Berger sees contemporary religions with three options in confronting modernity: reaffirming the traditional views in the face of the modern world-picture (he takes Karl Barth as the example of this for Protestant Christianity), coming to terms by "negotiating" a revised *kerygma* (Rudolph Bultmann), or turning to religious experience for a source of the renewal of understanding (Schleiermacher and Otto). These options press upon all of the world's religions at present in Berger's view, and indeed he thinks that the arena of renewal is finally to be sought not in the encounter with modernity (itself in a crisis of foundations) but in the encounter of the two fundamental religious outlooks deriving from East and West Asia. Crisply written and clearly organized.

Spurs: Nietzsche's Styles. Jacques Derrida. Trans. B. Harlow. Univ. Chicago. \$8.95. This is a small book by probably the

most prominent living French philosopher, whose work stands significantly at the confluence of linguistics and phenomenology. But this is no ordinary scholarly essay, for Derrida exemplifies Nietzsche's comment that thinking wants to be learned as a kind of dancing, a dancing with concepts and the pen. Nor is it a source for an overview of Derrida's thought (it is a lecture written for a conference on Nietzsche). But for a turn around the floor with a thinker who is light-footed and dazzling, this little (80 plus 80 bilingual pages) volume is highly recommended.

The Secret Book of Revelation. Gilles Quispel. McGraw-Hill. \$39.95.

A quite remarkable book, handsomely and profusely illustrated from ancient manuscripts and paintings, an annotated text of *The Apocalypse*, and historical and interpretive essays by Quispel, a respected scholar in scriptural and early Christian history. The interpretation is bold and unconventional in both its historical and its theological aspects, the latter of which are blended with a Jungian reading of the text and its images.

Religious Buildings. The Editors of Architectural Record Magazine. McGraw-Hill. \$24.95.

If you want to know where church and synagogue architecture is going these days, the pictures and analysis here will persuade you that imaginative and functional designs are being created. Fifty-one structures, all but three from the United States, provide an opportunity to survey the field and to acquire some sense of the underlying and tacit exigencies that are seeking expression.

RUSSELL B. STEVENS

Pacific Salmon and Steelhead Trout. R. J. Childerhose and Marj Trim. Washington. \$25.95.

A luxurious assemblage of fine color illustrations combines with a succinct account of the biology and ecology of Pacific salmon to make this book a signal achievement. One is again reminded, in the precision with which *the salmon run* is tuned in time and place to the total environment in which it occurs, of how much more remarkable than science fiction is science itself. Yet its very complexity is a measure of its fragility, and hence its vulnerability to human intervention, whether overt or unintentional. By and large the authors resist the current fashion of looking for villains and tell a straightforward story—one well worth becoming aware of.

Bumblebee Economics. Bernd Heinrich. Harvard. \$17.50.

The title, the size, the style of writing, and the information conveyed by this volume strike me as in each instance a happy choice. It is informal without being shallow or imprecise; technically detailed without being difficult to comprehend on the one hand or having a textbookish flavor on the other. Above all, the author seems to have managed outstandingly



well to convey a crucially important impression: that he is sincerely and deeply interested in both his bumblebees and his readers. By selecting as a theme "biological energy costs and payoffs," Heinrich gives a sense of cohesiveness to what might otherwise have run the risk of coming out as a series of disjointed discussions. And, of course, it permits him early on to dispose of the familiar shibboleth that, theoretically, bumblebees can't fly.

The Enduring Great Lakes. Ed. John Rousmaniere. Norton. \$12.95.

To quote from one of the near-dozen contributors to this modest volume of essays, "the conclusion that 'Lake Erie is dead,' which we have been hearing for almost a generation, tells us more about the speaker's point of view than about the subject." How true, and how aptly the contained assertion typifies the oversimplified, alarmist approach to environmental problems that so dominates the mass media. One can, at little cost in time, gain from these assembled essays a clear picture of the magnitude of this unparalleled body of water, the basic geological, geographical, and biological aspects of the lakes, and a good feel for what has in fact happened to them. One can also get some feel for their foreseeable future.

The Fruited Plain: The Story of American Agriculture. Walter Ebeling. California. \$22.50.

Although there is a resurgence of interest in rural living and a movement of sorts "back to the land," it is still safe to generalize that very few Americans have any but the most rudimentary understanding of agriculture—modern or otherwise. Ebeling's treatment of the history, geography, and essential nature of the agricultural enterprise should help even the most urbanized reader to overcome that inadequacy—and, incidentally, to find much more meaningful the scenes that pass by automobile or airplane window. There ought to be no such thing as a boring landscape—given an adequate awareness of what lies therein.

The Fruited Plain is both history and a description of the current scene, told perceptively and well. But it is packed with information, is a bit encyclopedic, and requires a substantial commitment of time.

Science and Technology—A Five-Year Outlook. Ralph E. Gomory (chairman). Freeman. \$15; paper, \$9.95.

A key sentence in the preface notes that this volume "... is not a comprehensive statement on the status of all science and technology in the United States." Too many readers will miss this point and be troubled by this or that omission. Others will expect too great a measure of certainty in the forecasts and be disappointed. To the remainder it will be seen for what it is, the distilled wisdom and knowledge of an impressive array of the nation's more distinguished scientists, that summarizes their views as to what is important in a wide variety of scientific and technical fields. The list is eclectic,

for there will be other volumes at approximately two-year intervals. The topics treated are important—none claim they are perform the "most" important. It may not be an entirely successful outlook, but it is a worthwhile and penetrating look.

The Witch's Garden. Harold A. Hansen. Trans. Muriel Crofts. Unity. \$4.95.

This paperback, which in some of its aspects need not be taken overseriously, is an interesting commentary on some of the plant species about which a wealth of tradition and superstition has grown up. One need not believe in witches to find here an interesting account of the historical roots of some long-nurtured convictions with which mankind has had to reckon—and to experience again the fuzziness of the line between truth and fiction, fact and fantasy.

ROBERT B. HEILMAN

Luxury: The Concept in Western Thought, Eden to Smollett. John Sekora. Hopkins. \$17.50.

Sekora presents the massive Smollett oeuvre as historically the last conservative attack on "luxury," a key moral concept for two millennia. After 1700, "luxury" changed from a weapon against rebellious have-nots to an accusation against the haves and from a vice including all self-indulgences into a generally advantageous material well-being.

Selected Letters of Conrad Aiken. Ed. Joseph Killorin. Yale. \$15.

An absorbing selection of 245 letters (out of 3000) sketches Aiken's adult life (1908–1973). They describe scenes and events vividly, analyze writers and their works incisively, explicate and defend Aiken's writings. Original images, wit, wordplay, spelling jests, and fantasy abound.

The Scottish Novel from Smollett to Spark. Francis Russell Hart. Harvard. \$18.50.

This historical and critical survey of over 200 novels by 50 novelists is a superior reference work. The full, enthusiastic, and judicious reports on individual novels are both useful and readable.

Cervantes: A Biography. William Byron. Doubleday. \$14.50.

Byron combines an almost encyclopedic account of the age with a concrete portrayal of many scenes as the background of a life that, since facts are often lacking, needs much imaginative reconstruction. Byron writes colorfully but rejects colorful interpretations.

Andrew Marvell: His Life and Writings. John Dixon Hunt. Cornell. 66 illus. \$17.50. Our slender knowledge of Marvell's life, especially his "antithetical nature" as shown in various political shifts, is the main basis for a detailed consideration of the poems, including some satires of uncertain authorship. Hunt writes very compactly.

Dostoyevsky: His Life and Work. Ronald Hingley. Scribner. \$14.95. Hingley writes well. He is an objective critic of both the man and his works.

Neither a pedant nor a popularizer, he achieves an account that is fluent, compressed, and thorough.

The Inklings: C. S. Lewis, J. R. R. Tolkien, Charles Williams, and Their Friends. Humphrey Carpenter. Houghton Mifflin. \$10.95.

A lively, sympathetic, and yet detached "biography" of an extraordinary group who for years met weekly to discuss theological and literary subjects and to read aloud from their works in progress. We learn much about their lives. Biographical notes on 19 regular and occasional participants, including Owen Barfield and John Wain.

The Victorian Theatre 1792–1914: A Survey. George Rowell. Cambridge. \$26; paper, \$8.50.

Revisions and additions enhance this reissue of a useful brief survey; it contains a very full play list and bibliography.

Portraits of the Artist in Exile: Recollections of James Joyce by Europeans. Ed. Willard Potts. Washington. \$12.95.

This well-edited anthology of 17 memoirs by 14 writers gives, despite inevitable overlap and constant adulation, a useful and lively picture of Joyce in Trieste, Paris, and Geneva. Nino Frank and Louis Gillet make the best contributions.

The Resonance of Dust: Essays on Holocaust Literature and Jewish Fate. Edward Alexander. Ohio State. \$15.

Perceptive analyses of poems and novels that, in dealing with the Holocaust in relation to Jewish history and fate, diversely assess its impact on traditional beliefs, on theories of suffering and redemption, and of genocidal destruction and the founding of Israel. Excellent pages on Bellow's *Mr. Sammler's Planet*.

Experience into Thought: Perspectives in the Coleridge Notebooks. Kathleen Coburn. Toronto. \$7.50.

The Alexander lectures. Coburn mines the less known works for evidences of a more varied mind and personality than are often attributed to Coleridge, notably his awareness of his own contradictions.

RICHARD BEALE DAVIS

The Frederick Douglass Papers, Series One: Speeches, Debates, and Interviews. Vol. 1. 1841–1846. Ed. John W. Blassingame. Yale. \$35.

The Papers of John C. Calhoun. Vol. XII. 1833–1835. Ed. Clyde Wilson. South Carolina. \$27.50.

The Booker T. Washington Papers. Vol. 8. 1904–1906. Eds. Louis R. Harlan et al. Illinois. \$20.

The Papers of John Marshall. Vol. III. 1796–1798. Eds. William C. Stinchcombe and Charles Cullen. North Carolina, for the Institute of Early American History and Culture. \$24. Each edited with meticulous care, three of these series continue previous patterns, and the Douglass papers have an auspicious beginning. The Marshall papers are

(continued on back cover)

READING (continued)

for the most part concerned with the future jurist's mission to France, a part brought together by a special editor. The Calhoun volume emphasizes the South Carolinian as orator, even though most of his speeches have had to be carefully edited after the initial careless reporting. Booker Washington is here riding the crest of his popularity, marked in papers showing his relationships with or to W. E. B. DuBois and Theodore Roosevelt and the twenty-fifth anniversary of Tuskegee.

The Shaker Spiritual. Daniel W. Patterson. Princeton. \$65.

This collection of music "profoundly social" will be indispensable to all serious students of folklore, popular culture, and American art history. A significant and interesting gathering, with illustrations and musical scores.

TRB: Views and Perspectives on the Presidency. Richard L. Strout. Macmillan. \$12.95.

A shrewd, tolerant, yet ethical reporter and commentator gives what are still fresh and revealing vignettes of men and occasions in politics in this country from 1943 through 1978. Good reading, partially as reminder, for all Americans.

The Rise of Theodore Roosevelt. Edmund Morris. Coward, McCann, and Geoghegan. \$15.95.

An engaging account of the early multifaceted career of a fascinating human being up to the moment he became our chief executive. It will entertain the lay reader and inform the historian.

The Organization of Knowledge in Modern America 1860-1920. Eds. Alexandra Oleson and John Voss. Johns Hopkins. \$22.95.

Collected here are studies by different hands of the growth of science and scholarship in the "second phase" of our intellectual development, especially in the growth of our diverse body of institutions, such as universities, research institutes, professional associations, and

learned societies. Though the institutions emphasizing science receive the most attention, the social sciences, library science, and the humanities are considered in these impressive essays.

Sources of American Independence: Selected Manuscripts from the Collections of the William L. Clements Library. Vols. I and II. Ed. Howard H. Peckham. Univ. Chicago. \$20.

The Revolutionary War in the South: Power, Conflict, and Leadership: Essays in Honor of John Richard Alden. Ed. W. Robert Higgins. Duke. \$17.75.

Alden's *Festschrift* is a gathering of unusual essays into little-known corners of Revolutionary history by a group of capable historians including William W. Abbott, Jack P. Greene, and R. Don Higginbotham. Unusual and generally inaccessible documents edited by a distinguished scholar, items representing varying points of view from contemporaries British and American, Loyalist and Patriot, are made available in the Clements Library volumes.

Paths to the American Past. J. R. Pole. Oxford. \$16.95.

Truth in History. Oscar Handlin. Harvard. \$17.50.

Eminent British and American historians offer some trenchant and incisive comments on history, especially American history. Handlin's chapter on "The Uses of History" will be found comparable to some classic statements by such men as Bolingbroke. Pole's dispassionate appraisal of some individuals and periods in the story of this country is worth pondering by general reader as well as historian.

Dictionary of North Carolina Biography. Vol. I, A-C. Ed. William S. Powell. North Carolina. \$45.

Political, personal, cultural, social, and astoundingly comprehensive is this most ambitious state biographical project of its kind. For the first three letters of the alphabet there are more than 708 entries, more than are contained under all twenty-six letters of the only previous comparable work. A really prodigious accomplishment, a combination of skillful editing and able individual contributors.

LETTER

In the Autumn 1979 issue, the lead article, "New Officers and Senators Elected," reveals that every single individual elected as an officer or a senator is an academic. I would like to point out that out here in non-academe there is a whole world of Phi Beta Kappa members who are lawyers, medical doctors, advertising personnel, accountants, businessmen, corporate executives, artists, painters, and writers who have no academic affiliation of any kind but who are, nevertheless, legitimate, key-wearing members of Phi Beta Kappa.

I suggest that in future deliberations of whatever nominating committee there may be for officers and senators, due consideration be given to the selection of a certain number of non-academics. We might discover that they have a real contribution to make.

Charles A. Bane
University of Chicago 1935
Chicago, Illinois

UNIVERSITY OF PENNSYLVANIA PRESS ANNOUNCES HANEY PRIZES

The University of Pennsylvania Press has recently established the John L. Haney Prizes for distinguished works of scholarship accepted for publication by the Press in the humanities and the social sciences. Two \$5000 prizes, one in each of the disciplines, will be offered every two years. The contest is open to all scholars.

Detailed rules concerning the first competition are available from the Director, University of Pennsylvania Press, 3933 Walnut Street, Philadelphia, Pennsylvania 19104.

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