



# The Key Reporter

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## The Embattled Humanities: Another View

By Edward H. Rosenberry

I'M GOING TO TRY to say something useful about the humanities—literature, philosophy, history, the arts—in a college education. Some of the rumblings of discord in this once peaceful field may already have caught your attention. Several months ago on network TV, William Bennett, then secretary of education, engaged the president of Stanford University in heated debate over curriculum revision, expressly in the humanities. Last fall, the *Philadelphia Inquirer* ran a similar exchange between representatives of the same polarized views at the University of Pennsylvania. The *New York Times*, in describing a recent hate session on this subject at Chapel Hill, illustrated its report with a cartoon of two knights in armor brandishing pens. At the University of Delaware Frank B. Dilley has just entered the lists with a lively defense of this university's thriving humanities program against spokesmen such as the chairman of the National Endowment for the Humanities, who see humanistic education threatened or in decline. The battle lines are drawn. The

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outcome does matter to all of us who are concerned with the health and welfare of higher education. Therefore a few minutes of our time may be well spent in taking another look at the issues and stakes in what may all too easily be dismissed as a tempest in a teapot.

### The Essence of the Quarrel

The current quarrel over the nature and prospects of liberal education, particularly those studies focusing on people rather than things, resembles a familiar religious or political conflict in that the

same code words, "liberal" and "conservative," are used to rally the troops and vilify the opposing forces. As you would expect, "liberals" are perceived as rushing about changing things, while "conservatives" are seen as digging in their heels and crying, "Back to the basics!" It's an age-old animosity, always smoldering,



Edward H. Rosenberry

whatever the controversy, and ignited from time to time by some charismatic spokesman for one persuasion or the other. In the case of the humanities, the spark for our time was struck by an erudite philosophy professor at the University

of Chicago named Allan Bloom, in a book that is both hard to read and hard to ignore. If so subtle and learned a work, running to nearly 400 pages, can be said to have a "bottom line," it is that the heart of a liberal education is (or should be) Plato's *Republic*, and that, thus anchored, the proper curriculum consists of a program of reading and discussion that gained fame in Bloom's youth and mine

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## Greene to Retire October 1, Search Committee Named

Kenneth M. Greene, who has served as secretary of Phi Beta Kappa since 1975, has announced his retirement as of October 1, 1989. ΦBK President Otis A. Singletary has appointed Catherine S. Sims, a recent past president of the Society, to head a search committee to find a successor. The other members of the committee are Joan M. Ferrante, vice president of the Society, and two other ΦBK senators, Charles Blitzler and Frederick J. Crosson.

Members who wish to suggest candidates for the position of ΦBK secretary should communicate with Chairman Sims at The Phi Beta Kappa Society, 1811 Q St. N.W., Washington, DC 20009.

## Phi Beta Kappa Names 1989-90 Visiting Scholars

Thirteen Phi Beta Kappa Visiting Scholars have been selected for 1989-90. This is the 33rd year of the program, under which noted scholars visit some 100 college and university campuses for public lectures and informal classroom and seminar discussions with undergraduates. The new Visiting Scholars are as follows:

**R. Stephen Berry**, professor of chemistry, University of Chicago. A member of the National Academy of Sciences and a fellow of the American Physical Society, he was chosen a MacArthur fellow in 1983. He is the coauthor of *The Total Social Cost of Fossil and Nuclear Power* and *Physical Chemistry*.

**Sylvia Ardyn Boone**, associate professor of the history of art and African and Afro-American Studies, Yale University. She is the author of *Radiance from the Waters: Ideals of Feminine Beauty in Mende Art* and *West African Travels: A Guide to Peoples and Places*, and a consultant to the National Museum of African Art, Smithsonian Institution.

**Victor Brombert**, Henry Putnam University Professor of Romance Languages and Literatures and Comparative Literature, Princeton University. Currently president of the Modern Language Association, he is the author of books on T. S. Eliot, Stendhal, and Flaubert as well as of *The Intellectual Hero*, *The Romantic Prison*, *Victor Hugo and the Visionary Novel*, and *The Hidden Reader*.

**Alexander Dallin**, Raymond A. Spruance Professor of International History and Political Science, Stanford University. He also serves as director of the Center for Russian and East European Studies and is the author of *German Rule in Russia, 1941-1945*, *The Soviet Union and Disarmament*, *Soviet Conduct in World Affairs*, *The Gorbachev Era*, and *Soviet Scholarship under Gorbachev*.

**Peter Davison**, poet, editor, Boston, Massachusetts. His eight volumes of poetry include *The Breaking of the Day*,

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## Embattled Humanities

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as "The Great Books." This agenda, long settled into a tradition and still honored at St. John's, Annapolis, and perhaps elsewhere, could hardly be thought incendiary, except for the truculence with which it is advanced.

To reread a book like Mark Van Doren's *Liberal Education*, which made the same case 40-odd years ago, is to see how radically an argument can be transformed by the author's tone of voice. Whereas Van Doren's effort was to revive our spirits in the debilitating throes of World War II, Bloom comes on armed for battle with domestic enemies he sees as Vandals of the Left, bred in the Terrible '60s and threatening our annihilation in the Unregenerate '80s. Today's campus, as Bloom pictures it, is not greatly different from T.S. Eliot's *Waste Land* or from Matthew Arnold's "Dover Beach."

*Swept with confused alarms of struggle and flight,*

*Where ignorant armies clash by night.*

Appropriately, Bloom calls his book *The Closing of the American Mind*, by which he means the narrowing—even the nullifying—of higher education by programs of study so lacking in rigor and so exposed to every wandering wind as to compound the very ignorance they propose to dispel. He is very hard on courses born of contemporary political and social concerns or dealing with popular questions falling under the basket justification of "relevance," that great battle cry of the era that traumatized him. He is hard on teachers who purvey and defend this educational menu. And he is especially hard on students. Students come to college (in his word) "unfurnished," that is, empty-headed, superficial, ill-motivated, and self-centered. They come from schools that provide mere technical "smorgasbord"; and they come from homes that have (again in his words) "hardly any intellectual life at all." These starved and decadent young, as he portrays them, are dead to the traditions of their culture and (most damning of all) addicted to rock music, which deafens the ear and deadens the soul.

Now we have all heard a great deal about modern students' woeful ignorance of geography, biography, foreign languages, English grammar, basic mathematics—the list goes on; and no doubt there is some fire beneath all that smoke, especially in the ranks of marginal students. But Bloom's broadbrush portrait of the species reminds me of Oscar Wilde's picture of Dorian Gray, full of the lines and shadows of cynical dissipation, while all those fresh young faces confront us in the classrooms of America, looking alert, intelligent, responsive, and not even wholly lost to virtue and good taste.

The accuracy of such a black portrait everyone must assess for himself; I must say it does not much resemble the students I taught in the '70s—apart, of course, from that barbarous penchant for rock and roll, and I have known even that to give way, in time, to a decent appreciation of Mozart.

I take some comfort not only from my own experience, but from the broader perspective of historians like Richard Hofstadter, who points out that "something has always been missing in our educational performance," and that, therefore, the "educational jeremiad" with an "undercurrent of something close to despair" has been "a feature of our literature" from the earliest days of the Republic. Somehow the sky has not yet fallen.

### Why This Jeremiad?

Education, it seems, is one of the subjects on which Americans are masochistic. We know we make a mess of it despite our pretensions to excellence, and so we are always ready for some Savonarola to denounce our sins and order out our hair shirts. A harsh critic administers a spiritual catharsis. We take a bath in all the nasty things he says about us and come out feeling refreshed, even though we reject his reforms and keep on doing what we were doing before. It's the usual drama of the confessional.

In the case of Savonarola, there was a severe backlash; he got burned at the stake. That will not happen to Allan Bloom, but already his heresies are being defined and enumerated by those who judge him reactionary, elitist, antidemocratic, subversive, and impractical. Interestingly, these are the same crimes that were imputed to his exemplar, Socrates, by the Athenian society at whose hands the famous cup of hemlock was administered.

But that will not happen to Allan Bloom either, for the simple reason that his opinions are published in the free air of a more tolerant democracy that stands open to conflicting values. Yet it is to this very openness that Bloom attributes the "closing" of the American mind. His devil is "relativism" in thought, word, and deed, and, unfortunately, relativism is a necessary condition of viable democracy. In a society in which each individual is respected equally with his neighbor—never mind of what sex, color, or faith—a certain latitude attaches to what he thinks, says, and does. We risk violation of that latitude if we tell him that one dominant culture is in sole possession of Truth and Beauty. The house of man, like the house of God, has many mansions, and the humanities, to be worthy the name, must take unbiased account of them all.

Shorn of its contemporary allusions and applications, Bloom's quarrel is strongly reminiscent of what Jonathan Swift, nearly 300 years ago, called "The Battle of the Books," and it declares the same hypothetical victory of the Ancients over the Moderns. But, such a debate can never be categorically decisive, partly because good and bad books are produced in all times and places, partly because the evaluation of what the human imagination creates is not an act of mathematical precision. To believe otherwise is to fall into what seems to me the sin of absolutism.

How revealing this theological terminology is! Relativism is one man's "devil"; absolutism is another man's "sin." I suppose I fall into that language because the tone of Bloom's argument reminds me of what Herman Melville said after hearing a lecture by Ralph Waldo Emerson. He admired the depth and range of Emerson's mind, he said, but there was, in his manner, "the insinuation that had he lived in those days when the world was made, he might have offered some valuable suggestions."

### Platonists in an Aristotelian World

In attempting to account for Bloom's peculiar assumption of rectitude, I found a clue in his remark that every Frenchman is born a follower of Descartes or Pascal—roughly, of science or religion. This formulation brought back to mind a similar observation of Coleridge, that "every man is born an Aristotelian or a Platonist"; and it struck me with a shock of recognition that what troubles me about Allan Bloom and his cohorts of the Right is that they are Platonists in an Aristotelian world. If that sounds like a terribly abstruse critique, bear with me while I bring it down-to-earth and up-to-date.

Start with a picture. There is a well-known painting by Raphael called *The School of Athens*, which shows Plato and Aristotle discoursing in the midst of their disciples. What is immediately apparent in this stagy scene is that Plato is gesturing upward as if in appeal to some supernatural aim or authority, while Aristotle gestures horizontally, as if calling to witness the evidences of this Earth.

Or, to take a literary equivalent, readers of *Moby Dick* will recall the lofty masthead of the whaling ship where Melville pictures a dreamy Platonist on watch who may, in his abstraction, not only miss his whale but perhaps even lose his footing and plunge to his death. Below on the mundane deck, in contrast, it is the spirit of Aristotle that reigns over the classification and dissection of actual whales.



# Recommended Reading

## Book Committee

**Humanities** Frederick J. Crosson, Robert B. Heilman, Robert P. Sonkowsky, Lawrence Willson **Social sciences** Earl W. Count, Richard N. Current, Leonard W. Doob, Madeline R. Robinton, Victoria Schuck, Anna J. Schwartz **Natural sciences** Ronald Geballe, Russell B. Stevens

### Leonard W. Doob

**The Structure of Conflict.** Clyde H. Coombs and George S. Avrugin. Erlbaum, 1988. \$29.95.

A highly abstract, sometimes mathematical analysis of three "Types" of conflict: conflicts within individuals confronted with incompatible goals, conflicts between persons seeking different "things" but compelled to settle for the same thing (an international summit meeting), and conflicts between individuals seeking the same thing but compelled to settle for different things (a competitive sport). Numerous diagrams and references to other theorists and to anecdotal and real events make the exposition intelligible and provocative. Satisfactory and unsatisfactory methods of resolving conflicts are modestly outlined. This is a laudable effort to produce an intellectual synthesis of pervasive challenges on different levels of complexity and significance.

**Managerial Lives in Transition: Advancing Age and Changing Times.** Ann Howard and Douglas W. Bray. Guilford, 1988. \$40.

An incredibly detailed, longitudinal, not overly modest, almost unique analysis of three assessment centers through which the American Telephone and Telegraph Company sought to improve the "selection and development" of a sample of its managers. A total of 813 persons were interviewed, tested, observed, and otherwise dissected in two

art and technology, building on the past but not dwelling in it. The universe of knowledge and imagination is generating new data at an exponential rate and presenting the learning mind with a constantly growing agenda. The judgment of Ecclesiastes that "there is nothing new under the sun" may tell us something about our moral nature but not about our intellectual perspective.

### A Note to Students

I am quick to concede that excellence in education must be the product, in part, of its content; nothing can come of nothing. But it is only the students that can keep their minds open, and they cannot do that by prescription. It is less important that students be told what to read than that they be shown how to make connections and distinctions between the things they read. Knowledge of the good entails some knowledge of the bad. Education in the end is not indoctrination but challenge, if I may fall back on a badly over-used word; and the challenge to each student today is not greatly different from the one Henry James set to the art-

ist: to be "one of the people on whom nothing is lost."

batches; one consisted of men during a 20-year period beginning in 1956, the other of men and women as they were recruited in 1970. This clearly written report, containing a staggering barrage of impressive tables and charts, is not recommended for bedtime reading, but it is sensibly enlivened with "composite sketches" of individuals, which add a human touch to the quantitative data. The conscientious, selective reader can gain significant hints about the attributes that make for success and lack of success in management, as well as about the changes that have occurred in these employees and their society.

**Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility.** Herbert C. Kelman and V. Lee Hamilton. Yale, 1989. \$29.95.

A patently original, socially compelling, thoroughly scholarly dissection of actions in response to commands by authorities that are morally repugnant to some or many of the participants and the rest of us. The principal focus is on the My Lai butchery during the Vietnam disaster; attention is also paid to the Holocaust and other Nazi crimes, General Yamashita, Kurt Waldheim, Watergate, and of course the Iran-*contra* blink-blank. Popular accounts of these deeds are collated and relevant research such as that by Milgram is cogently summarized, but the main emphasis is on data from the authors' national survey in 1971 and

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ist: to be "one of the people on whom nothing is lost."

The task for intellectual leaders, like you men and women of Phi Beta Kappa, is to realize the best that is in you, which will always encompass and then go beyond admiration or imitation of the best in someone else—even your own cultural icons. If there is a place for idealism in education, it is in each individual's standards of performance. Being the best you can be not only fulfills yourself but sets new goals for everyone. It may be said of a university as has been said of a nation: A rising tide lifts all boats. You of Phi Beta Kappa represent that rising tide at your institution.

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*This article is adapted from remarks by Edward H. Rosenberry, professor emeritus of English at the University of Delaware, who spoke at a dinner meeting in November 1988 marking the Phi Beta Kappa chapter's first third of a century at that university. The celebration was sponsored in part by the Delaware Humanities Forum.*

To take one more example a little closer to home, our new commissioner of major league baseball, A. Bartlett Giamatti, a Renaissance scholar and former president of Yale University, appreciates both Platonic and Aristotelian baseball, that is (in his words), "an idealized version which may only exist in our imagination" and "each game as it unfolds in the present." He comes down, as I would do, on the side of Aristotle: "You don't love baseball in the abstract," he says, "before you love it in its particularities." Whether my old college philosophy professor was a baseball fan or a golfer I no longer remember, but he used to say, "Aristotle kept his eye on the ball." In contrast, Allan Bloom and the educational reformers of the Right are what some wag has termed "high priori thinkers." For them, Truth is a monument of immemorial design, not made for modification or movement.

Don't be scandalized. My opposition to that mentality may not be so relativistic as it sounds. The stance that I have loosely called Aristotelian, while admittedly pragmatic, is not a denial of idealism as we commonly use that word to reflect our adherence to principles and approximation to goals. It is a rejection of purely theoretical models in favor of experimentation and experiential criteria. It is neither drift nor surrender to the tides of fashion, but it is a commitment (again quoting Bart Giamatti) "to take reality as it comes." It does not erode our obligation to hold fast that which is good—including the challenge of Plato—but it does require accommodation of that which is to be learned to the mind of the prospective learner. Above all, my approach calls for a willingness to believe that the half-filled vessels occupying the classrooms of America are receptive containers and not half-empty cartons precipitately leaking away what little they hold.

The common ground I share with Bloom and Company is that humanistic studies should focus on what Matthew Arnold called "the best that has been thought and said." The question between us is whether that best is the sole province of the Western classics or an ongoing venturesome process in which each age and each segment of the population that feels an identity expresses its own character and aspirations.

Vision, which is as close as any of us can come to Truth, is a human universal, dynamic, not static. Even Samuel Johnson, who as a lexicographer was a model Aristotelian, fell into a Platonic trap when he imagined that his great dictionary could fix the English language, pure and immutable, for all time to come. We know now that each generation must write its own dictionary as the language evolves, just as it must produce its own



## Recommended Reading

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one in Boston in 1976. The two central concepts being explored are examined not only psychologically but also in terms of their ethical, political, social, and legal ramifications. The analysis reveals modal tendencies among Americans as well as promising individual deviations. Although possible ways to cope with obedience are provided, the challenge here exploding is both terrifying and bewildering and strikes a central core of modern living.

**Apartheid Media: Disinformation and Disent in South Africa.** John M. Phelan. Lawrence Hill, 1987. \$14.95; paper, \$9.95.

A timely, informally styled, scholarly account of the mass media in South Africa that support apartheid and of the less massive media that oppose the current regime. The parties and persons reporting, defending, or attacking the status quo are depicted, with emphasis on the laws, practices, and goals that govern their expression. The book is written for American readers, and hence carefully selected references to similar and different customs and events in the United States frequently slip into the spirited exposition. The facts, the author believes, support his unabashed message that the "power of the press, both high tech and humble," forces "respect for freedom on those who would crush it" and thus contributes to the "moral growth of the world." Could he be right?

**Psycho-analysis as History: Negation and Freedom in Freud.** Michael S. Roth. Cornell, 1987. \$22.50.

Yet another effort, a valiant one, by a historian to synthesize Freud by considering psychoanalysis "a theory of history" and then by attempting to demonstrate that the concepts and methods of this history of the individual can be applied to the history of society with which historians are usually concerned. Life history thus resembles what we ordinarily call history and vice versa. Freud himself, we are reminded, considered the myth in society to be "the analogue to the dream at the group level." Such a tightly reasoned analysis of psychoanalysis provides new insights for social scientists and perhaps psychiatrists; conceivably it can impress and stimulate historians.

### Frederick J. Crosson

**The Trial of Socrates.** I. F. Stone. Little, Brown, 1988. \$18.95; paper, \$9.95.

Imagine a contemporary liberal journalist assigned to get the real story on the famous prosecution of 399 B.C.: not graphic descriptions of the proceedings, although we do follow the steps of the trial, but careful analyses of the political background, legal issues, arguments, and justice of the verdict. (Because he thinks the condemnation to death was legal but might have been avoided, Stone also describes how Socrates *should* have argued his case.) Adroitly written, as one would expect, carefully researched, and, not surprisingly, reflecting a civil libertarian perspective. Informative and a pleasure to read.

**Pagans and Christians.** Robin Lane Fox. Knopf, 1987. \$35.

Everyone knows that in the late Roman Empire, paganism slowly yielded to the spread of Christianity. But what was everyday life for the pagan and the Christian really like?

Drawing together an extraordinary variety and number of sources—including writings, oracles, coins, archaeology, letters, diaries, wills, and burial inscriptions—this fascinating and illuminating synthesis of recent and older discoveries gives a vivid sense of how it was.

**Nonduality.** David Loy. Yale, 1988. \$32.50.

A clearly written argument that a core experience common to Buddhism, Vedanta, and Taoism underlies the bifurcation of ordinary consciousness into subject and object. Much Western writing about the Asian traditions never escapes from the languages, leaving the reader with a baggage of terms and a feeling of puzzlement. Loy presents a careful analysis of perception, action, and thinking that conveys what such a core experience of nonduality could be, and he clarifies it by constant reference to relevant Western philosophies. Accessible and interesting.

**Metaphysical Horror.** Leszek Kolakowski. Blackwell, 1988. \$16.95.

*Metaphysics* has increasingly perjorative connotations: the search for ultimate foundation seems inconsistent with the finitude of our knowledge and language. Yet the assertion that the quest is impossible, that philosophy in the grand sense is at an end, can itself not claim to be founded on any transcendent access to truth. Kolakowski contends that the desire to know what is true without qualifications cannot reasonably be eradicated from the human mind—and that it would not be desirable to eradicate this desire even if we could. A thoughtful and thought-provoking reflection on the human condition.

**Women in the Earliest Churches.** Ben Witherington III. Cambridge Univ., 1988. \$39.50.

This book is a judicious analysis of the position of women in the early Christian communities as reflected in the Pauline epistles, Luke, the other evangelists, and the post-New Testament churches. The author argues that, in contrast to the surrounding society (Roman and eastern Mediterranean), the church and the Christian community offered new roles and a new status for women. Overall, however, the attitude of early Christianity was not a repudiation of the patriarchal structure of society but a reformation or transformation of it, in line with the general teaching that the task of Christians was the restoration, not the abolition, of God's creative plan. The notes give ample attention to the current debate.

**Galileo Heretic.** Pietro Redondi. Princeton, 1987. \$29.95.

It is now generally agreed that Giordano Bruno was condemned not for his cosmological theories but for his unorthodox religious views. This book attempts to make a similar case about Galileo, on the basis of Redondi's discovery of a previously unknown document in the Vatican archives accusing Galileo's *The Assayer* of holding an atomistic doctrine incompatible with the orthodox conception of the Eucharist. Redondi tries to show that this accusation was the unacknowledged basis of Galileo's trial 10 years later. I found the case he makes unconvincing (the authorship of the document in question is uncertain, there is no mention elsewhere of such a ground, and there is ample motive for the trial in the grounds alleged, namely, the publication of a defense of the truth of Copernicanism in the *Two World Systems*). But the narrative reads like an intellectual detective story, and the milieu of 17th-century Italy comes dramatically alive.

### Robert B. Heilman

**Oscar Wilde.** Richard Ellmann. Knopf, 1988. \$24.95.

Ellmann traces Wilde's life almost week by week, but the reader's interest is always held by Ellmann's urbanity of style, often gently ironic, and subtle insight into the gifted writer and talker tempted from college days by the out-of-bounds and drawn to the self-destructive.

**Torquemada.** Benito Pérez Galdós. Tr. by Frances M. López-Morillas. Columbia Univ., 1986. \$25.

This Spanish tetralogy (1889–95) thoroughly and ironically records Madrid life through the career of an uncouth usurer and financial genius co-opted by a penniless aristocratic family through marriage, used by them for social glory, promoted into political conspicuousness, and, in a long dying, besieged by a priest trying, with uncertain results, to save his soul.

**"Finnegans Wake": A Plot Summary.** John Gordon. Syracuse, 1987. \$37.50; paper, \$17.50.

Gordon executes plausibly his "purpose": "to recount the events of Joyce's book in the order of their occurrence, and to describe as accurately as possible the place and the people involved in the action." He assumes that Joyce remained "realistic" and "mimetic."

**The Complete Plain Words.** Sir Ernest Gower. Rev. by Sidney Greenbaum and Janet Whitcut. Godine, 1988. \$18.95.

This guide to sound English, written by an Englishman attacking vague and bloated government language, will appeal to Americans. Like the original author, the revisers seek a sensible middle ground between pedantic rules and an anything-goes permissiveness. Their style is plain, forceful, often witty.

**The Pleasures of Japanese Literature.** Donald Keene. Columbia, 1986. \$22.

Keene amiably and lucidly explains, for Western readers, Japanese aesthetics (the basic principles are suggestion, irregularity, simplicity, and perishability) (25 pp.), the principles and history of the poetry (50 pp.), the workings of the fiction (25 pp.) and of Nô, Kabuki, and other theatrical styles (25 pp.).

**In the Green Morning: Memories of Federico.** Francisco Garcia Lorca. Tr. by Christopher Maurer. New Directions, 1986. \$23.50; paper, \$12.95.

Fourteen sections contain a brother's somewhat random reminiscences of the dramatist and poet—home life, childhood, school days, friends, law school, artistic development. Ten later sections deal with Lorca's plays—origins, influences, productions, and stage history. The translator's English sometimes slumps.

**A Ringing Glass: The Life of Rainer Maria Rilke.** Donald Prater. Oxford, 1986. \$27.50.

Prater's biography is encyclopedically inclusive, descriptive rather than analytical; it is virtually a reference work. It follows faithfully Rilke's numerous changes of scene and lovers.

**After the Raj: British Novels of India Since 1947.** David Rubin. New England, 1987. \$19.95.

A good guide to Anglo-Indian fiction, with a summary of pre-1947 writing and a full treatment of post-1947 works. For many writers, the old clichés and stereotypes still hold. The notable exceptions are Paul Scott and Kamala Markandaya, who, along with Ruth Jhabvala, are treated at length.

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**Constance Ring.** Amalie Skram. Tr. by Judith Messick with Katherine Hanson. Seal, 1988. \$10.95.

This Norwegian novel of 1885 is partly an Ibsenesque portrayal of rigid conventionalities and the double standard of sexual conduct, but more interestingly a study of a neurotic femme fatale who cannot endure human imperfections and makes three men as unhappy as she is.

**The Life of Henry Brulard.** Stendhal. Tr. by Jean Stewart and B. C. J. G. Knight. Univ. of Chicago, 1986. \$12.95.

In its candor, wit, ruthless comments on family, friends, other figures, and indeed the author himself, and in an arrangement of materials that often ignores chronology, Stendhal's famous work seems less an autobiography than an almost random collection of memories and observations. It is spontaneous, vivacious, unpretentious, and shrewd.

**Pure Lives: The Early Biographers.** Reed Whittemore. Johns Hopkins, 1988. \$16.95.

"Pure" biographies—such as those by Plutarch, Aelfric, Vasari, Holinshed, Samuel Johnson—are records of public lives, edifying by example or error. Boswell, the author's final figure, began the modern trend, where concern is with the "self" or the personality. Whittemore's style is engaging, fresh, and lively.

**John Dryden and His Worlds.** James Anderson Winn. Yale, 1987. \$29.95.

Striving successfully to write for a general as well as a professional audience, Winn describes the "world" or worlds—familial, educational, political, literary—in which Dryden wrote, and Dryden's writings and life as they are illuminated by these relationships.

### Robert P. Sonkowsky

**Pandora's Daughters: The Role and Status of Women in Greek and Roman Antiquity.** Eva Cantarella. Tr. by Maureen B. Fant. Johns Hopkins, 1987. \$30; paper, \$9.95.

**Women in Greek Myth.** Mary R. Lefkowitz. Johns Hopkins, 1986. \$22.50.

**The Family in Ancient Rome: New Perspectives.** Ed. by Beryl Rawson. Cornell, 1986. \$27.50.

**Women and the Ideal Society: Plato's Republic and Modern Myths of Gender.** Natalie Harris Bluestone. Univ. of Massachusetts, 1987. \$25; paper, \$11.95.

Cantarella's book was originally published in Italian in 1981 but was updated to 1984 for this translation. The author views the life of ancient Greek and Roman women in archaeology, myth, history, literature, politics, and law. She draws pessimistic conclusions and lessons concerning the limitations on women and their inferior status. She also finds against the hypothesis of a prehistoric matriarchy. She warns of the reversability of women's emancipation.

Lefkowitz also has high regard for the evidence and emphasizes her unwillingness to read 20th-century concerns into it. Within the context of Greek culture, for example, she sees Greek men not as misogynists but as pioneers in understanding and valuing women's roles; even Helen of Troy is portrayed by Homer and Euripides in such a way as to show that her appeal to men derives not from her sexiness but from her intelligence. Women in myth are viewed as exemplifying not the feminine but the human condition.

Rawson and her collaborators study various aspects of the Roman family, including the

roles and positions of women, children, wet-nurses, slaves, and so on, for the purpose of showing the limits of the evidence and the frontiers of scholarship on familial and interpersonal relations. The eight contributors offer certain unifying strands, which are summed up by Rawson. A central chapter by W. K. Lacey suggests that Roman family structure, based on the famous institution of *patria potestas*, is replicated in the Roman state. Bibliographies for further study of the Roman family are provided.

Bluestone also deals rigorously with her topic, Plato's dialogue *The Republic* and its implications for women in later times, especially in academe today, and for ancient feminism. She sees Plato's idea that both women and men might participate in the ruling class of his ideal state as revolutionary. She disagrees with feminists who downplay reason. She disapproves of scholars who have missed the significance of the "Philosopher Queen" and praises those few who see women as qualified to use intelligence and to rule.

**The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity.** Peter Brown. Columbia Univ., 1988. \$45.  
**Porneia: On Desire and the Body in Antiquity.** Aline Rousselle. Tr. by Felicia Pheasant. Basil Blackwell, 1988. \$50.

Peter Brown's book is a masterpiece, Aline Rousselle's, a fascinating, older study first published in French in 1983. Rousselle gathers and analyzes information from sources such as ancient Greek and Latin medical treatises, inscriptions, and medieval monastic writings to discern ideas about sex and everyday sexual behavior, including the relations of women and men with each other and with their own bodies; chastity; lust; the birth, care, and sacrifice of babies; and the struggle for salvation by continence and castration. Her book is an attempt at a kind of intellectual history of the body, pointing more generally toward the powerful influence of these ideas and practices on culture and its transformations.

Brown, who limits his focus to early Christianity, from Paul to Augustine, examines in illuminating ways the development of the theory and practice of permanent sexual continence. He studies Tertullian, Marcion, the Gnostic Valentinus, Clement of Alexandria, Origen, Ambrose, Jerome, Augustine, as well as the Eastern ascetics, and Gregory of Nyssa, John Chrysostom, and others. Brown's deeply sympathetic account succeeds in giving life to important and ordinary Christians alike in their struggles with their sexuality in relation to one another and to God. The epilogue contrasts these great varieties of development in late antique Christianity with the very different world of early medieval Christianity.

**Holy Women of Twelfth-Century England.** Sharon K. Elkins. Univ. of North Carolina, 1988. \$29.95.

**Holy Women of the Syrian Orient.** Tr. with an introduction by Sebastian P. Brock and Susan Ashbrook Harvey. Univ. of California, 1987. \$28.

**Maenads, Martyrs, Matrons, Monastics: A Sourcebook on Women's Religions in the Greco-Roman World.** Ed. by Ross S. Kramer. Fortress, 1988. \$34.95; paper, \$19.95.

**The Plays of Hrotswitha of Gandersheim.** Tr. by Larissa Bonfante with Alexandra Bonfante-Warren. Bolchazy-Carducci, 1986. \$16.50.

Elkins focuses on English religious women in the 12th century but includes background

from the time of the Norman Conquest and some comment on the 13th century. Her sources are mainly documents written by men. From these she draws convincing inferences about the structure of female monasticism and hermeticism, with insights into the daily lives and the spirituality of the holy women themselves. She traces a development, especially among the Gilbertine religious, from close, mutually supportive relations between monks and nuns to more regulated, distant, "invisible" relations.

The rest of the books in this review contain translated documents concerning women and religion. Brock and Harvey's exquisite anthology of 15 saints' lives (from the 4th to the 7th centuries A.D.) opens with a substantial introduction, and each life is preceded by a short preface giving relevant facts and emphasizing significant points. The purpose of the book is to redress the imbalances in Christian church history favoring the male religious and emphasizing *Western Christianity*. The ancient Syrian churches at the eastern end of the Mediterranean and inland into Persia form one such slighted, but vital heritage, replete with texts, varying from accounts based on eyewitness reports to romantic legend. The editors emphasize that these female saints and martyrs rebelled mightily against their secular environs not from some internal "assertiveness" but from a higher and overarching purpose.

Kramer has provided a useful, diverse collection of translations of excerpts on women in religion from ancient Greek, Roman, Aramaic, Hebrew, Syriac, and Coptic sources, with the focus on Judaism and Christianity in the West, chiefly from the 4th century B.C. to the early 5th century A.D. Kramer has organized the selections somewhat chronologically and by themes in six sections, each of which has a couple of pages of commentary.

Bonfante and Bonfante-Warren introduce their work with only a few pages of notes, so the book's chief virtue is, again, the usefulness of availability. Glosses have been incorporated into the text of the translation. These plays of Hrotswitha, the 10th-century Saxon poet and canoness of the Benedictine Abbey at Gandersheim, are important in medieval Latin dramatic literature and in their hagiographical and women's monastic context.

**The Greek Way of Death.** Robert Garland. Cornell, 1985. \$22.50.

This volume walks us along the ancient Greek road to, through, and beyond death. Garland uses literature (the tragedians, Homer, Plato, et al.), archaeology (27 plates), and some comparative anthropological and psychological studies. He expounds on the stages of dying, the laying out of the body, the procession to interment, interment, the 30-day transition from burial to integration in the spirit world, and life in Hades. The tour starts with a discussion of the power and status of the dead; includes thorough commentary on the reactions and participation of the survivors; distinguishes between the ordinary dead and special categories such as dead heroes, the untimely dead, the murdered and murderers, and suicides; and it ends with the tending of the tomb and the eschatology of the tomb visit.

**The Metamorphosis of Persephone: Ovid and the Self-Conscious Muse.** Stephen Hinds. Cambridge Univ., 1987. \$39.50.

This is an incisive study of the story of the

(continued on page 6)



## Recommended Reading

(continued from page 5)

Rape of Persephone as told by Ovid in the *Metamorphoses* and in the *Fasti*. Hinds subjects the differences and similarities between the two versions to the keenest analysis to date and places them in the spectrum of literary genres, the former with more affinity to epic, the latter to elegiac. He emphasizes that neither is the perfect paradigm of either genre, and he sees Ovid as playing with paradoxical overlaps between the two genres, in an endless tease. Clearly and delightfully written.

**The Law in Classical Athens.** Douglas M. MacDowell. Cornell, 1986. \$12.95.

This highly deserved reprinting of the 1978 book on Athenian law remains a marvelous introduction in beautifully plain English to a complex subject: the development of Greek law from primitive times; its scope in the social, economic, and religious structures, especially of Athens; and its procedures.

**Propheying Tragedy: Sign and Voice in Sophocles' Theban Plays.** Rebecca W. Bushnell. Cornell, 1988. \$18.95.

This book is a genuine contribution to knowledge where that might no longer seem possible, in understanding Sophocles' *Antigone*, *Oedipus the King*, and *Oedipus at Colonus*. Bushnell clarifies the relationship between heroes and prophets and between the use of prophecy in politics and literature. She makes use of modern theory of discourse while using a clear and compelling style.

**Trials of Character: The Eloquence of Ciceronian Ethos.** James M. May. Univ. of North Carolina, 1988. \$27.50.

May persuasively demonstrates the pivotal importance of social status, personal character, and what might be loosely termed rhetorical "image" in Roman—that is, Ciceronian—oratory and in the social and political structure shaping rhetorical technique and audience response. He analyzes Cicero's speeches, demonstrating the course of Cicero's career and the development of his image. Although this proved not to be teflon-coated, he used it, along with techniques of attacking his opponents' characters, with brilliant effectiveness.

**Ovid Renewed: Ovidian Influences on Literature and Art from the Middle Ages to the Twentieth Century.** Ed. by Charles Martindale. Cambridge Univ., 1988. \$49.50.

This is a collection of papers by various scholars showing how writers and artists from the 12th to the 20th century used and reused, imitated and emulated, undermined and improved Ovid's poetry. The splendid variety of responses to Ovid demonstrated will interest students of Classical traditions in literature, art, and culture.

**Poetry and Its Public in Ancient Greece: From Homer to the Fifth Century.** Bruno Gentili. Tr., with an introduction, by A. Thomas Cole. Johns Hopkins, 1988. \$29.50.

This skillful translation of Gentili's 1985 book in Italian is an expansion and unification of several of his studies of archaic Greek poetry from the point of view of its oral nature and the audiences for which it was performed. Gentili's valuable analyses of Sappho, Alcaeus, Simonides, Pindar, and other lyric poets brilliantly show the relationships among original text, different occasions for performance, and interpretation. Especially valuable are his syntheses of, and demonstration of respect toward,

many previous scholars and theorists such as Havelock, Parry, McLuhan, and Nietzsche.

Russell Stevens

**Science as a Process: An Evolutionary Account of the Social and Conceptual Development of Science.** David L. Hull. Univ. of Chicago, 1988. \$39.95.

**The Behavior of the Earth: Continental and Seafloor Mobility.** Claude Allegre. Tr. by Deborah Kurmes Van Dam. Harvard, 1988. \$35.

These are very different books; they are paired here only to the extent that each addresses—the first throughout, the second only here and there—an issue critical to the awareness of the educated public of the way in which science really works.

Hull's approach is to examine the history of systematic biology and the interplay of persons and ideas during that history. Obviously, these details will be more meaningful to those who happen also to know of the events first-hand, but a careful reading of the account will suffice for most who undertake it. From this history, the author develops a theory of the scientific process closely analogous to biological evolution. Some may well disagree, but the thesis is vigorously defended and minutely argued, and it merits thoughtful consideration.

Allegre's description of how the concept of plate tectonics eventually won widespread acceptance is reflected in this delightfully readable English translation. The account itself is well worth the reader's time and attention. The anecdotes throughout the book, which personalize the process and reflect the actualities of the interplay of persons, personalities, and ideas, are a dividend.

**Oasis in Space: Earth History from the Beginning.** Preston Cloud. Norton, 1988. \$29.95.

Here is, in effect, a textbook that has the rare quality of not reading like a textbook. Fortunately, Preston Cloud is one of the few thoroughly competent and distinguished scientists who can construct attractive prose. As a consequence, readers who have no appreciable background in geology and related fields can, from a volume such as this, gain significant insight into the story of Earth's origin and development. If the space program has done nothing else, it has arguably been worthwhile in bringing the planet's human inhabitants to a realization of where this tiny, fragile sphere stands in relation to the immensity of space.

**Other Healers: Unorthodox Medicine in America.** Ed. by Norman Gevitz. Johns Hopkins, 1988. \$37.50; paper, \$12.95.

Just under a dozen of the various unorthodox health-related movements that have enjoyed substantial public support in the United States at one time or another over the past two centuries or more are treated in this compilation. In the preface, the editor asserts his intent to "provide a scholarly perspective." To a gratifying extent I feel that this objective has in fact been achieved, although the contributing authors are often dealing with practices and practitioners that seem on the verge of the bizarre. The essays are readable and worth reading.

**First the Seed: The Political Economy of Plant Biotechnology, 1492–2000.** Jack Ralph Kloppenburg, Jr. Cambridge Univ., 1988. \$37.50.

Two themes, one general and one more spe-

cific, carry through this study of what the dust jacket appropriately cites as the "irreducible core of crop production." The general public knows all too little of the nature and history of crop breeding and seed production over the past several centuries; as the nation's farm population drops to an ever-tinier fraction of the total, public awareness of dependence on agriculture continues to lessen. Kloppenburg's book will do much to fill the void. His special interest, however, is a perceived distortion of the seed production enterprise by the emergence of private industry, as distinct from publicly supported laboratories. He pleads for readjustment of that relationship before biotechnology, in its modern form, has been with us too long.

Anna J. Schwartz

**American "Reparations" to Germany, 1919–33: Implications for the Third-World Debt Crisis.** Stephen A. Schuker. Princeton Studies in International Finance, No. 61, July 1988. Department of Economics, Princeton Univ. \$6.50.

This monograph maintains that German borrowing and default during the Weimar Republic provide a perspective on the current debt problems of Latin American countries. On the basis of his examination of the statistical record, the author demonstrates that the Reich paid no net reparations to its wartime enemies. In fact, it obtained gross resources equal to 5.3 percent of its national income from 1919 to 1931 (2.1 percent net of all reparations transferred), after stabilization, in the form of direct investment, bond finance, and interbank lending by its erstwhile enemies and, during the earlier hyperinflation phase, inflows provided by speculation on the mark. These capital inflows can be regarded as reverse reparations, hence the quotation marks in the title of the monograph. Even after 1931, the Standstill Agreement granted the Reich "essential" imports. Default on its long-term debt followed by stages between 1931 and 1934, for political rather than financial reasons.

The author demolishes a number of misconceptions: (1) Earlier students held that in 1929 because of the New York stock market boom, American lending to the Reich abruptly ceased. The outflow, in fact, declined only after 1930, as the Depression deepened. (2) It was not true that the Reich could not pay reparations because of an unavoidable current account deficit. The Reich made a political decision to grant a shorter work week and higher real wages than those warranted by productivity trends. Had it opted to improve its competitiveness, the Reich could have generated an export surplus. (3) It was not true that what the United States lent to Germany was transferred to the Allies as reparations and by them to the United States as repayment for war debts, so no real capital transfer could occur. During the peak years, 1924–28, the United States averaged \$1.63 billion in annual foreign lending, whereas Allied remittances on war-debt account averaged only \$185 million. There were no payment problems on account of war debts. (4) It was not true that tariff barriers in the 1920s prevented Europeans from servicing their debts. The 1930 Smoot-Hawley Tariff Act was deleterious, but it had little to do with the bond defaults in the early 1930s.

The author concludes that the Latin Ameri-

can debtors of today are following the same course as the Reich, which overborrowed in the 1920s, squandered its resources on public and private consumption, and then for political reasons deliberately failed to adjust its policies to meet its obligations.

**Day of Reckoning: The Consequences of American Economic Policy Under Reagan and After.** Benjamin M. Friedman. Random House, 1988. \$19.95.

Like an Old Testament prophet, Harvard economist Benjamin Friedman decries the legacy of the Reagan federal budget deficit, which he links to high real interest rates that have impeded investment and hindered productivity gains, to the half-decade of an overvalued dollar that has impaired our competitiveness, and to the growth of our external and internal debt that has mortgaged our future prosperity and diminished prospects for raising our standard of living. He condemns the Reagan tax reduction policy as a colossal failure, and treats the Reagan years as a violent departure from previous economic experience. To proceed on our present course means leaving the debts to our children—an immoral choice, in his view. We could reduce personal or government consumption, and thus save more, but he sees no consensus in favor of government spending cuts. Although a consumption tax would be preferable, it would be difficult to enact, so he proposes instead an increase of three percentage points in marginal income tax rates, from 15 and 28 percent to 18 and 31 percent, respectively, to raise as much as \$75 billion per year.

Friedman acknowledges no positive accomplishment of the Reagan presidency. The tax increase he advocates seems paltry if that will suffice to undo the enormous harm he alleges the Reagan tax cut produced. But the links between budget deficits and the variables he highlights are not so well established as he suggests. Some countries with budget surpluses have trade deficits and undervalued currencies, and some with budget deficits have overvalued currencies and trade surpluses. The largest Reagan deficit as a percentage of GNP coexisted with declining interest rates.

Nevertheless, this is the book to read for a prosecutorial indictment of the Reagan years.

**Governing the \$5 Trillion Economy.** Herbert Stein. Oxford, 1989. \$17.95.

Herbert Stein, a long-time student of the federal budget process, here advocates budget reform, not to reduce or increase government spending, but to formulate the budget so as to make more visible the broad allocation of national output that it influences. In Stein's approach, the president would state his plans for dealing with the nation's chief problems at the outset of his administration and describe how he intended categories of uses of national output to be affected, given a four-year budget framework. The Federal Reserve in turn would be required to set a four-year target for a nominal variable, with which the budget estimates would be consistent. The president would submit appropriation requests for the next two years in accordance with the budget. Increases and decreases in different categories would be responsive to the president's allocation preferences. The aggregate surplus or deficit would reflect his objective for the share of national output to be devoted to saving and investment, and would change only gradually from year to year. The policy aim would be to prevent short-run fluctuations of the economy from disturbing the long-run path of the ratio of federal debt to GNP.

**The Underground Economies: Tax Evasion and Information Distortion.** Ed. by Edgar L. Feige. Cambridge Univ., 1989. \$44.50.

The essays in this volume were prepared for an International Conference on the Unobserved Economy in 1982. They explore the nature, meaning, and measurement of activities that are designed to be concealed from governments of market economies. The essay on the United States identifies three interrelated underground economies: one spawned by economic crime ("illegal"), one by tax evasion ("unreported"), and one by false information ("unrecorded"). Essays on underground activities in other nations deal with Canada, Germany, Britain, the Netherlands, Sweden,

Norway, Italy, and France. In centrally planned systems, what is designated the "second economy" is interwoven with the official economy; two chapters examine the experience of the Soviet Union and Hungary. Different empirical procedures yield conflicting estimates of the size and growth of the underground economy. The contributors to the volume carefully assess the validity of varying approaches to measurement problems.

**Lawrence Willson**

**America Through Russian Eyes, 1874-1926.** Ed. and tr. by Olga Peters Hasty and Susanne Fusso. Yale, 1988. \$25.

Six Russian travelers in America here record their impressions of this country, their attitudes ranging from an initial enthusiasm and admiration for the vitality of the Americans and their faith in progress to a sense that America is less a model than a threat to Russian greatness to a grudging approval of American technology, even though America "lacked a technological culture." The affectionate interest in America of Turgenyev, Tolstoy, and even Dostoyevsky gave way to unfriendly criticism, the pivotal figure in the change being Maxim Gorky, who came here in 1906 and later published strongly vituperative articles about his experiences (even though he wrote more savagely than he felt).

**The Achievement of Cormac McCarthy.** Vereen M. Bell. Louisiana State Univ., 1988. \$22.50.

It is high time that we begin to pay serious attention to Cormac McCarthy, whose five novels have shown, says Bell, that "he is a major writer in all of the conventional senses of the word, our best unknown writer by many measures." Because he is a Southerner, of the school (if that's what it is) of Faulkner and Flannery O'Connor, we can expect to find in his novels a full representation of demented preachers and priests, of idiots and misfits. They move and have their being in an atmosphere of evil: gratuitous, real, and violent evil, which they accept because there is nothing else they can do. They do not think about their condition because—impoverished culturally, spiritually, and philosophically—they lack the wherewithal for thinking. They are "for the most part solitary and unsocialized . . . wholly indifferent to discourse and have no interest in ideas about how societies are sustained and kept coherent." There is no preachment or moralizing in McCarthy's novels, for he presents no summarizing explicator. We see what there is to see through the eyes of the characters (as if they were, however cramped in reaction, inheritors of the method of Henry James), and seeing, we learn how people can "impose some human rule upon their otherwise bereft lives and change mere living into being." A final and great justification of the novels is in McCarthy's rich and sensitive language, which at its best, which is most of the time, approaches the magical.

**The Harper Book of American Quotations.** Gorton Carruth and Eugene Ehrlich. Harper & Row, 1988. \$35.

Here is a rich field for browsing among the memorable—or at least rememberable—remarks made by Americans and a few others about other Americans and things in general. The quotations are organized in categories from Action, Admiration, and Adversity

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## Phi Beta Kappa Names 1989–90 Visiting Scholars

(continued from page 1)

*Pretending to Be Asleep, Barn Fever and Other Poems, and Praying Wrong: New and Selected Poems, 1957–1984.* He is associated with the Houghton Mifflin Company as poetry editor and as editor of "Peter Davison Books," and he serves as poetry editor of *The Atlantic*.

**Karl Galinsky**, Robert M. Armstrong Centennial Professor of Classics, University of Texas at Austin. Twice recipient of excellence-in-teaching awards from his university and former classicist-in-residence at the American Academy in Rome, he is author of *Aeneas, Sicily, and Rome; The Herakles Theme; Ovid's Metamorphoses; and Perspectives of Roman Poetry*.

**Alan J. Hoffman**, fellow and research staff member, T. J. Watson Research Center, IBM. A member of the National Academy of Sciences and a fellow of the New York Academy of Sciences as well as the American Academy of Arts and Sciences, he was the founding editor of *Linear Algebra and Its Applications*.

## Recommended Reading

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through Baseball, Beauty, Crime, Death, and Debt to Wealth, Wisdom, Woman, Work, and Youth. The people quoted range from George Abbott and Bella Abzug to Andrew and Brigham Young, Israel Zangwill, and F. B. Zinkle. Liberace is there, as are John Denver, Zsa Zsa Gabor, and Marilyn Monroe (cited twice, as is James Monroe). Emerson is, quite properly, cited 239 times; Mark Twain, rather stingily (and surprisingly), only 117 times; Henry James and Dorothy Parker, 14 times each. All our presidents save one (Zachary Taylor) have uttered at least one quotable remark (four of them—Tyler, Fillmore, Buchanan, and Arthur—only one). Lincoln, of course, has a whole section all his own. Still, for all the richness, one notes certain important omissions. Where, for example, is William McKinley's solemn defense of the sacredness of money?

**Norval Morris**, Julius Kreeger Professor of Law and Criminology, University of Chicago. A fellow of the American Academy of Arts and Sciences and the American Bar Foundation, he is the author of *The Habitual Criminal, Capital Punishment, The Future of Imprisonment, and Madness and the Criminal Law*.

**Nel Noddings**, professor of education, Stanford University. She is former director of the Stanford Teacher Education Program and twice received the excellence-in-teaching award in the School of Education. Her publications include *Caring: A Feminine Approach to Ethics and Moral Education, Awakening the Inner Eye: Intuition in Education, and Women and Evil* (forthcoming).

**Michael Silverstein**, Samuel N. Harper Professor in the departments of anthropology, linguistics, and behavioral sciences, University of Chicago. He has been a MacArthur fellow as well as a visiting fellow of the Max-Planck-Institut für Psycholinguistik and of the Research School of Pacific Studies (ANU, Canberra), and is currently a senior research fellow of the Center for Psychosocial Studies (Chicago).

**Paul J. Steinhardt**, professor of physics, University of Pennsylvania. A theoretical physicist, he has been a visiting professor at Tel Aviv University and at IBM Research, as well as a member of the In-

stitute for Advanced Study in Princeton. He is coauthor of *The Physics of Quasicrystals*.

And why, if Henry James can be quoted on Newport, Boston, and Baltimore, is he not quoted on the "delicious difference" of southern California from the rest of the country: "I speak of course all of nature and climate, fruits and flowers, for there is absolutely nothing else, and the sense of the shining social and human inane is utter"? And surely a book of *American* quotations ought to include Mayor John F. Hylan's famous compliment to an observation of Marie of Romania: "You said a mouthful, Queen!"

## College of William and Mary Refurbishes Apollo Room

Paul Verkuil, president of the College of William and Mary, was among the speakers at a reception on April 10 to reopen the refurbished Apollo Room in Phi Beta Kappa Memorial Hall on the campus in Williamsburg, Virginia. The meeting place for Alpha of Virginia Chapter, which traces its history back to the students who organized the Society in 1776, has been redecorated in Queen Anne style, with a banquet table, wing chairs, a hunt board, and several 18th-century portraits of early members of the chapter.

Encouraged by historian Ludwell Johnson of the William and Mary faculty, who is a member of the chapter, the college administration provided \$50,000 for the facelift. On exhibit at the entrance to the room is a display case containing a variety of ΦBK keys and other memorabilia.

Richard S. Westfall, Distinguished Professor of the History and Philosophy of Science, Indiana University. His books include *Science and Religion in Seventeenth Century England, Force in Newton's Physics, The Construction of Modern Science, and Never at Rest: A Biography of Isaac Newton*. He is a fellow of the American Academy of Arts and Sciences and the Royal Society of Literature.

**F. Eugene Yates**, Crump Professor of Medical Engineering and professor of medicine, University of California, Los Angeles. He was named a Centennial Scholar of Johns Hopkins University and a Distinguished Lecturer at Indiana University. He is the editor of *Self-Organizing Systems: The Emergence of Order*, a book that reflects his research on the dynamics of complex systems.



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