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The Key Reporter

13 Visiting Scholars Are Named for 1987-88

Thirteen men and women have been chosen Phi Beta Kappa Visiting Scholars for 1987-88, the 31st year of the program. The Scholars will travel to some 100 colleges and universities for two-day visits, during which time they will meet with students and faculty members in a variety of formal and informal sessions. The disciplines represented are art history, astronomy, biology, Byzantine history and literature, chemistry, comparative literature, computer science, economics, French, law, music, political science, physics, psychology, and sociology.

The Scholars are as follows:

Brigitte Berger, professor of sociology, Wellesley College, serves as an adviser to the National Center for Neighborhood Enterprise, the Child and Family Protection Institute, and the State Department's Board of Foreign Scholarships. She is the author of *Societies in Change* and coauthor of *Sociology: A Biographical Approach; The Homeless Mind: Modernization and Consciousness*; and *The War over the Family: Capturing the Middle Ground*.

Richard Bersohn, Higgins Professor of Natural Science, Columbia University, is a physical chemist whose work earned him the 1985 Herbert Broda Prize in chemical physics from the American Physical Society and election to the National Academy of Sciences. He is a member of the Committee on Atomic and Molecular Science of the National Research Council.

Milton Brown, resident professor of art history, City University of New York, has served as executive officer of CUNY'S Ph.D. Program in Art History. He taught at Brooklyn College from 1946 to 1970. He is the author of *Painting of the French Revolution, American Painting from the Armory Show to the Depression, The Story of the Armory Show*, and *American Art to 1900*.

Jacob Druckman, professor of composition, Yale University, was previously associated with the Columbia-Princeton Electronic Music Center and has been resident-in-music at the American Academy in Rome and composer-in-residence with the New York Philharmonic. His

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An Initiation Address

Reflections on What Ritual Does

By William P. Harman

WE OFTEN THINK OF RITUAL as simple, routine action, something we do out of habit. But I am more concerned here with what I would call a ritual event, an occasion when people come together to participate in a customary act. The late anthropologist Victor Turner defined ritual as "prescribed formal behavior for occasions not given over to technological routine, having reference to beliefs in invisible beings or powers" (*From Ritual to Theatre: The Human Seriousness of Play*, p. 29). The definition may strike you as strange because it refers to the need for belief in "invisible beings or powers." But Turner would insist that ritual (as opposed to ceremony) involves, at some level, the awareness of a transcending entity, being, or power.

How can we say that what happens during a Phi Beta Kappa initiation fits this definition of ritual? There is prescribed, formal activity. Behavior is neither random nor spontaneous. Pretty much the same initiation ceremony occurs every year. And we can probably agree that there is no technological routine involved. A chemistry experiment also involves prescribed, careful, systematic behavior, but there the routine has a technological purpose.

I distinguish ceremony from ritual by saying that ceremony simply indicates or recognizes, but ritual transforms.

What about the invisible being or power hovering about the initiation ceremony? Of course, when we talk about invisible powers, ghosts or spirits are not necessarily what I have in mind. New initiates and perhaps their parents are aware that if there is any power behind the initiation ritual, it must have something to do with the prestige that membership in Phi Beta Kappa bestows on a person. It is an impressive credential. Being in the society looks good on your record and on your résumé, and in an un-

certain world, most of us can use all the prestige we can get. Still, I want to suggest that there is more at stake than prestige.

Especially for those who feel some investment in the society, underlying the entire notion of Phi Beta Kappa is the assumption that there is something ultimately worthy involved in academic excellence. Like God, for whom, in the Hindu tradition, they say there are 330 million names, this "something" has been called by many names: intelligence, wisdom, knowledge, creativity, curiosity, a passion for learning, or just plain hard work. Behind the Phi Beta Kappa organization lies the assumption that these qualities—which, also like deities, we cannot see; all we can do is trace their effects or witness to their power—have for certain people what approaches an invisible power with significant value.

I would also say that it is the value or power that effects a change during the initiation ritual. As Arnold Van Gennep insisted (*Rites of Passage*, p. 13), rituals "almost always accompany transitions from one situation or state to another."



William P. Harman

What kind of change occurred during the initiation ceremony? The ritual made new members out of nonmembers. It changed them, made them different, adding something to their identities and to the character of the Phi Beta Kappa society that was not there before. Because this is beginning to sound a bit grandiose or even mystical, let me take another tack.

It would be easy to say that the Phi Beta Kappa initiation ritual, and the honorary society as a whole, is little more than a group of people joined together in a mutual admiration society, a group of people intent on self-congratulation. Surely that is part of what is happening

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What Ritual Does

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here, particularly for those who, for whatever reasons, are unaware that the society points toward certain ideals and values. For the people who fall into this category—and I would be surprised if it were not the majority of students just inducted—what they have gone through is a quaint ceremony. I distinguish ceremony from ritual by saying that ceremony simply indicates or recognizes, but ritual transforms. Ceremony refers to no specific values, powers, or ideals. It can be used to exalt anything. The newer you are to a particular ritual, the more like ceremony it looks. But the more you get to know it (as some of the long-time and loyal Phi Beta Kappa members would probably agree) and the more you participate in it, the more specific, indeed, unique, it becomes. It begins to point to a specific power or value. It gets to be something of an old friend. When a ceremony becomes familiar and when it evokes a sense of value that somehow points beyond the simple ceremony itself, it becomes ritual.

Ceremonies in which you choose, or are forced, to participate are likely . . . to become ritual. Once they become ritual, they are on the way to changing you.

Let me give a very different example: the marriage ceremony. I believe that the marriage ceremonies of their sons or daughters are more meaningful at the time for many parents than they are for the children who are getting married. This is possibly one reason, traditionally, that parents are the ones who want a big public wedding. Why? For one thing, parents have probably seen more weddings and so they are more familiar with that ceremonial genre. But more important, they know more about what the event signifies, about the power to which it refers. In their own marriages they have lived it out, for better and for worse. Indeed, if most young people really knew what marriage was, they would approach it with a good deal more care and planning. But the fact is that a ceremony that involves no reference for the participants to transcendent meanings and associations isn't quite ritual, as Turner defines it. For people who view a marriage as something to do for the sake of parents or out of a need to make it all legal, we are dealing with marriage strictly as ceremony.

To what invisible power the marriage ritual refers is subject to discussion, but at some level it involves the basic sense most of us have of that mysterious and very powerful complementarity in life represented by the symbolic and literal union of male and female. Where would we be without it? It is to this the French refer when they say, "Vive la différence."

And so, whether we experience a ritual or a ceremony is very much a function of experience. For many of us, indeed even for new initiates here, the initiation was a ceremony, or perhaps a slightly awkward spectacle. For parents, who found in the event—and rightly so—an occasion to recognize and reward their children, we also have more a ceremony than a ritual. But for others, particularly the older Phi Beta Kappa members who keep this thing going, the event has become a ritual in Turner's sense. They have witnessed it often, occasionally reflected about it, and found it worth returning to reexperience every year or so.

Family rituals, rituals at work, rituals in the activities we undertake with friends: all these can tell us what we value, what we do not value, or what we should do about making important changes in our lives.

So what? First, I want to leave you with a word of caution. Ritual is powerful. Ceremony might seem empty, but ritual rarely is. Ritual does effect change and it can change you, even if you are not aware of it. Ceremonies in which you choose, or are forced, to participate are likely, whether you like it or not, to become ritual. Once they become ritual, they are on the way to changing you, to imbuing you with assumptions about what is good, valuable, worthwhile, even transcendent.

Let me give another example. There is one and only one occasion each year when all DePauw University faculty are required to be present or they must account for their absence ahead of time. This is the occasion of graduation. Why this instead of, say, a general faculty business meeting? If you ask the people who make this the only absolutely clear-cut requirement for what you have to do as a faculty member, I am sure you would get nothing like my theory on ritual. But I think my theory on ritual has something to say about it.

Graduation at DePauw, or anywhere else for that matter, is a ritual that bestows on individuals the privileges and prestige the institution's degree carries. A DePauw education is the sum total of the mutual effort of faculty and students. It is the invisible power, the presumed result of this effort, to which the ritual refers. If, out of principle, a faculty member does not wish to participate in the ritual that celebrates the results of this effort, should that person be teaching here at all? In the long run, probably not, though a few renegade faculty are always good for any campus.

I suggest that this required event functions to transform not just students, who become alumni: it transforms faculty as

well. For most faculty it reaffirms a sense of pride in what they are doing. These tend to be the faculty who would want to attend in any case. But it also changes those faculty who, for whatever reason, might feel that what they are doing is not valuable or worthy of esteem. On graduation, those who attend pay homage to the process that culminates in a DePauw degree. It may be empty ceremony for a while, but the more frequently a person experiences it, the more valuable, I contend, she or he is likely to hold the DePauw degree. It is an event when faculty members experience themselves as a community and when they stand up to take public responsibility for what they have done. Most conscientious faculty will either participate gladly or they will discover in their participation a resistance to the transformation. And if those who resist the transformation are really honest, they will know that there are other vocations they should pursue or other institutions of which they should be a part. Required participation in graduation is a way of forcing faculty to think critically about what we are doing here.

Attend to the rituals in which you will, inevitably, find yourselves; and particularly attend to the etiquette of whatever career or endeavor you choose to explore. . . . Ask yourself about the values to which they point, the powers they invoke.

Ritual is powerful enough to do these things. Once its newness wears away, once we can identify the powers to which it refers, we need to ask ourselves whether we are comfortable with those powers and those values. Family rituals, rituals at work, rituals in the activities we undertake with friends: all these can tell us what we value, what we do not value, or what we should do about making important changes in our lives. Rituals can be comforting in the familiar litanies they offer, especially if they evoke the powers we affirm. But there is much to be learned in attending to the discomfort ritual causes.

What I suggest, and offer as traditional (if not ritual) exhortation to you DePauw seniors about to seek your fortunes outside DePauw, is this: attend to the rituals in which you will, inevitably, find yourselves; and particularly attend to the etiquette of whatever career or endeavor you choose to explore. Lawyers, educators, business people all have their rituals and if you wish to advance, you *must* participate in them. Ask yourself from time to time how comfortable they make you. Ask yourself about the values to which they point, the powers they invoke. Presumably, if you have used your winter terms wisely, you will know something of

Correcting the Greek Motto Of Phi Beta Kappa

By Saul Levin

At a time when Phi Beta Kappa stands out as a staunch friend and supporter of Greek studies, it may appear ungrateful for a professor of the classical languages to point out a grammatical error in the noble words Φιλοσοφία βίου κυβερνήτης, generally translated by Phi Beta Kappa as "Love of Wisdom the Guide of Life" or, perhaps more accurately, "the Helmsman of Life." But knowledge advances beyond what was attained by our predecessors in this honorary society; and besides, the error itself in this particular case is instructive: it pinpoints the risk of composing in a foreign language.

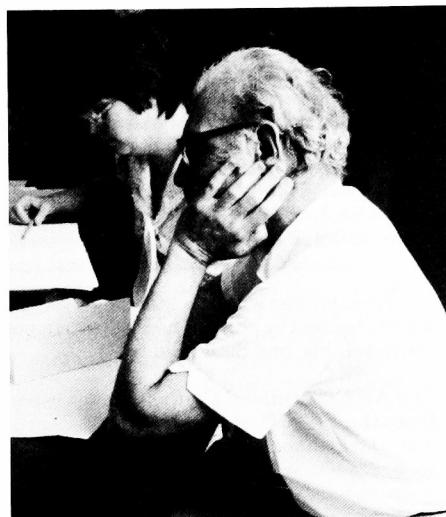
All nouns of the "first declension" that end in -της are strictly masculine, unlike some other formations in Greek that can be either masculine or feminine. But φιλοσοφία is feminine, as any noun ending in -ά is bound to be—grammatically feminine, to be sure, but that is enough to determine that whenever personified it will be personified in a female, not a male guise. Hence the personification ought to be κυβερνήτις, because -τις is the regular feminine counterpart to -της.

We have no evidence of women actually working as pilots in antiquity; even nowadays this trade may be among the last that they get into. Nevertheless, κυβερνήτις is on record as an epithet of the goddess Isis,* which illustrates how the Greek language would—when necessary—handle an untypical case of gender agreement. There is also an instance of τύχη "luck" or "chance" personified as κυβερνήτειρα,** which again is a normal feminine derivative from the masculine κυβερνήτηρ (this morphological alternative to κυβερνήτης was favored in the earliest period of Greek). So if the United

*In the accusative case form κυβερνήτιν: *The Oxyrhynchus Papyri*, ed. by Bernard P. Grenfell and Arthur S. Hunt, XI (London: Egypt Exploration Fund, 1915), 196–97 (no. 1380.69–70).

***Anthologia Palatina* 10.65.3 (attributed to Palladas).

those rituals already. But if, after time, they remain uncomfortable or unsatisfying, you might do well to admit the fact, to look around for other things to do and for other communities of people with whom you will feel comfortable. The alternative is acting out ritual to which you are not committed and thereby running the risk of changing in ways you do not choose, in ways other people have chosen for you. During the first five years after graduation from DePauw, most of you will change significantly. The real question is this: Who will be making the



Saul Levin, pictured above, is professor of ancient languages at the State University of New York at Binghamton. Key Reporter readers are invited to comment, in English.

Chapters of Phi Beta Kappa wishes to correct the mistake, the choice is between κυβερνήτις and κυβερνήτειρα. κυβερνήτις would be a less obtrusive change, limited to one letter (and an accent); κυβερνήτειρα, by alluding to that ancient epigram about τύχη, might imply a protest against it: for us the enlightened, philosophy, not luck, is what governs life.

The motto with the incompatible -ά and -της was framed by a speaker of English, who slipped into the grammatical incongruity more easily than a speaker of a Continental language characterized by the persisting distinction between masculine and feminine. Lately in English a different sensitivity to gender has emerged, thanks to the feminists. They need not campaign against *helmsman* in the practical sphere; for unlike *draftsman*, *fireman*, and the like, this word—along with its base *helm*—went out of use a few generations ago, except for retrospective or figurative references. *Helmsman* in the English version of our motto fits into the latter category. Whether or not we correct κυβερνήτης to accord with the rules of Greek and to satisfy a purist, shall we change *helmsman* to the "non-sexist" pilot?

choices about the kinds of change you undergo?

William P. Harman, assistant professor of philosophy and religion at DePauw University, delivered the address from which this article is adapted at the initiation of new members into the DePauw (Alpha of Indiana) Chapter of Phi Beta Kappa in May 1986. His book, *The Sacred Marriage of the Goddess: Myth, Festivity, and Devotion in a Hindu Temple City*, will be published in 1988 by Indiana University Press.

Lost ΦBK Key Returned to Owner after 38 Years

In November 1983, Charles J. Milhauser, registrar of the Cornell College (Iowa) chapter of Phi Beta Kappa, received a letter that began: "Somewhat embarrassed, I seek the rightful owner of a ΦBK key I found many years ago. So many years, in fact, that I cannot remember where or when, but I think it was the South Pacific during WWII. Rediscovery was made recently while cleaning out an old jewelry case." The key bore the inscription "A. Rigby Moore, Delta of Iowa, 1924."

Alice Rigby Moore, an alumna member of the Class of '02, was the granddaughter of the second president of Cornell College. Two months before the letter of inquiry reached Milhauser, Alice's daughter happened to have called on him.

She and her husband had just retired after many years of service as missionaries in Southeast Asia; they had no permanent address at the time they met Milhauser. Because the daughter had once lived in Asia, Milhauser assumed that the mother had somehow lost her key while in Asia on a visit or en route to the East.

The day after the inquiry about the key reached Milhauser, he coincidentally received a note from a distinguished alumnus inquiring about the college's interest in some family papers. In replying to this letter, Milhauser referred to the research he had undertaken to identify the owner of the A. Rigby Moore key. In a remarkable coincidence, the alumnus proved to be related by marriage to Alice Moore, and he was able to provide an address not for her daughter but for her son!

Milhauser immediately telephoned the son, who exclaimed, "That's my key. My mother gave it to me in 1939 when I was elected to Phi Beta Kappa." He then explained his loss of the key:

On a hot June night in 1946 in the Indian village where he served as a missionary, he had left his room to sleep on the roof. The next morning when he returned to his room he found that a thief had placed a ladder against the outside wall, entered the room through the window, and stolen all his possessions. The residents assured him that there was no sense in searching the village because the thief was certain to have fled to Lucknow, some 200 miles away, to sell the loot in the bazaar.

From a bazaar in India, the key appears to have made its way to somewhere in the South Pacific. Thirty-eight years later, the combination of an unknown benefactor and Charles J. Milhauser was able to bring about the return of the key to its rightful owner.

reading recommended by the book committee

humanities

social sciences

natural sciences

FREDERICK J. CROSSON, ROBERT B. HEILMAN,
ROBERT P. SONKOWSKY, LAWRENCE WILLSON
EARL W. COUNT, RICHARD N. CURRENT, LEONARD W. DOOB,
ANDREW GYORGY, MADELINE R. ROBINTON,
VICTORIA SCHUCK, ANNA J. SCHWARTZ
RONALD GEBALLE, RUSSELL B. STEVENS

LEONARD W. DOOB

Quest for Excitement: Sport and Leisure in the Civilizing Process. Norbert Elias and Eric Dunning. Basil Blackwell, 1986. \$24.95.

In the best sense, a very, very Germanic survey, from Aristotle to modern communities, of the human craving for leisure, sport, and the controlled and uncontrolled violence associated with such activities. The main thesis, accompanied by footnotes galore and neologistic expressions, seems to be that such activities do not release unpleasant tensions but plant new ones. Copious and often lengthy footnotes are provided. Unlike most modern social science, this book does not rely on concrete data or empirical studies but on the sparkling, often original, always humanistic interpretations by the two authors to whom each chapter is scrupulously and childishly attributed, either as a joint or a single venture. It is refreshing in such a context to be bombarded not by statistics or even case histories (though the term is used) but by shrewd interpretations interposed with poetic and other literary allusions. "Theoretically," we are told at one point, "we have hardly begun to scratch the surface. . . ." A good scratch.

When Teenagers Work: The Psychological and Social Costs of Adolescent Employment. Ellen Greenberger and Laurence Steinberg. Basic Books, 1986. \$17.95.

A readable, competent summary of the few positive and the many negative effects resulting from working part time, mostly as clerks or as employees in fast-food joints, while going to high school. During their senior year perhaps as many as three-quarters of American adolescents hold such jobs; the majority of them are from the middle class and do not "need" the money. The generalizations in the book stem from systematic sociological research by the authors with a California sample and from published studies. Myths and intuitions concerning the benefits of such employment are exploded, and thoughtful suggestions are offered concerning how youngsters might be better treated on the job, in school, and especially at home.

The End of Life: Euthanasia and Mortality. James Rachels. Oxford, 1986. \$17.95.

A subtle, detailed probing of euthanasia based essentially on the distinction between "having a life and merely being alive." The problem of whether to kill patients suffering from incurable disease or to allow them to die is increasingly acute as a result of significant medical advances that prolong life and of the publicity given cases like Karen Quinlan and Baby Jane Doe. Acute, too, is the problem of letting millions of Africans starve while Americans overeat. The author examines the viewpoints of physicians, philosophers, and the clergy, and he seeks to promote a clear and consistent viewpoint, not an easy task. The

volume is packed with the kind of provocative teasers beloved by philosophers: "Now suppose Jones did this, and Smith did that. . . ."

The Air Controllers' Controversy: Lessons from the PATCO Strike. Arthur B. Shostak and David Skocik. Human Sciences Press, 1986. \$15.95.

An exhaustive, exhausting, sufficiently objective history and analysis of the strike by 12,000 essential air controllers who, being conservative in outlook, supported Reagan in 1980 and who less than a year later were fired and essentially persecuted by his administration after they illegally went on strike to obtain not only higher wages but also more sensible and dignified working conditions (the length of this sentence symbolizes the importance and implications of the events). The senior author and one of the writers of an appendix are sociologists; therefore the strike is viewed in the broad political, economic, and human perspective of a chilling conflict that continues to affect labor relations, the safety of air traffic, and the lives of the outlawed professionally trained controllers and their families. Definitely not recommended to air travelers in the United States.

Reform in America: The Continuing Frontier. Robert H. Walker. Univ. Kentucky, 1986. \$25.

A lively historical analysis of the reforms whose "modes" have been directed, as the author explains at the outset, at improving the American brand of democracy, at assisting specific groups and persons, and at attempting to produce a different society. No doctrinaire thesis is discernible, so that even a concluding section is stimulating and undogmatic. Instead, nonhistorians in particular, and maybe also historians, are offered an organized, documented presentation of the most varied phenomena of reform, ranging from the monetary system, mass media, and popular songs to political campaigns, the drinking of booze and beer, and pleasant dreams of utopia. We have here, consequently, a down-to-earth dissection of the forces reflecting, facilitating, and blocking social change. And the book fortunately is packed with intriguing, authentic, and relevant drawings from each historical period as well as a few photographs.

VICTORIA SCHUCK

Common Ground: A Turbulent Decade in the Lives of Three American Families. J. Anthony Lukas. Knopf, 1985. \$19.95; paper, \$9.95.

Reagan and the Cities. Ed. by George E. Peterson and Carol W. Lewis. Urban Institute, 1986. \$27.50; paper, \$15.95.

A memorable book of the decade in Boston following the assassination of Martin Luther King, Jr., as seen in the experiences of a Yankee, a black, and an Irish family. The au-

thor weaves into their lives actions taken by five public figures including the mayor, the cardinal, a member of the school board white resistance, and the federal judge who devised and enforced Boston's desegregation plan. Amid the turmoil and yearnings of individuals so poignantly described, Lukas explores racial, class, economic, and political consequences of events.

Another view of the city emerges from the Urban Institute's empirical study of the effects of budget cuts in the first term of the Reagan administration. Drawing upon varied data sets and developing several themes, the authors find that some cities were better off than had originally been anticipated. But already in the second term the evidence has changed. The National League of Cities has launched a program to raise issues of the cities—so recently neglected by both political parties—again to the national agenda.

Secrets of State: The State Department and the Struggle Over U.S. Foreign Policy. Barry Rubin. Oxford, 1985. \$25.

Estrangement: America and the World. Ed. by Sanford J. Ungar. Oxford, 1985. \$19.95.

World Military and Social Expenditures, 1985. Ruth Leger Sivard. World Priorities, Inc., 1985. \$5.

Reykjavik, the crypto arms control as well as crypto antiarms control negotiations, the Iran-Nicaragua connection, the Report of the Presidential Review Board, all lend a Byzantine aspect to the character of diplomacy and the determination of foreign policy in America. Two important books and a monograph illuminate background reasons.

In detailing America's shift from 150 years of no alliance and neutrality in foreign relations, Rubin focuses on presidential administrations from Franklin Roosevelt's through the first year of Reagan's. Once dominant in conducting foreign policy, the State Department was suborned by the National Security Council and national security adviser during the Nixon administration—an agency originally created in Truman days to assist in handling the flow of information. Policymaking became embroiled in bitter struggles among the Defense, Treasury, Agriculture, and Commerce departments and the CIA, with congressional intervention. Rubin explains his book's title as meaning "that the greatest secrets of state are the techniques and failures of the policymaking process."

In the 12 essays making up *Estrangement*, a 75th-anniversary publication of the Carnegie Endowment, scholars, journalists, and former officials explore the symptoms, causes, and effects of America's preoccupation with Soviet rivalry, which has even separated us from our "natural" allies.

Sivard, former chief of the Economic Division of the U.S. Arms Control and Disarmament Agency, has published a 10th-anniversary array of statistics of 142 nations, together with charts, graphs, and maps showing expenditures for weaponry versus investments in social development. A valuable source and an indictment of global priorities.

Harold Ickes of the New Deal: His Private Life and Public Career. Graham White and John Maze. Harvard, 1985. \$20.

A first serious biography of the secretary of interior in the Roosevelt and Truman cabinets (1933-46) who became a legendary conservationist and protector of minorities. Two Aus-



tralian authors—a political historian and a psychologist—apply a psychological test to Ickes's turbulent life and actions. Though important, the psychoanalytical content does at times intrude upon the political analysis.

Constitutional Inequality: The Political Fortunes of the Equal Rights Amendment. Gilbert Y. Steiner. Brookings, 1985. \$22.95; paper, \$8.95.

Why ERA Failed: Politics, Women's Rights, and the Amending Process of the Constitution. Mary Frances Berry. Indiana Univ., 1986. \$17.95.

Why We Lost the ERA. Jane J. Mansbridge. Univ. Chicago, 1986. \$35; paper \$9.95.

The ERA: Facts and Action Guide. Riane Eisler and Allie Hixson. National Women's Conference Center and the Kentucky Foundation for Women, Washington, D.C. [1986] \$5.

Why the battle for approval of the ERA was lost has engaged political scientists, historians, and lawyers. The excellent analysis by Brookings scholar Steiner points to the opposition of labor union women in successful alliance with liberals determined to save "protective legislation" as the stopper in the early decades. Once these forces dropped their opposition, a new albatross appeared to defeat the amendment—antiabortion sentiment and the dispute over women in combat.

Berry's review written from the standpoint

of both historian and lawyer (marred somewhat by minor errors) compares successful and lost battles over previous constitutional amendments and concludes that insufficient preparation had been made to establish "consensus" (a sentiment that *constitutional change was essential*).

In the lengthiest treatment, another political scientist, Mansbridge, argues that although ERA's defeat appeared to be narrow, the loss accurately reflected the opposition of the American people to any significant changes in gender roles. They also feared the consequences of giving the U.S. Supreme Court too much power in defining equality. As a participant in the failed Illinois fight for the amendment, Mansbridge contends the effort was worthwhile. She joins the other two authors in holding out little hope for immediate revival of ERA.

It is left to the writers of the *Facts and Action Guide* to devise a strategy drawn from the history of the women's suffrage movement to stage a comeback in the states.

Cities on a Hill: A Journey Through Contemporary American Cultures. Frances FitzGerald. Simon & Schuster, 1986. \$19.95.

Excellent reportage of countercultural communities in America in the 1970s and 1980s, which originally appeared in the *New Yorker*. The author has selected the homosexual com-

munity settled around San Francisco's Castro Street; Reverend Jerry F. Falwell's Thomas Road Church in Lynchburg, Virginia; Sun City's retirement settlement in Tampa, Florida; and the Indian Bhagwan's Rajneeshpuram in central Oregon. Such characteristics as rootlessness, search for self-definition, and attempts at transformation of the larger society she finds typical of such experimentation and a part of America's past and present.

The Paradox of Mass Politics: Knowledge and Opinion in the American Electorate. W. Russell Neuman. Harvard, 1986. \$29.95; paper, \$12.50.

Right Turn: The Decline of the Democrats and the Future of American Politics. Thomas Ferguson and Joel Rogers. Hill and Wang, 1986. \$19.95.

Processing the News: How People Tame the Information Tide. Doris A. Graber. Longman, 1984. \$27.50; paper, \$15.95.

Three pieces of political research concern ways to reconcile democratic theory with survey data and electoral politics. The paradox Neuman describes stems from the theory that a democracy rests upon an informed citizenry. But survey data reveal an ill-informed electorate, only 5 percent of whom are active and attentive. Some 20 percent are wholly unresponsive except in economic crises, while the remaining 75 percent are responsive only

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ΦBK Visiting Scholars Named for 1987–88

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works embrace orchestral, chamber, and vocal media, and he is the recipient of a Pulitzer Prize, a Thorne Foundation award, and Guggenheim and Fulbright grants.

George B. Field, Willson Professor of Applied Astronomy, Harvard University, is also senior physicist, the Smithsonian Astrophysical Observatory; a fellow of the American Physical Society; and recipient of NASA's Public Service Medal. He is the coauthor of *The Invisible Universe and Cosmic Evolution: An Introduction to Astronomy* as well as coeditor of *The Redshift Controversy* and *The Dusty Universe*.

Cyrus Levinthal, William R. Kenan, Jr., Professor of Biophysics, Columbia University, is a member of the National Academy of Sciences and its Institute of Medicine. He has also taught at the University of Michigan and the Massachusetts Institute of Technology. He has designed, with others, a new computing machine for a Molecular Mechanics Computing System, being built at the Brookhaven National Laboratory.

Michael J. Piore, Mitsui Professor of Contemporary Technology, Massachusetts Institute of Technology, is a member of the National Council on Employment Policy and a consultant to the Vice President's Task Force on Youth Employment. He is the author of *Birds of Passage: Mi-*

grant Labor and Industrial Societies; The Second Industrial Divide; Dualism and Discontinuity in Industrial Society; and Internal Labor Markets and Manpower Adjustment.

Ihor Ševčenko, Dumbarton Oaks Professor of Byzantine History and Literature, Harvard University, is author of *Society and Intellectual Life in Late Byzantium and Ideology, Letters and Culture in the Byzantine World*. He is a member of the International Committee for Greek Paleography, recipient of the 1985 Alexander von Humboldt Prize in the Humanities, and a research associate at Dumbarton Oaks in Washington, D.C.

Roger Shattuck, Commonwealth Professor of French, University of Virginia, has also taught at Harvard University, the University of Texas at Austin, and, as a visitor, at the University of Dakar, Senegal, and in Zaire and Cameroon. His writings include *Half Tame; The Banquet Years; Proust's Binoculars; Marcel Proust; The Forbidden Experiment; and The Innocent Eye: On Modern Literature and the Arts*.

Telford Taylor, professor of law emeritus, Columbia University Law School, is an authority on the laws of war. He was U.S. chief prosecutor for war crimes, Nuremberg, from 1946 to 1949. He has taught at Yale, Harvard, and Cardozo Law School and is the author of *Sword*

and Swastika; Grand Inquest; The March of Conquest; Two Studies in Constitutional Interpretation; Nuremberg and Vietnam; Courts of Terror; and Munich: The Price of Peace.

Elliot S. Valenstein, professor of psychology and neuroscience, University of Michigan, received the Kenneth Craik Research Award from Cambridge University for 1980–81. He is past president of the Division of Comparative and Physiological Psychology of the American Psychological Association and is the author of *Brain Control, Brain Stimulation and Motivation, The Psychosurgery Debate, and Great and Desperate Cures*.

Willis H. Ware, senior computer scientist, corporate research staff, Rand Corporation, is a fellow of the Institute of Electrical and Electronics Engineers (IEEE), a member of the National Academy of Engineering, and the first president of the American Federation of Information Processing Societies. He has received the U.S. Air Force Exceptional Civilian Service Medal as well as the 1984 IEEE Centennial Medal.

Aaron Wildavsky, professor of political science, University of California, Berkeley, is former dean of the University's Graduate School of Public Policy and past president of the American Political Science Association. He is the author of *How to Limit Government Spending, The Art and Craft of Policy Analysis, and The Politics of the Budgetary Process* as well as the coauthor of *Presidential Elections and The Private Government of Public Money*.

when issues surface to prominence. To reconcile theory and data, Neuman proposes that public opinion is "process" whereby an elite sets the agenda and nonissues become issues.

Ferguson and Rogers also find that "voter sovereignty" is a myth. Public opinion polls pervasively and consistently support the New Deal's social programs, yet both political parties take a conservative, critical stance. The Democrats are propelled by their investors—capital-intensive, multinational business with private economic power dominating the public. Low voter turnout guarantees this situation. The authors base their thesis on mammoth research of federal election records.

Graber's multiwave, year-long field study of a group of 21 diverse persons in Illinois is more optimistic. Gruber found that people were able to cope with the glut of news by integrating it into their own schemas for political use without undue control of the media.

Miracle at Philadelphia: The Story of the Constitutional Convention, May to September 1787. Catherine Drinker Bowen. Little, Brown, 1966. 1986. \$15; paper \$8.95.

Decision in Philadelphia: The Constitutional Convention of 1787. Christopher Collier and James Lincoln Collier. Random House, 1986. \$19.95.

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Among the many publications to mark the bicentennial of the American Constitution, a classic is reprinted. Bowen's elegant, dramatic account of writing the constitution takes the reader into day-by-day scenes of the convention with delegates, their arguments, committees, and the great conflicts and compromises that changed the course of government. This little book includes chapters on America then and the Northwest Ordinance, and it describes a fishing expedition of Washington during a recess. It closes with the ratification victories of 1788.

In a new book, also for generalists, the Colliers show how the constitution was written by focusing on what the men who wrote it were thinking. The authors discuss the economic tenets, sectional loyalties, and theories of government of the delegates as well as their attitudes and belief systems—how these men felt about power, liberty, nature, truth, and God. The last chapter answers such questions as why the Constitution works and where it has failed. The authors view the document not as a "happy accident" but the result of an "extraordinary intellectual venture."

FREDERICK J. CROSSON

The View From Nowhere. Thomas Nagel. Oxford, 1986. \$19.95.

The view from nowhere is that which we seek to obtain by being objective—that is, by trying to understand how the way things appear from my perspective may be explained in terms of the way things are. We have come to understand much by thinking in this way (Copernicus is exemplary), and no one doubts that reality discloses itself to such a cognitive attitude. But we are then tempted to consider the way things appear from my limited perspective as subjective, deceptive, and finally completely explicable in terms of a purely objective account of what there is. Nagel rejects this temptation to equate objective reality with all reality: the appearances to me, to my particular and limited perspective, are also real and must find a place in any adequate account of what there is. Admitting he has no final account to offer, Nagel insists that the problem be taken seriously, and he goes through a series of central philosophical topics—mind-body, knowledge, ethics, the meaning of life—showing what form these problems must take on such a premise and why current solutions are unsatisfactory. The clarity of his argument and the courage of his convictions are admirable. Highly recommended.

Judaism. Nicholas de Lange. Oxford, 1986. \$14.95.

Intended for the general reader, Jew and non-Jew, this is a readable and skillful attempt to characterize the nature of Judaism not theologically as a "religion" but as a historical tradition. The Jews are neither a nation nor a race but a people with both particular and universal significance. The unity of the dispersed members can be traced through the traditions—biblical, legal, ethical—in which they stand. One may wonder whether the author quite succeeds in keeping the theological dimension subordinate to the historical, but the result in any case is informative and insightful.

Moral Action. Robert Sokolowski. Indiana Univ., 1985. \$24.95.

Subtitled "A Phenomenological Study," this careful description of what it is about some human actions that manifests them as moral requires readers to reflect on their own experience and enables them to discern more clearly the latent and manifold moral dimensions. Not primarily a work of ethics, the book aims at bringing into view and mapping the bearing-points of ethical reasoning. It should interest not only moral philosophers but anyone seeking to understand better the categories of moral discourse.

Bloomsbury's Prophet. Tom Regan. Temple Univ., 1987. \$29.95.

Students of philosophy know G. E. Moore as the influential British defender of "common sense" in epistemology and author of *Principia Ethica*. Students of literature know him as the guiding spirit of the Bloomsbury group, whom Leonard Woolf once described as the only great man he had ever known. Regan's book brings together these two *personae* in lively accounts of the conversations and correspondence of Moore and the other Bloomsbury members, drawing extensively on unpublished material. But it is not just chatty anecdote: the theme is Moore's intellectual struggle toward the theory of *Principia* (1903) and the influence of that emerging philosophy on his friends. Enlightening about the early Moore, and a pleasure to read.

Mephistopheles. Jeffrey Burton Russell. Cornell, 1986. \$24.95.

This fourth and culminating volume of a history of the changing concept of the devil covers the period from the Reformation to the present. What is interesting in the successive transformations—especially those wrought by the Enlightenment and its Romantic sequel—is the persistence of the image, even when it becomes that of a somewhat ineffectual, likable rogue. Karl Jaspers said that after the horrors of the Nazi period, Goethe's Faust seemed without relevance. Indeed the uneasy apprehension of our time has seen a recurrence of concern with the possibility of enigmatically radical evil. Scholarly in the best sense, Russell's treatment is also deeply concerned with reading the symbol.

The Idea of the Good in Platonic-Aristotelian Philosophy. Hans-Georg Gadamer. Yale, 1986. \$20.

Gadamer is best known for his hermeneutical treatise on *Truth and Method*, but he is a Platonic scholar of distinction. This is a collection of essays on the idea of the good in Socrates, the *Republic*, the *Philebus*, and Aristotle in which the author rejects Jaeger's developmental interpretation of the Greek thinkers and even argues that Aristotle's conception of the good is basically in agreement with that of Socrates and Plato. Aristotle's criticism of Plato is, in Gadamer's view, consciously directed toward the mythological and metaphorical character of the latter's argument, rather than toward its fundamental import. Challenging and thought-provoking.

LAWRENCE WILLSON

Henry James: A Life. Leon Edel. Harper & Row, 1985. \$24.95.

Edel's massive biography gets better and better as it gets less massive. In the beginning

(1953–72) it covered 2,195 pages in five volumes; by 1977, reduced to two volumes, it contained 1,704 pages; now it has a more manageable 740 pages. Less and less does the author feel the need to emulate the vast expansiveness of his subject. As it stands, this must be the “definitive” work on James until a biographer with a new perspective comes along, as one will. We can hope that the new biographer will be less bemused by the putative sexual yearnings of The Master. Such musings appeal to the salacity of the reader hardened by the vagaries of contemporary psychology with its emphasis on the abnormal (or deviant) and the high jinks described in contemporary fiction, but they do little to give anybody a finer understanding and appreciation of James's art.

Novels 1930–1935 (As *I Lay Dying*, *Sanctuary*, *Light in August*, and *Pylon*). William Faulkner. Ed. by Joseph Blotner and Noel Polk. Library of America, 1985. \$27.50 (\$21.95 by subscription).

This handsome volume would surely have pleased Edmund Wilson, who long ago asked for something of the sort. It is well printed on good paper and it is so lightweight and readable that one is astonished to see that it contains 1,034 pages, 992 of them Faulkner's text. The annotation is unobtrusive, the chronological outline of the author's career succinct and informative. Because Faulkner's text is here corrected (by reference to his surviving manuscripts, typescripts, and galley proofs), the novels appear in essentially first edition, especially *Pylon*, which was much mutilated by its first editors. The present editors have done their best—and a very good best it is—to provide texts as Faulkner wanted them to stand, even though “it is not always clear what his final intentions were, or even whether he had any . . . regarding the individual component parts of his novels.” Henceforth these texts will be the standard texts issued by his original publishers. The Library of America offers this volume as the first in its series by a 20th-century author. It is fitting that it is the work of “perhaps the premier American writer” of our time.

The Correspondence of Flannery O'Connor and the Brainard Cheneys. Ed. by C. Ralph Stevens. Univ. Mississippi, 1986. \$24.95.

The letters printed here—171 of them by O'Connor—are not to be compared with the larger collection published in 1979 in *The Habit of Being*, but they are redolent of a warm friendship of a group of native Southerners, writers concerned with discussing their craft and not altogether incidentally Roman “Cathlik Interleckchuls” in the barren land of Bible Belt fundamentalism, drawn together by a “profound religious vision.” The sense of Southern *gemütlichkeit* here happily outweighs the heavy dose of Catholic doctrine in the earlier collection. O'Connor has occasion, indeed, to rebuke Cheney's discovery of Catholic symbolism in her work where none was intended. In her first letter to Cheney, thanking him for his review of *Wise Blood*, she takes issue with his identification of a religious subtlety: “I must confess that I didn't see the patrolman as the tempter on the mountain top. The Lord's dispatchers are mighty equivocal these days. . . . I only knew I had to get rid of that automobile some way and having the patrolman push it over . . . seemed right to

me.” Most of these letters are not sustained literary arguments but simple exchanges between good country people, arranging meetings, gossiping about their friends, and commenting on such regional situations as the refusal of the book editor of the Atlanta *Constitution* to review a novel of Cheney's, *This Is Adam*, saying, “Sorry, honey, but it was about niggers.” Did the *Constitution* protect Atlanta from the works of Faulkner?

Archibald MacLeish: Reflections. Ed. by Bernard A. Drabek and Helen E. Ellis. Univ. Mass., 1986. \$19.95.

MacLeish was clearly a charter member of The Establishment. Educated at Hotchkiss, Yale, and Harvard and tempered by several years in Paris associating with the likes of Hemingway and Fitzgerald, he emerged from such a high-class chrysalis to become a poet and playwright of sufficient caliber to win Pulitzer Prizes as both. He was also a polemicist for good causes, cultural and political; a Librarian of Congress; a presidential speechwriter; and a State Department officer. These “reflections,” addressed to a tape recorder when MacLeish was in the final decade of his long life (a month short of 90 years), are bound to interest readers who wish to know what the good life was like between 1892 and 1982. MacLeish's love of country was almost as strong as his love of Harvard (he went to Yale, he said, when “it wasn't an educational institution”). His judgments of his contemporaries are pungent, ranging from acid characterizations of Hemingway, Frost, Pound, Edmund Wilson (“a stinker of the first order”), and John Foster Dulles to praise for General George Marshall (the Great Man of the period, even greater than Franklin Roosevelt, whom MacLeish also idolized).

RUSSELL B. STEVENS

Wild Horses of the Great Basin: Social Competition and Population Size. Joel Berger. Univ. Chicago, 1986. \$24.95.

This is one of a series of generally high-quality books from the Chicago Press on the topic of wildlife behavior and ecology. The special appeal of *Wild Horses*, other than its intrinsic interest, is the sharp contrast it represents between painstaking, commendably objective research and the rampant emotionalism that has characterized so much of public interest in the wild horses and burros of the western mountains. Although rather more technical in some sections than what makes for “easy” reading, Berger's book reminds us that a considerable amount of time, effort, and often physical discomfort must be the price of creditable field research.

The Staffs of Life. E.J. Kahn, Jr. Little, Brown, 1985. \$19.95.

Seeds of Change: Five Plants That Transformed the World. Henry Hobhouse. Harper and Row, 1985. \$18.95.

In rhetorical flavor and emphasis, these two books are distinct. Kahn is primarily interested in spelling out the place of corn, potatoes, wheat, rice, and soybeans in the human diet. Or, as he phrases it, the “biographies of the astonishingly few plants that since the onset of civilization have succored the majority of the human race, and that will continue to do so” into the foreseeable future. It is a straightforward, well-written account of a subject ill-

known by the urbanized citizens of the modern industrialized world. Hobhouse, in contrast, is much more interested in the extent to which political, economic, and social events of the past can be directly attributed to the role of quinine, sugar, tea, cotton, and potato. If from time to time the proof thereof is not entirely persuasive, by and large the account is interesting and convincing—and, again, one little known to most of us.

The Last Extinction. Ed. by Les Kaufman and Kenneth Mallory. MIT, 1986. \$16.95.

Uncertainty on a Himalayan Scale. Michael Thompson, Michael Warburton, and Tom Hatley. Ethnographica (U.K.), 1986. n.p.

Anybody who is not yet aware of the rapidly emerging concern over widespread loss of both plant and animal species would do well to read *The Last Extinction*. In just under 200 pages of text some seven specialists summarize and underscore what seems to be a serious erosion of the earth's biota by mass extinctions at an alarming rate. Not surprisingly, these authors argue forcefully for a number of major programs to be undertaken by various nations in an effort to stem the tide.

In some sense, *Uncertainty on a Himalayan Scale*, also a rather brief volume, paints a gloomy picture of what one can expect to accomplish, using the Himalayan region as a carefully studied example of the successes and failures—mostly the latter—of various environmental improvement projects. But at the same time it stands as a forceful reminder that it is crucially important to take the nature of existing institutions, governmental and private, very much into consideration as remedial programs are planned and put into effect.

In Search of the Double Helix: Quantum Physics and Life. John Gribbin. McGraw-Hill, 1985. 17.95.

Bioburst: The Impact of Modern Biology on the Affairs of Man. Richard Noel Re. Louisiana State Univ., 1986. \$19.95.

Embryogenesis: From Cosmos to Creature; the Origins of Human Biology. Richard Grossinger. North Atlantic Books, 1986. \$12.95.

Taking Darwin Seriously: A Naturalistic Approach to Philosophy. Michael Ruse. Basil Blackwell, 1986. \$24.95.

A powerful case could be made that the concept of organic evolution and the discovery of the genetic code are the outstanding achievements in the life sciences of the 19th and 20th centuries. What is especially intriguing is the extent to which each has come not only to dominate its immediate sector of science but to reach far into other areas of scholarly inquiry. Consider, for example, that Gribbin writes from the perspective of an astrophysicist as he paints the DNA story within the context of quantum physics at one extreme and the molecular proof of human origins at the other—in a thoroughly absorbing account. Richard Re, whose main interest is medical research, works with much of the same material in his book but emphasizes the explosion of molecular biology as it relates to a wide array of human affairs. Yet again, Grossinger, an anthropologist by training, is concerned with far more than embryogenesis in its more usual connotation. Indeed, he ranges from the origin of the Earth to the evolution of intelligence; his writing often has an almost mystical flavor. Finally, Ruse approaches the implications of

Reading (continued from page 7)

Darwinism from the perspective of a practicing philosopher and argues for what he refers to as Darwinian epistemology and Darwinian ethics. It is significant, surely, when astrophysicist, physician, anthropologist, and philosopher can be so caught up, as it were, with the same basic material.

Females of the Species: Sex and Survival in the Animal Kingdom. Bettyann Kevles. Harvard, 1986. \$20.

Whether past research and writing have been as male-dominated as the author suggests in her preface is debatable, I think. Nonetheless, her account is well done and timely—and eminently readable. Two themes seem to stand out. First, she writes convincingly of the female role in perpetuation of the species and, therefore, in biological evolution. And second, she provides yet another demonstration of the fact that many behavioral patterns can be found across a very wide diversity of species, including the invertebrates.

Surgeons at the Bailey: English Forensic Medicine to 1878. Thomas Rogers Forbes. Yale, 1986. \$26.

Surely it must be worthwhile, from time to time, to be reminded of what science was a century or more ago, if only to realize how much it is a cumulative endeavor, building step by step upon the past. Just such a reminder is Forbes's examination of medical jurisprudence—and, indeed, the British criminal justice system—to the end of the 19th century. Granted the motivations of judges and expert witnesses were no less laudable than in the present day, it is difficult not to be shocked by the sheer crudity and imprecision of the data upon which decisions as to guilt or innocence of the accused were based.

ROBERT B. HEILMAN

Hester Thrale Piozzi: Portrait of a Literary Woman. William McCarthy. Univ. North Carolina, 1985. \$28.

Dr. Johnson by Mrs. Thrale: The "Anecdotes" of Mrs. Piozzi in Their Original Form. Ed. by Richard Ingrams. Chatto and Windus: Hogarth Press, 1984. \$15.95.

McCarthy makes a good case for Thrale-Piozzi as a learned and independent woman, a good writer of prose, a "minor poet," a remark-

able source of information about the literary life of her day, and a more accurate portrayer of Johnson than Boswell was. His case survives some dissertation-like doggedness. Her *Anecdotes* is both informative and readable.

Selections from George Eliot's Letters. Ed. by Gordon S. Haight. Yale, 1985. \$25.

An admirable selection from the vast correspondence of an excellent letter writer. The editor's headnotes to different periods of Eliot's life and to many individual letters provide a very helpful biographical framework.

Flight & Bliss: Two Plays. Mikhail Bulgakov. Tr. by Mirra Ginsburg. New Directions, 1985. \$17.95; paper, \$9.95.

The Life of Monsieur de Molière. Mikhail Bulgakov. Tr. by Mirra Ginsburg. New Directions, 1986. Paper, \$8.95.

These works give us a good picture of the gifted Russian writer (1891–1940). The plays, somewhat reminiscent of Strindberg, mingle realism and surrealism strikingly. *Flight* portrays Whites, defeated in the Civil War, in flight and in exile, desperate and all too human. *Bliss* is a science-fiction fantasy: a time-machine enables 20th- and 23rd-century Russians to meet each other—with mutual disapproval. Bulgakov sympathized with Molière as a fellow victim of the authorities and presents him mainly through a series of well-imagined events and scenes. The biography is a reissue of a 1970 work.

Ferdinand de Saussure. Jonathan Culler. Cornell. Revised ed., 1986. \$22.50; paper, \$5.95.

A Reader's Guide to Contemporary Literary Theory. Raman Selden. Univ. Kentucky, 1985. \$17; paper, \$7.

Culler provides a scrupulously lucid exposition of the work of a French analyst of language whose thought was seminal in the development of modern linguistics, semiotics, and aspects of literary theory, notably deconstruction. Selden's very useful handbook, summarizing many basic texts, has brief chapters on Russian formalism, Marxist theories, reader-oriented theories, structural theories, poststructural theories, and feminist criticism. The style is generally meant for the intelligent lay reader, though Selden does not always escape in-house argot.

How To Become Ridiculously Well-Read in One Evening: A Collection of Literary Encapsulations. Ed. by E. O. Parrott. Viking, 1986. \$12.95.

Some 30 British jesters contribute parodies and playful summaries, imitations, and rewrites of about 150 well-known novels, plays, and poems, mostly English. Brief, usually in verse (frequently limericks), and of varying wit and spontaneity, these *jeux d'esprit* are meant for the already well read.

August Strindberg. Olof Lagercrantz. Tr. by Anselm Hollo. Farrar, Straus, Giroux, 1984. \$12.95.

Lagercrantz's excellent full-dress account traces Strindberg's troubled life and energetic, diverse productivity from journalistic years on, describes and judges the works, and analyzes the man, notably the differences between actuality and Strindberg's self-portrait, often with mild irony. Some 60 illustrations.

Dorothy Wordsworth. Robert Gittings and Jo Manton. Oxford, 1985. \$17.95.

The special interest of this biography is that it deals with a poet's main supporter—Wordsworth's devoted, helpful, and not untalented sister, decidedly worthy of attention. The raw materials might appear in a Dickens novel—an orphan's many difficult years before achieving a better life in adult years. Twelve illustrations.

Tolstoy. Pietro Citati. Tr. by Raymond Rosenthal. Schocken, 1986. \$18.95.

Citati sharply alters the usual biographical format: he is portrayer and analyst rather than full chronological narrator. He selects certain representative events and scenes and develops them in great pictorial detail, each one illustrating various phases of a complex and inconsistent personality.

The Fables of Odo of Cheriton. Tr. and ed. by John C. Jacobs. Syracuse, 1985. \$24; paper, \$12.95.

Jacobs translates, from medieval Latin into idiomatic modern English, 117 fables by a 13th-century English cleric who was both theologian and man of the world. A long, agreeably written introduction outlines Odo's life and times and discusses his narrative art. The fables vary in interest.

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