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VISITING SCHOLARS REFLECT ON PAST YEAR

"It really has been grand," says Vera Rubin, an astrophysicist with the Carnegie Institution of Washington, D.C., about her year as a Visiting Scholar. Traveling, lecturing, and talking informally with students and faculty, Rubin and 11 other Visiting Scholars have spent the year sharing their interests and views of learning with undergraduates from some 100 colleges across the country.

Phi Beta Kappa began its Visiting Scholar program in 1956 so that students, particularly those on small college campuses away from metropolitan areas, would have a chance to meet academics and scholars from outside their own setting. Scholars seem to feel that the exchange of information works both ways.

"I don't see students normally," says Rubin. "I do research in a research laboratory, but I enjoy being with students. . . . I guess I've learned a lot. I really find it educational for me to get to the campuses, to see the students, to hear what they're thinking about and worrying about—the students' attitudes on political matters, on scientific matters, on religious matters. I'm not really in touch with these things through the year, and I just find it illuminating."

Austin Ranney, a political scientist with the American Enterprise Institute in Washington, D.C., and another Visiting Scholar, has similar views of the program. "After having been a college professor for most of my life, I have been working for the past five years in the Washington think tank," Ranney says. The Visiting Scholar program "gave me a chance to get back in touch. . . . It gave me an opportunity to visit a number of institutions where I had never been, as well as to renew some old friendships at places I had been."

Each year the United Chapters of Phi Beta Kappa, through its Visiting Scholar Committee, invites 12 to 14 scholars to participate in the program. In response to requests from Phi Beta Kappa chapters across the country, these scholars visit some eight to ten campuses, spending two days at each institution. There they give one public lecture, engage in classroom discussions, and meet informally with students and faculty.

The scholars' exposure to a range of colleges gives them a unique perspective on higher education in America. "In each place I've met a completely different set of people with a different agenda," says Nancie Gonzalez, a professor of anthropology at the University of Maryland. She has visited large public universities, small private colleges, and women's colleges, and at each, she says, "they've used me in different ways. I've done major classes with over 100 students, I've done tiny little seminars, and I've done just some sitting around with single faculty members who have come to meet me. . . . It's given me a chance to see some of the diversity among student bodies and faculty."

At the same time, scholars comment on the many similarities they have found at the places they have visited. "I'm most impressed," says Ranney, "by how, with all of their differences and varying locations, all of the institutions have a great deal in common. Despite what one reads about the deterioration in the high school population, I have been struck by the general excellence of the college students, . . . how well prepared they are, how willing to participate in discussion."

"By and large, the students' attitudes were really more sophisticated than I expected them to be," says Rubin. "One hears a lot about the apathy of students, particularly with regard to politics, and I even expected that. But I found the students pretty outspoken. . . . I've been encouraged."

Rubin spent time speaking with students on topics ranging from creationism and distant galaxies to the dearth of women scientists. At every college she visited, she made a special attempt to find and talk with women's groups on campus, organizing such gatherings when they were not readily available.

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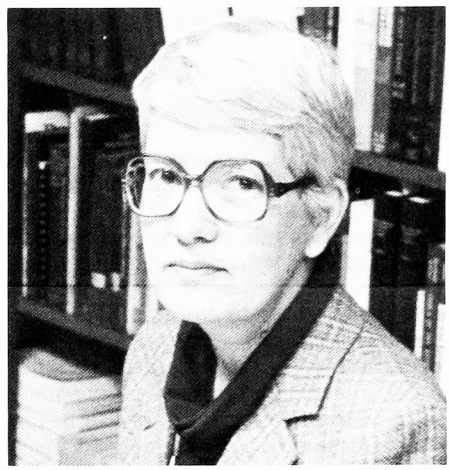

Vera Rubin, Austin Ranney, and Nancie Gonzalez (top to bottom), three of the 1982–83 Visiting Scholars.

TODAY'S AMERICAN SCHOLAR

by Theodore Ziolkowski

The following article is taken from a Phi Beta Kappa initiation speech given at Queens College of the City University of New York. Although the remarks were addressed to the initiates, older members of the society in the audience found them timely and informative as well. The author, a member of Phi Beta Kappa, is dean of the graduate school at Princeton University.

No speaker at a Phi Beta Kappa celebration can possibly get to his feet without feeling somewhat intimidated by the awesome example of Ralph Waldo Emerson's great oration on "The American Scholar," delivered before the Phi Beta Kappa Society at Cambridge, Massachusetts, in 1837. One witness to the occasion, James Russell Lowell, called it "an event without any former parallel in our literary annals, a scene to be always treasured in the memory for its picturesqueness and its inspiration."

Emerson addressed an audience with entirely different assumptions and expectations from ours today. In the first part of his oration he spoke eloquently of "the education of the scholar by nature, by books, and by action." But in the second part he enjoined his listeners to what he called that "self-trust" in which "all the virtues are comprehended." The American scholar, Emerson urged, must liberate himself from the constraints of the past, from an unthinking allegiance to "the courtly muses of Europe." The American scholar must take up into himself "all the ability of the time, all the contributions of the past" to promote an American future characterized by "the elevation of what was called the lowest class in the state" and "the new importance given to the single person"—in other words, by democracy and individualism in intellectual life as well as politics. This was heady news for an audience still accustomed to look abroad for its cultural and academic standards. It was indeed, as Oliver Wendell Holmes later observed, "our intellectual Declaration of Independence."

Today, nearly 150 years later, we have come together to celebrate a ritual older than Emerson's oration: the initiation of a new group of young scholars into that cult of academic excellence known as Phi Beta Kappa. It is not an ancient ritual by anthropological standards, but it is a venerable one by American norms, being precisely as old as our country itself. As a ritual it should not be considered simply mechanical or routine—not, at least, by the mythically disposed temperament. Every true ritual has the important function of making us pause in the round of diurnal activities that absorb our energies and distract our thoughts to reflect on the past, on tradition, on permanence. We spend much of our time doing the busy work of daily life that we often deceive ourselves into considering meaningful. Ritual takes us out of that ceaseless round of time-killing activity and forces us to see ourselves in a larger temporal context—to see ourselves in history and as the most recent link in a chain leading far back into the past.

Phi Beta Kappa, founded in 1776 by a small group of friends at the College of William and Mary, was intended initially to be a social club for students with literary tastes. Like most of the associations founded during the eighteenth century, it adopted certain char-

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SCHOLARS (continued)

Though disturbed by the limited number of women scientists she found, Rubin was enthusiastic about the results of her efforts. "In several places I think it was the first time that all of the women science majors had ever gotten together," she says. "I really left feeling very good."

For some of the scholars, their year of visits has been professionally rewarding as well as personally satisfying. While on a trip to Hamilton College, Gonzalez discovered an archives collection focused on the Lesser Antilles, an area she is currently studying. She will be returning to the college this summer to examine the archives more carefully. Ranney says that his discussions with students about the impact of television on politics, an issue he has recently studied, have raised a number of intriguing questions and insights. "Most of the students were interested in what can be done to improve television coverage of politics," he says. That interest in turn has led him to think about how to develop policies that could improve the media's political coverage.

The United Chapters of Phi Beta Kappa has recently announced the 12 Visiting Scholars for 1983–84. They are:

Guido Calabresi, Sterling Professor of Law at Yale University. He is the author of *The Costs of Accidents, Tragic Choices,* and *A Common Law for the Age of Statutes.*

Peter Caws, University Professor of Philosophy at The George Washington University. He is the author of *The Philosophy of Science: A Systematic Account, Science and the Theory of Value,* and *Sartre.*

Joel Colton, Professor of History at Duke University. He is the author of *Compulsory Labor Arbitration in France, 1936–1939, Leon Blum: Humanist in Politics, Twentieth Century,* and *A History of the Modern World* (with R. R. Palmer).

Ward H. Goodenough, University Professor at the University of Pennsylvania. He is the author of *Property, Kin and Community on Truk; Cooperation in Change; Description and Comparison in Cultural Anthropology; Culture, Language and Society;* and *Trukese-English Dictionary.*

Jean H. Hagstrum, John C. Shaffer Professor Emeritus of English and the Humanities at Northwestern University. He is the author of *The Sister Arts, William Blake: Poet and Painter, Samuel Johnson's Literary Criticism,* and *Sex and Sensibility: Ideal and Erotic Love from Milton to Mozart.*

Vera Kistiakowsky, Professor of Physics at the Massachusetts Institute of Technology. She is the author of more than 80 articles on experimental particle physics, the social responsibilities of scientists, and the accelerated growth in nuclear armaments.

Martin Landau, Professor of Political Science at the University of California, Berkeley. He is the author of *Political Theory and Political Science: Studies in the Methodology of Political Inquiry.*

Sherman E. Lee, Director of the Cleveland Museum of Art. He is the author of *Chinese Landscape Painting, Streams and Mountains without End* (with Wen Fong), *Japanese Decorative Style, History of Far Eastern Art, Chinese Art under the Mongols* (with Wai-kam Ho), and *Reflections of Reality in Japanese Art* (with Michael Cunningham).

Saunders Mac Lane, Max Mason Distinguished Service Professor of Mathematics at the University of Chicago. He is the author of *Homology* and *Categories for the Working Mathematician* and coauthor of *A Survey of Modern Algebra* and *Algebra.*

Arnold Moss, actor, director, and author in New York City. He has starred in a score of plays on Broadway and from 1955 to 1975 directed and made annual appearances at the Library of Congress in programs of Shakespeare, Ben Jonson, John Donne, and others.

Stephen G. Nichols, Jr., Professor of Romance Languages and Comparative Literature at Dartmouth College. He is the author of *Formulaic Diction and Thematic Composition in the Chanson de Roland* and *Romanesque Signs: Early Medieval Narrative and Iconography.*

Ellen C. Weaver, Professor of Biological Sciences at San Jose State University. She has worked as an oceanographer measuring chlorophyll in Antarctic waters aboard Jacques Cousteau's *Calypso.*

acteristics of the Order of Freemasons. One does not need to think long to recall examples of the pervasive influence exerted by the Freemasons. It is well known, for instance, that Mozart and Emanuel Schikaneder, both of whom belonged to Viennese lodges, made extensive use of Masonic images and motifs in the music and libretto of *The Magic Flute* (1791). Goethe, who was so taken by *The Magic Flute* that he wrote a sequel to it, also used the Masonic lodge as the model for the Society of the Tower that guides the hero's life in his great novel, *Wilhelm Meister's Apprenticeship* (1795–1796). But we do not need to look to Europe for our examples. Anyone with a dollar bill is carrying an eighteenth-century Masonic emblem. The "Eye of Providence in a Radiant Triangle" from the reverse of the Great Seal of the United States was designed in 1776 by none other than that early American Freemason, Benjamin Franklin.

It is no small wonder, then, that the young men in Williamsburg, when they organized their new club, adopted many of the practices of contemporary Freemasonry. In the first place, the society was rigorously secret. Indeed, the mystery began with the Greek letters that designate the society. Today it is no secret that Phi Beta Kappa stands for the initials of a Greek phrase—*philosophia biou kubernetes*—meaning "A love of learning, the helmsman of life." At the time, however, the motto was one of the arcane mysteries that were supposed to be concealed from outsiders.

Each initiate, inducted in the course of an elaborate ritual involving questions and responses, had to swear an oath of silence. Then the initiate was taught the special handclasp through which members identified themselves; he was given the code to the cipher by means of which chapters communicated with each other; and he was presented with the Phi Beta Kappa emblem, now embodied in a key. A secret society with mysteries, oaths, codes, secret signs, and emblems into which novices are initiated by elders of the lodge—this is a pattern of ritual that is familiar from the Orphic mysteries of classical antiquity through the secret societies of the eighteenth century right down to the Boy Scouts of the twentieth century.

Although initiates to Phi Beta Kappa no longer go through such an elaborate ritual, certain ritualistic aspects remain. You have had to survive the ordeal of examinations and papers that earned you this recognition. And you are undergoing at this very moment the formal address by a hierophant that marks the conclusion of any proper initiation. Enough of the ritual has survived to make us break our daily routine, think about the past, and reflect on the distinguished company in American intellectual history that you are joining when you accept membership in Phi Beta Kappa.

Reflection upon the past is only one of the major functions of ritual. A second is to remind us of the duties and responsibilities we assume when we become members of a society. When Emerson delivered his oration, the oath of secrecy and many of the other Masonic practices had recently, in 1831, been abolished. As the title of his oration suggests, the eighteenth-century social club was already giving way to a society with the goal of cultivating excellence in scholarship. The cipher, the oath of silence, and much of the other paraphernalia gradually disappeared.

But the entire past was not discarded. Indeed, the Phi Beta Kappa key bears precisely the same design that it displayed in 1776. On the reverse side the entwined Roman capitals SP signify the Society dedicated to Philosophy. But what did the young men of 1776 understand by the term "philosophy"? Surely not that activity, a cross between linguistics and mathematics, that is pursued in many of our departments of philosophy today. Schelling relates the probably apocryphal story that Pythagoras coined the phrase *philosophia*, or "the love of wisdom," to designate his activity because he felt that the term *sophia*, or "wisdom," which had been current among earlier Greek thinkers, was presumptuous. Only God has absolute wisdom or knowledge, argued Pythagoras; mortal men can hope at most to engage constantly in the *search* for knowledge, to respect the *love* of wisdom. I can think of no greater mark of the educated man or woman in our society today than philosophy in this sense of the word—a love of learning, a respect for knowledge, the constant pursuit of wisdom despite the certainty that we can never attain absolute knowledge.

On the other side of the key a hand, signifying aspiration, points to three stars that symbolize fraternity, morality, and literature. Those three words strike us today as rather quaint: they glow with a patina that has accumulated on them from the time of the Enlightenment. But if we translate those words into our own terms, then those stars symbolize values that we instantly recognize as modern: social commitment, ethical responsibility, and humanistic scholarship.

For the students of 1776, literature had a meaning closer to what we would now call letters or even arts and sciences. In brief, that star signifies a love for learning of the sort represented by a sound education in the liberal arts. The founders of Phi Beta Kappa lived in a world that shared the conviction that all knowledge is unified in an intellectual universe not yet riven by excessive specialization. One of their fellow alumni, after all, though not a member of the society, was that model of the universal man, Thomas Jefferson. Indeed, it was that generation and its immediate successors that brought forth in Germany around 1810 the ideal of the modern university, which was conceived as a reflection of the universe of knowledge. This was not the *multi*versity that Clark Kerr described 20 years ago, the supermarket of ideas, the shopping mall of courses with little order or sequence. Rather, it was a *uni*versity in which all knowledge—regardless of the fact that no single individual could ever expect to master it—was organized around a common center shared by the inhabitants of that universe.

We have become a world of specialists, and the demands of reality will very soon force most of you into ever-increasing specialization. The day will come when you will look back on your college years as the last point in your lives—at least for many years to come—during which you were permitted, indeed encouraged, to roam widely in the realm of knowledge and ideas, just for the sake of exploration and intellectual experience. Knowledge, I suggested before, is unified, and the greatest possession that you can take with you from your undergraduate and prespecialized education is a sense—a fleeting, tentative suspicion—that all knowledge somehow hangs together and is related in a cosmic university, an intellectual unified field theory. They used to say that you can take the boy out of the country, but you can't take the country out of the boy. I would ring a change on that thought by suggesting that you can take the student out of the university, but you can't take the university out of the student—not if he or she has become a philosopher in the sense of the word implicit on the Phi Beta Kappa key.

We are entering parlous times. For the next decade at least we can expect neither government nor industry to pay much heed to education in the arts and sciences—certainly not to the extent of offering any significant financial support. This too shall pass. It is nothing but a temporary low point in the history of education. Yet in the immediate

future it will be important for you, as members of Phi Beta Kappa, to keep bright within yourselves, despite all pressures to the contrary, the respect for the unity of knowledge within the arts and sciences that motivated the founders of our society. Who else, if not you, can be expected to stand up for the claims of philosophy as the helmsman of life?

The second star on the key represents morality, or what I prefer to interpret as a sense of ethical responsibility. Knowledge ought to be pursued for its own sake. Almost everyone except the federal government seems to know that the greatest discoveries, the findings that have changed the shape of our intellectual universe, have emerged not from goal-oriented research but from basic research—the kind of research that Newton carried on under apple trees. To remain in the realm of physics, let me cite only the Copernican theory of planetary motion, Planck's quantum theory, Einstein's theory of relativity, and Heisenberg's principle of indeterminacy. These epoch-making discoveries came about, in the most sublime sense of the word, "accidentally" as a piece of basic research. They were not commissioned to fulfill a federally funded research contract targeted toward a specific application. Rather, they were developed by brilliant individuals seeking to satisfy their curiosity about seeming inconsistencies in the physical world.

Even though knowledge needs to be pursued for its own sake, that is not to say that it then exists in a vacuum. Knowledge may be amoral in and of itself. But it is brought into a world of good and evil. Therefore people must take ethical responsibility for their knowledge. The oldest myths of mankind remind us that humanity has always been disturbed by the implications of scientific advances that force them, in Thomas Kuhn's sense, to replace an accepted paradigm with a new one. The story of Adam and Eve and the legend of Prometheus give us the Hebrew and Greek versions of myths through which a troubled public sought to come to terms with a new paradigm and the ethical implications of new knowledge. The legend of Faust was adapted by the Reformation to express its reaction against the advances of free-thinking Renaissance science. Mary Shelley's novel *Frankenstein* represents the Romantic version of social apprehension in the face of scientific discovery. However, these examples are not limited to history, either of science or of literature. They occur with increasing frequency in our own society. The problems of genetic engineering, the ethics of research on human subjects, the hazards of nuclear energy, the endangerment of our environment by technology, the constant threat of nuclear war—in all these areas advances in knowledge have produced dilemmas that force citizens to take an ethical stance.

You have been privileged through the quality of your education to appreciate the pursuit of knowledge. It is your obligation as educated men and women to take a position on matters of public concern. In your evaluation you will not throw out the baby with the bath: you will not ignore the long-term progress of mankind blindly out of fear of a perceived immediate danger. At the same time, you will not tolerate the arrogance of what Erwin Chargaff once called the Devil's Doctrine: "What can be done, must be done." In short, your sense of ethical responsibility, qualified by an appreciation of learning, will impel you to look at knowledge within its broader historical context.

A university is also a social institution, which brings me to the third star on the key: the star of fraternity, or what I should like to call social commitment. Knowledge remains an abstraction until it is manifest in the minds of individuals and in the institutions through which they translate thought into action. Some of you will be remaining for a time—a few of you for a lifetime—within the institution of the university. But all of you, as students whose intellectual innocence has been once corrupted by knowledge and consciousness, should hold in fond memory that place where you first tasted the sweet apple of intellectual temptation. After all, our student years constitute the paradise that all of us, first by geography and later by age, inevitably lose.

In a world of increasing specialization and fragmentation "things fall apart," as Yeats wrote half a century ago: "the centre cannot hold; / Mere anarchy is loosed upon the world." It was Yeats's somber conclusion that "The best lack all conviction, while the worst / Are full of passionate intensity." I am suggesting that it lies within your power to reverse that gloomy prediction. There is no reason why the best cannot be moved by conviction and driven by a passionate intensity, and that is what I ask of you. We all can begin to combat that spiritual and intellectual disintegration while we are still within the institution. The oppositions of student versus teacher or professor versus administration or teaching versus research are polarizations that we must not tolerate. We belong after all to a university. We can rise above the two cultures that C. P. Snow analyzed two decades ago. A science uninformed by the humanities all too easily becomes mindless technology, while a humanist who disavows science and technology is simply parading his or her own ignorance.

Knowledge should be pursued for its own sake, but that does not mean that we are not shaped by what we learn. In a well-known aphorism the German materialist philosopher Ludwig Feuerbach proclaimed that we are what we eat: "Der Mensch ist, was er ißt." I would add a humanistic corollary to that doctrine: "Reading is also a kind of feeding." We are affected inescapably by what we know. Anyone who has looked at a painting by Cézanne can never again view the landscape of Provence with the same eyes. No one who has truly heard a requiem by Mozart or Verdi can ever think about death in the same way again. By the same token, what we learn from anthropology, history, literature, philosophy, and the other arts and sciences ought to shape our character and change us for the better—or else we have not truly learned what we may have spent hours and days and even years studying.

Finally, we must insist that there is no fundamental antagonism between the university or the world of knowledge and what some people like to call "the real world." The university is an institution like many others, including the church, the state, and the law. Its purpose is the pursuit of knowledge. But its function is ultimately fulfilled only through the individuals who constitute it—hence the ethical responsibility—and through the society in which it exists—hence the social commitment. It is necessary for those within the university to overcome their self-centeredness and their tendency to isolation and to extend their arms to the world outside. But that gesture of knowledge in the service of society is useful only if they find outside hands of friendship to grasp. That, I like to think, is one meaning of the hand on the key.

By your acceptance of the honor of initiation into Phi Beta Kappa, you assume the burden of responsibility that excellence inevitably entails. Phi Beta Kappa has shed the Masonic trappings of its early years. The American scholar has long since won the intellectual independence to which Emerson exhorted him. But the original ideals of our society—fraternity, morality, and literature united under the guiding hand of philosophy—have become even more urgent than they were in 1776.

reading *recommended by the book committee*

humanities ROBERT B. HEILMAN, LAWRENCE WILLSON, FREDERICK J. CROSSON

social sciences EARL W. COUNT, LEONARD W. DOOB, ANDREW GYORGY, MADELINE R. ROBINTON, VICTORIA SCHUCK, ELLIOT ZUPNICK

natural sciences RUSSELL B. STEVENS, RONALD GEBALLE

RUSSELL B. STEVENS

The Cropland Crisis—Myth or Reality? Ed., Pierre R. Crosson. Johns Hopkins. 1982. $27.50; paper, $10.50.
Although the number of U.S. citizens who are directly engaged in farming is shrinking dramatically, most Americans have come to accept uncritically the assertion that available cropland is in short supply and its future threatened. In a collection of papers by recognized specialists, the Washington, D.C.-based group Resources for the Future seeks to test the validity of that assumption. Not surprisingly, the answer at this juncture is neither unequivocally yes or no, but the authors provide useful insights into a number of facets of the issue, emphasizing that much hinges on the interplay of ancillary factors in the marketplace.

Darwinian Impacts: An Introduction to the Darwinian Revolution. David R. Oldroyd. Humanities Press. 1980. $13.50.
One can agree with the author's comment that a great deal of ink has been spilt over Darwin and Darwinism and understand his diffidence about adding yet another book without necessarily concluding that there is nothing new to say. After all, any table of contents that includes a chapter on Darwinism and music merits a second look.
The body of the book consists of material taught as a lecture course at the University of New South Wales. As such, it goes beyond an exposition of Darwin's life, works, and thought to examine what Oldroyd calls the "many consequences" of Darwinism—its effects on politics, theology, philosophy, literature, and so on.

Science in Context: Readings in the Sociology of Science. Eds., Barry Barnes and David Edge. MIT. 1982. $9.95.
Whether there are meaningful distinctions between the sociology of science and social science per se is probably debatable, though perhaps not rewardingly so. Whatever the answer to that question, Barnes and Edge here make available a group of papers—from diverse sources and authors—that provide insights into how science and scientists actually affect the larger body politic. A number of issues are explored, including science as a culture, its interactions with technology, and science on the witness stand. Within each section are several reprinted articles that provide explicit examples to illustrate more general points.

Genetic Alchemy: The Social History of the Recombinant DNA Controversy. Sheldon Krimsky. MIT. 1982. $24.95.
Save for those who have grown deathly weary of hearing about recombinant DNA, "genetic engineering," and all that implies, Krimsky's work affords a detailed, convenient account of the remarkable events of roughly the 1970s. He takes pains to set this cluster of events in the political and social context of the times and to examine the specific roles of the principal players in the drama. In the main, the author holds to a neutral stance and contents himself with a documented, dispassionate account. The result is scarcely "recreational" reading, but it should satisfy the serious student of what Krimsky calls in his subtitle "social history."

Lamarck the Mythical Precursor: A Study of the Relations Between Science and Ideology. Madeleine Barthélemy-Madaule. Trans., Michael H. Shank. MIT. 1982. $17.50.
Few students of biology learn much more of Lamarck during their formal schooling than that he was a generally accomplished scientist of the late eighteenth century, that he wrote several monumental works, that he differed sharply with Cuvier, and that he had the "wrong" idea about the mechanism of evolution, which he believed to occur through the inheritance of acquired characters. This slender volume provides a convenient means of looking more fully and fairly into Lamarck's life and career and offers a much more complete and satisfying portrait.

Building for Tomorrow; Putting Waste to Work. Martin Pawley. Sierra Club. 1982. $17.95.
This account is nothing if not unorthodox and charming. Whether its suggestions for using society's discards to construct several kinds of buildings are practicable is another matter—which is not to say that the ideas put forth are worthless, only that they are largely unproven. So too, for the most part, are the analyses of German production capacity, the proposed analogy with Keynesian economics, and the doctrine of "product eugenics." At the very least, Pawley deserves to be heard.

When the Snakes Awake: Animals and Earthquake Prediction. Helmut Tributsch. Trans., Paul Langner. MIT. 1982. $20.
Time and again, careful investigation has shown that there is scientific validity behind the notions of people with limited formal education. Perhaps nowhere is this more strikingly the case than in the practices of farmers and other rural peoples. But because many such beliefs have also been proven to be without foundation, there seems to be no escape from the obligation to investigate each one fully and objectively, as occasion permits. Tributsch has accepted the task of looking into one of the more bizarre examples of such folklore—that various animals can sense an impending earthquake. In doing so, he convinces himself that the phenomenon is valid and amasses a wealth of anecdotal evidence of its reality. More important, he postulates an explicit mechanism—electrically charged aerosols—by which animals can detect what is about to happen. Thus he provides scientists with an opportunity to put the matter to the test. Although the author dwells too much on the tribulations of those who address nontraditional scientific questions, his book is not appreciably marred by this transient preoccupation.

Chimpanzee Politics: Power and Sex Among Apes. Frans de Waal. Harper and Row. 1983. $16.50.
In this volume the author summarizes, in what impresses me as a very convincing fashion, his detailed observations of a large breeding colony of chimpanzees at Burgers' Zoo in Arnhem, Holland. As he says without apology, the descriptive terminology he has chosen is "anthropomorphism in its purest form." As a consequence, some may quarrel with his interpretation of events, but surely the message is much clearer for being couched in a language that is familiar to us all. Quite possibly, professional primatologists will take issue with this or that conclusion; I would expect most readers to be thoroughly amused and charmed by these insights into the behavior of man's closest relatives.

MADELINE R. ROBINTON

God's Playground: A History of Poland. Norman Davies. Columbia. 1982. 2 vols. $60.
In his preface, Davies, chairman of the history department of the School of Slavonic and East European Studies at the University of London, states: "I have come to hold that causality is not composed exclusively of determinist, individualist, or random elements but of a combination of all three." His *History of Poland* is a brilliant display of this philosophy. Volume I carries the story to 1795, the date of the Third Partition, the disappearance of the Kingdom of Poland from the map of Europe. Beginning with a study of the historiography and geography of Poland and a brief survey of its history to 1572, Davies traces the developments within its changing boundaries of a culture "reflecting an eccentric mixture of Western values injected into a Slavonic East," of a state, the most tolerant in Europe, in which Roman Catholics, the bulwark of the state, lived side by side with the Uniates, the Russian Orthodox, the Protestants—Lutherans, Calvinists, Mennonites, and Anabaptists—and the Jews (9 percent of the population in 1772), which also included the Karaites and Hassidim. Poland's tragic history since 1795 fills Volume II. These comprehensive volumes of keen analysis, narration, vignettes, and literary sources provide fascinating reading and insightful comprehension. A distinguished and authoritative history.

The Anglo-Saxons. James Campbell, Eric John, and Patrick Wormald. Cornell-Phaidon. 1982. $39.95.
A coffee-table book in size, and a beautiful job not only in illustrations but also in text

by three experts in their respective fields, this volume offers an introduction to the young and uninitiated as well as a summary for the knowledgeable of the most recent findings in the history and archeology of England from the departure of the Romans to the coming of the Normans.

English Society, 1580–1680. Keith Wrightson. Rutgers. 1982. $25.
Incorporating much recent research in social history—a field of intense interest and investigation in the last two decades at Cambridge—Wrightson, of the University of St. Andrews, deals with what he calls "enduring structures," the social classes as perceived by contemporaries, the family patterns within these various ranks, the interrelationships, and the impact on these structures of social change. He is concerned with the changes in England's economy, the price revolution, the Reformation, the spread of literacy resulting in greater social mobility on the one hand and the increase of poverty, vagrancy, and riots on the other, and the increasing polarization in society, always recognizing the local variations and unevenness in social change.

Rebels and Rulers: 1500–1660. Perez Zagorin Vol. I. **Society, States and Early Modern Revolution. Agrarian and Urban Rebellions.** Vol. II. **Provincial Rebellion. Revolutionary Civil Wars. 1560–1660.** Cambridge. 1982. $37.50 each vol.
Zagorin, whose valuable work on the conflicts in seventeenth-century England is well known, in these volumes has focused on a comparative study of revolution in early modern Europe. After critically examining theories of revolution, he looks at the societies in which these occurred, comparing and contrasting their political and social structures and how they were affected by the economic and religious changes. Concerned with the typology of revolution, he analyses agrarian rebellion (for example, the Peasants' Revolt in Germany, Kett's Rebellion) and urban rebellions. In the second volume, he treats provincial rebellion in Spain, the British Isles, and France and presents a synoptic view of the great revolutions and civil wars of the period in France, Holland, and England. A thoughtful and provocative study.

The Outbreak of the English Civil War. Anthony Fletcher. New York Univ. 1981. $39.50.
This volume is a "detailed step-by-step account" of how the Long Parliament acting under Pym's leadership and the actions and reactions of Charles I against the backdrop of the Scottish invasion, the Irish rebellion, and the fear of popery led—not inevitably—to the Civil War. The roles of rhetoric, rumor, and the lack of communication and understanding between the protagonists in the struggle as to who was to control the Army and the Church are vividly revealed in this work, based mainly on primary sources. The reader feels he is a contemporary observer if not a participant in the unfolding drama.

The Democratic Movement in Italy, 1830–1876. Clara M. Lovett. Harvard. 1982. $27.50.
In order to understand better the failure to establish a democratic Italy in the *Risorgimento*, Lovett has used a prosopographical approach, that of "collective biography." Identifying the democratic leaders from the various parts of Italy, she has compiled a list of 146 protagonists and has used their writings, correspondence, and personal and family papers most effectively to portray their roles in 1848 and the failure to achieve their goals, but also their continuing impact on Italy's subsequent development.

An Experience of Women: Pattern and Change in Nineteenth-Century Europe. Priscilla Robertson. App. by Steve Hochstadt. Temple. 1982. $35.
This is a balanced and mature study of the Woman's Movement in England, Germany, France, and Italy. It describes, on the one hand, what women's lives in the middle and upper classes were like and the particular assumptions on which their relationships were based, and, on the other hand, the rebels in each country and the ways in which the patterns were broken. Robertson not only traces the history of the feminist movement but clearly shows the differences in the social patterns of the four countries she has studied and therefore the differences in the ways women reacted, individually and collectively, and sought to establish their goals of liberation and equality of the sexes. Free of rhetoric and replete with illustrations from fiction, memoirs, letters, etc., this is fascinating social history and most important for the understanding of the role of women in modern times.

The Escape from Elba: The Fall and Flight of Napoleon. 1814–1815. Norman Mackenzie, Oxford. 1982. $14.95.
The Escape from Elba reads like a novel of suspense. Napoleon and his entourage, his frustrations, his plans, and the intrigues leading to his escape are described in so lively and deft a manner by his scholarly biographer that it well illustrates the adage "Truth is stranger than fiction."

La Rochelle and the Atlantic Economy During the Eighteenth Century. John G. Clark. Johns Hopkins. 1981. $24.
An interesting study not only of the colonial trade and the role of the government but also of the Protestant merchant families that controlled the shipping and the trade in La Rochelle, based mainly on records in the local archives.

ROBERT B. HEILMAN

The Attack on Literature and Other Essays. René Wellek. North Carolina. 1982. $18; paper, $8.95.
Wellek unites great learning and wisdom as virtually no other critic and theorist of our time does. These essays of the 1970s survey the current formal ideas about literary study, relate them to their forebears, and clearly outline their merits and shortcomings. Richly grounded historian and discerning evaluator, Wellek remains partly aloof from all schools; he is conspicuously immune to the modish. The summaries that conclude all the essays are exemplary. His common sense and clearheadedness are expressed in a lucid, urbane style rare among theorists.

Jean Rhys: A Critical Study. Thomas F. Staley. Texas. 1979. $12.95.
A brief survey of the works of this talented woman fiction writer, a West Indian immigrant to Europe, who gained recognition only late in life with a novel about the pre-Brontë years of the Rochesters of *Jane Eyre*. Despite hurried and journalistic writing, the book is a useful introduction to Rhys.

Shadowy Heroes: Irish Literature of the 1890's. Wayne E. Hall. Syracuse. 1980. $20.
After sketching the political and cultural history of nineteenth-century Ireland, Hall examines the 1890s writings of "Somerville and Ross," George Moore, Edward Martyn, George Russell, and Yeats. Though his focus is on the relevance of their works to the Irish situation, Hall's literary sense is always active. He is detached; he has a good eye for the essential elements of works and personalities; and his style is competent, unaffected, and unacademic.

A Pilgrimage of Passion: The Life of Wilfrid Scawen Blunt. Elizabeth Longford. Knopf. 1980. $16.95.
Despite the author's singular shifting between copious detail and lacunae of information, our attention is always held by Blunt's remarkable life as poet and friend of many writers, politicians, and churchmen; Byronic husband of Byron's granddaughter; lifelong amorist, Arabist, desert explorer, and horse breeder; anti-imperialist ahead of his time; incautious individualist; and ex-Catholic struggling for belief.

The Oxford Book of Satirical Verse. Chosen by Geoffrey Grigson. Oxford. 1980. $25.
Perhaps this excellent gathering of 232 entries (poems and excerpts) incidentally tells us something about the centuries: after making 46 selections up to 1700, Grigson finds 70 worthies in the eighteenth century, 68 in ours, and only 48 in the nineteenth.

Mask and Sword: Two Plays for the Contemporary Japanese Theater by Yamazaki Masakazu. Trans., J. Thomas Rimer. Columbia. 1980. $22.50.
Tales of Times Now Past: Sixty-Two Stories from a Medieval Japanese Collection. Trans., Marian Ury. California. 1979. $9.95.
These Japanese imports are interesting in different ways. The plays of Yamazaki (b. 1934) interpret two great medieval figures—one an actor, playwright, and dramatic theorist, the other a ruler and poet—with equal theatrical vitality and philosophical inquiries into the artist's identity and role. In an interview with the translator, Yamazaki speaks illuminatingly about Japanese theater. The once-upon-a-time tales (half-page anecdotes or two- to four-page folk tales or parables) constantly remind one of western medieval narratives, ranging from exempla of religious or moral import to lusty fabliaux, from miracles to schemers' plots and practical jokes.

John Donne: Life, Mind, and Art. John Carey. Oxford. 1981. $19.95.
This lively and independent study of Donne looks at his writings in terms of his experiences, his ideas, and his personality—notably his giving up of Catholicism, his ambition, and his sense of concrete realities, change, and death—but never neglects aesthetic problems. Carey reassesses the aspects

of personal and literary style that create problems for our age.

Alpha to Omega: The Life and Times of the Greek Alphabet. Alexander and Nicholas Humez. Godine. 1981. $16.95.
Using as jump-off points several words that begin with each letter of the alphabet, the authors transmit, in a brisk and gossipy manner, many diverse morsels of information about classical myth, thought, and history and the modern descendants and variations of these.

Feydeau, First to Last: Eight One-Act Comedies. Trans., Norman R. Shapiro. Cornell. 1982. $19.95.
The Theater of Nikolay Gogol. Trans., Milton Ehre and Fruma Gottshcalk. Ed., Milton Ehre. Chicago. 1980. $18.50.
Calderón: The Secular Plays. Robert Ter Horst. Kentucky. 1982. $21.50.
The American library of European drama continues to expand. In this second volume of plays by Feydeau, the great French farceur (1862–1921), Norman Shapiro translates seven new one-act plays (one of the eight was in his first series). Shapiro's fresh colloquial English vitalizes the usual Feydeau formulas of situation and event. While Feydeau turned out some 40 plays, Gogol did only three, all of which are in the Ehre volume. Here again the translator strives toward an English rendition of Gogol in a current colloquial style. Ter Horst's book is a critical study that touches on some 80 of the works of the incredibly prolific Calderón. Essentially an academic work, plagued intermittently by Johnsonian prose, it is still a worthwhile analysis of Calderón's rich art in his dramatizing of many themes, most notably myth, honor, and history.

Letters on Familiar Matters (Books 9–16). Francesco Petrarca. Trans., Aldo S. Bernardo. Johns Hopkins. 1982. $35.
These 104 letters (written during 1348 to 1354 from Provence and various Italian cities) to friends, other writers (notably Boccaccio), churchmen, and politicians reveal Petrarch as both devout Christian and devoted classicist, as a poet who loved privacy and as a knowledgeable public figure concerned with problems of state. Though many of the letters are essays on set subjects—moral issues, public affairs, etc.—some are easy and chatty reflections of his personality (as nature lover, for instance) and reports on experiences (such as an accident-filled journey). Considerations of cost have made the editorial apparatus regrettably slender.

Pound-Ford: The Story of a Literary Friendship. Brita Lindberg-Seyersted. New Directions. 1982. $29.95.
Bernard Shaw and Alfred Douglas: A Correspondence. Ed., Mary Hyde. Ticknor and Fields. 1982. $27.50.
The main material of each of these volumes is an exchange of letters between writers, three of them important, 70 to 40 years ago. However, the Pound-Ford volume also contains a connective narrative of great detail plus an account of what the men said and thought *about* each other. Both were so active in the republic of letters that the book is almost a literary history from 1910 to 1940. Pound's letter style is unusually idiosyncratic. Shaw and Douglas (of the Wilde case), who met only once but wrote regularly from 1931 to 1944, fascinatingly reveal their contrasting personalities: Shaw the socialist, wit, father figure, and merciless putdown artist, and Douglas the devout Catholic, suppliant, complainer, and yet amazingly independent back-talker.

EARL W. COUNT

Kopet. A Documentary Narrative of Chief Joseph's Last Years. M. Gidley. Washington. 1981. $19.95.
He bade, strong-handed, for fair play from the incursive whites. He almost never got it. Yet he never stopped to generalize his bitterness. A skilled strategist, his resources meager, he and his Nez Percés were driven from their Wallowa, Oregon, home to Nespelem, Washington. He hoped consumingly that some day he might return and be buried in the homeland. Over his grave, in Nespelem, stands a rather handsome monument. Kopet. (Chinook formal speech closure meaning "That is all.")

"In Vain I Tried to Tell You." Essays in Native American Ethnopoetics. Dell Hymes. Pennsylvania. 1981. $37.50; paper, $12.95.
The author, daring, readworthy, a schooled linguist and folklorist, musters linguistic and philological subtleties of northwestern Native American speech in demonstration that they furbish tale and poem. The author has far outdistanced his conventional fellow-folklorists; futhermore, linguistics, philology, literary criticism, etc., split up among them the how and the what of utterance; yet utterance itself is the infrangible phenomenon. Where will we ever reassemble these and consider man's superlative power—uttered thought?

Belief and Worship in Native North America. Åke Hultkrantz. Ed., Christopher Vecsey. Syracuse. 1981. $30.
This is a book of essays, a summing-up. The author, ethnologist, professor of comparative religions at the University of Stockholm, appreciated internationally, has dwelt among Shoshoni, Plains Indians, eastern Algonkians; so he is peculiarly capable yet objective as he considers sun dance, ghost dance, peyote cult, cults of the dead, and attitude toward animals. Comparative religion cannot but be truncated in measure as it fails to enter upon the Indians' intimacy with the universe of nature. The author's research of years stands upon this principle.

The Ancient Future of the Itza: The Book of Chilam Balam of Tizimin. Trans., Munro S. Edmonson. Texas. 1982. $37.50.
The Mayan is one of mankind's towering world-views; but intricate, esoteric, and, unhappily, destined for extinction. The book's diction itself was intentionally archaic and recondite. The Mayan cosmos was cyclical. Therefore its eschatology recurred endlessly; the past ever declared the future. This induced a painfully and astoundingly accurate astrologic calendar. Were your Bible set forth, parallel-columned in English and the original Semitic or Greek with explanatory marginalia, it would suggest the degree of mind-boggling scholarship these pages attest. It is a fine piece of bookmaking.

The Tibetan Symbolic World: Psychoanalytic Explorations. Robert A. Paul. Chicago. 1982. $14.
Mahayana Buddhist art and lore have daunted all but a few students of mind. We must except Jung. Here a Freudian makes an attempt. He unshelves *Totem and Tabu*; affirms the Oedipus Complex, at once the political and religious radix of kingship to this day; asseverates that the symbolic world is nowhere a mere individualism but a cultural fact. His opus is indeed "well written and well argued."

Person and Myth: Maurice Leenhardt in the Melanesian World. James Clifford. California. 1982. $28.50.
Missionary (Protestant), ethnologist, sociologist—his French colleagues have esteemed him highly. We know him but little over here: he wrote in French and from years of living on the spot (New Caledonia); we are more familiar with reports that follow soon after some months of taking notes in the field. He was all the better in each of his practices for embodying them all. Wherefore (so deems the reviewer) he came to transcend his guru, Lévy-Bruhl. By like token, he mediated effectively (with heartbreaking exceptions) between black native and white official. The author writes good biography because he appreciates this man of religion and man of science—one person and one myth.

FREDERICK J. CROSSON

Wittgenstein and His Times. Ed., Brian McGuinness. Univ. Chicago. 1982. $15.
Our image of Wittgenstein changes as he recedes in time and we begin to perceive other aspects of his thought and life. These fine essays take his major achievements for granted and raise issues about how to think of those achievements. Did he think that philosophy told us something new—for instance, about the nature of language—or that it only disabused us of mistaken ideas? Was his belief that the age of science and technology might be the beginning of the end for humanity related to his philosophical efforts? How did Freud and Spengler influence his thought? The questions are intriguing, the essays address them responsibly.

The Religious Investigations of William James. Henry Samuel Levinson. North Carolina. 1981. $24.
No American philosopher pondered more persistently or wrote more felicitously on religion than James. Science had made nature mute about God, so James sought to widen the empirical base by making religious experiences the object of scientific study. The validation of those experiences, however, pushed him toward ontology and a form of pantheism. Devoted largely to the *Varieties of Religious Experience*, this competent study surveys his earlier and later work, basically in the form of exposition and comment, and keeps within the historical context.

Husserl, Intentionality and Cognitive Science. Ed., Hubert L. Dreyfus and Harrison Hall. MIT. 1982. $25.
An excellent collection of 16 essays, some previously unpublished, all dealing with the issues of sense and reference in Husserl's phenomenology. The importance of his ideas for current problems in logic and semantics, as well as for computational models of cognition, is clearly spelled out. Both critical and constructive treatments are offered by Føllesdal, Searle, Fodor, Dreyfus, and Mohanty among others.

A History of Religious Ideas. Vol. II: From Gautama Buddha to the Triumph of Christianity. Mircea Eliade. Trans., Willard Trask. Univ. Chicago. 1982. $25.
Taoism, Hinduism, Buddhism, Jainism, Roman religion, the mystery cults, Judaism, Christianity: the scope cannot avoid encyclopedia-type information, but it comes from a master in the *Religionswissenschaften* and is accompanied by dividends in the form of many insightful interpretations—for example, a reading of the *Gita* as an effort to come to terms with historicity. This second of three projected volumes deals with the most extraordinary period of religious development in human history, when what we know as religion reached its final form.

The Limits of Analysis. Stanley Rosen. Basic Books. 1980. $17.95.
A bold and radical attempt to retrieve philosophical analysis from its subordination to logical techniques (set theory, propositional functions, etc.) by arguing that this subordination leads to the suppression or distortion of fundamental problems. These problems (such as concepts, the nature of intuition, and the confusion of being with existence) are elemental but hard to make manifest because their understanding is taken for granted. The text demands close reading and presupposes some familiarity with philosophical topics, but it is intelligent and stimulating.

Pascal: Adversary and Advocate. Robert J. Nelson. Harvard. 1982. $22.50.
Neither biography (though the order is chronological) nor the usual focus on the *Pensées*, this study of Pascal keeps his scientific side in balance with his religious dimension, his argumentative and adversarial side in balance with his generosity and charity. The theme that threads the treatment together is Pascal's language: not only his use of it but his reflection on its role. Not an introduction for the general reader, this is a fine example of the fruit of scholarly reflection.

The Play of Musement. Thomas A. Sebeok. Indiana. 1981. $35.
This witty and substantial set of essays by a linguist is a pleasure to read and profitable to digest. The essays deal with two themes: Charles Peirce's semiotic and methodology (nicely compared with Sherlock Holmes's method!), and the controversy over "talking" chimps and gorillas. The flimsy evidence for the use of language by animals arouses his passion, and he lays about him with gusto and humor.

John Henry Newman: His Life and Work. Brian W. Martin. Oxford. 1982. $19.95.
This is a handsome book, generously illustrated and intended for the general reader. Newman's life spanned the nineteenth century, and he was alive to his times. To clarify vague ideas about the Oxford Movement or the role of religion in the universities, or just to sample the climate of Newman's ideas, Martin's book is highly recommended.

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