



THE KEY REPORTER

Chicago Will Host Society's 38th Triennial Council; Heilbrun to Give Banquet Lecture, Epstein to Receive Award

Phi Beta Kappa's 38th triennial Council will take place on September 25-28 in Chicago, with headquarters for the meetings at the Chicago Hilton and Towers Hotel. Educator and author Carolyn Heilbrun, Avalon Foundation Professor Emeritus of Humanities at Columbia University, is the recipient of the triennial \$7,500 Sidney Hook Award, which underwrites a lecture by a scholar who has had extensive and distinguished experience in undergraduate teaching, has published research that contributed to the advancement of his or her academic discipline, and has demonstrated leadership in liberal arts education. Heilbrun will deliver her lecture at the banquet on September 27. The late Sidney Hook was one of America's most distinguished philosophers of this century; he wrote more than a score of books and taught philosophy at New York University.

Another highlight of the Council will be the presentation, at the banquet, of the Phi Beta Kappa Award for Distinguished Service to the Humanities to Joseph Epstein, who retires as editor of the *American Scholar* at the end of 1997. Previous recipients of this honor include Daniel J. Boorstin, retired Librarian of Congress, and Dumas Malone, the distinguished Jefferson scholar.

The Phi Beta Kappa Associates will hold their annual meeting in conjunction with the Council and will present their annual award, which recognizes scholarly achieve-



The Great Hall of the Chicago Hilton and Towers Hotel

ment and excellence, at the banquet. Bill and Judith Moyers will receive the award for their outstanding work in the preparation and presentation of public interest documentaries.

CONTINUED ON BACK COVER

Revolution in the Library

By Gertrude Himmelfarb

HISTORIANS ARE NOTORIOUSLY WARY of the word *revolution*. Unlike journalists, who find revolutions in every twist and turn of political events, intellectual movements, technological innovations, and sartorial fashions, historians like to think that their revolutions last more than a month or two, or a year or two, or even a decade or two. Indeed, some historians, older historians like myself, are so sparing in their use of the word that they reserve it for changes that dramatically alter the course of entire centuries. Thus the Cromwellian revolution in England, complete with the decapi-

tation of the king, is said to be not a serious revolution; at best it was only a civil war. Nor was the so-called Glorious Revolution that altered the succession to the throne; that was entirely too peaceful, too "glorious," to qualify as a revolution.

But there are, even the most cautious historian will agree, genuine revolutions. The French Revolution surely was one such, and probably the American Revolution (although this is still disputed; a colonial revolt, the British prefer to call it). And finally, after decades of indecision, the industrial revolution has been

CONTINUED ON PAGE 2

KEY NOTES

Phi Beta Kappa in the News

PAGE 6

Letters to the Editor

PAGE 7

1997-98 ΦBK Visiting
Scholars Named

PAGE 9

Recommended Reading

PAGE 10

More Multigeneration
ΦBK Families

PAGE 15

Syracuse University Graduate
Bequeaths \$160,000 to Society

PAGE 16

REVOLUTION IN THE LIBRARY

CONTINUED FROM PAGE 1

admitted into the pantheon of revolutions. When I was in graduate school, the term *industrial revolution* always appeared in quotation marks to suggest that it was not really a revolution. Today, even the most skeptical of historians agree that it was a real revolution. And having conceded that, some of us are prepared to say that we are now witnessing another revolution, a post-industrial revolution, the electronic revolution. Like all revolutions, this has ramifications far beyond its immediate context, for it may prove to be a revolution not only in the library itself—the way books are cataloged, stored, and circulated—but in the nature of learning and education.

The library is, and always has been, the heart of a college. I recall witnessing a demonstration at a university in the late 1960s, when the students demanded to be “empowered,” as they said, and the professors protested, “But *we* are the university.” In fact, librarians have as much right to make that claim, for professors—professors of the humanities, at any rate—as much as students, are the creatures of the library. Just as the laboratory is the domain of the sciences, so the library is of the humanities. It is the library that is the repository of the learning and wisdom that are transmitted from the professors to the students.

The Technological Revolution

If the library is now in the throes of a revolution—if desks and carrels in the library are being transformed into “workstations,” and students and scholars find themselves consulting the Internet more often than books—something momentous is happening, something far more consequential than a mere technological innovation. The last such innovation we experienced was the invention of the printing press almost half a millennium ago. And that, as we now know, had momentous consequences. Among other things, it was responsible for the creation of libraries.

There had been libraries, to be sure, before Gutenberg’s invention. The most famous was the library in Alexandria founded by Ptolemy I in the fourth century B.C.—famous partly because of its infamous destruction by the Roman emperors in the third and fourth centuries A.D. But other libraries, public and private, survived and flourished, in Jerusalem, Greece, and Rome. At about the time that Gutenberg was perfecting his printing press, the Vatican Library



Gertrude Himmelfarb

was formed; its first catalog listed 2,500 volumes. Today, thanks to Gutenberg, a good many scholars have that many books or more in their home or office.

The print revolution is the perfect example of the principle of quantity transmuted into quality. The quantum leap in the number of books now available to each individual or library is almost the least of the consequences of that revolution. More significant is its democratizing effect—the liberation of the culture from the control of clerics and scribes. The relative ease and cheapness of printing transferred the production of books to artisans and merchants, who were responsible neither to ecclesiastical nor to secular authorities but only to the dictates of the consumer and the market. Thus ephemeral popular books could be produced as cheaply as classical ones, and heretical tracts as readily as canonical ones.

Not only could numerous copies of each book be produced, but they could be produced in identical form. Thus every literate person could have access to the same text of the Bible,

and could interpret and judge it without benefit of the mediating authorities of church or state. It is no accident, some historians suggest, that the print revolution preceded the Protestant Reformation; were it not for Gutenberg, they say, the Reformation might have petered out or been suppressed as so many medieval heresies were.

Now, with the electronic revolution, we are taking that democratizing process a giant step forward. It is not only the library catalog that is computerized; the computer can call up a variety of other catalogs, indices, data bases, and CD-Roms, as well as the Internet, books, journals, newspapers, archives, even manuscript collections from other libraries. Potentially, at least, the electronic revolution makes even smaller libraries the equivalent of libraries in major research universities and scholarly institutions. And it can do more than that. It can make those books, journals, data bases, and so on, “talk to

In cyberspace, every source seems as authoritative as every other. . . . It takes a discriminating mind . . . to distinguish between Peanuts and Shakespeare.

each other,” as cyberspace aficionados say. All you have to do is type in your request for information and the computer will collate the sources, synthesize them, and present the results for you on your screen.

And it can do still more. It can make you not only the recipient of all this information but the creator of it, an active partner in this “interactive process.” Your thoughts on any subject, your reflections, impressions, opinions, even your latest term paper, can find their way into the Internet by means of your “home page.”

Recently I heard a child on TV—an eight- or nine-year-old—exult in the potentialities of this marvelous device. “It’s wonderful,” he said, “to be able to ask a question on your home page and have lots of people answer it for you.” All of the adults on that

program shared his enthusiasm. I wonder how many listeners recalled that only a few years ago he would have had to go to a textbook or encyclopedia for the answer to his question—an implicit recognition on his part that these sources were more reliable, more authoritative, than “lots of people.”

By this time you will have suspected that I am of two minds about the new electronic revolution. Like a great many revolutions, it is salutary—up to a point. But, like most revolutions, it tends to go beyond that point. The democratization of knowledge is all to the good, if that means the democratization of *access* to knowledge. Anyone who spends a fair amount of time in the library is grateful for a computerized catalog that gives information about the books and journals not only in that particular library but in all the libraries in the area or even in the country. And anyone who does not have access to a major research library, or who seeks information about a public figure or event in the recent past, or who wants to read or reread a particular book review or article, will be grateful to the Internet for retrieving that information quickly and efficiently.

But democratization of the access to knowledge should not be confused with the democratization of knowledge itself. And this is where the Internet, or any system of electronic networking, may be misleading and even pernicious. In cyberspace, every source seems as authoritative as every other. As that child on TV put it, “lots of people” will profess to have the answer to his question. The search for a name or phrase on the Internet will produce a comic strip or advertising slogan as readily as a quotation from the Bible or Shakespeare. The Internet is an equal opportunity resource; it recognizes no rank or status or privilege. In that democratic universe, all sources, all ideas, all theories seem equally valid and pertinent.

It takes a discriminating mind, a mind that is already stocked with knowledge and trained in critical discernment, to distinguish between Peanuts and Shakespeare—between the trivial and the important, the

ephemeral and the enduring, the true and the false. It is just this sense of discrimination that the humanities have traditionally cultivated and that they must now cultivate even more strenuously if the electronic revolution is to do more good than bad.

The Intellectual Revolution

The humanities have had much to contend with in recent years. The real revolution started even before the electronic one, and it started not with a technological revolution but with an intellectual one. It began a few decades ago with the attack on the “canon”—the great books that have traditionally been thought to constitute the heart of the humanities and the core of a liberal education. In the beginning, the criticism was leveled at the particular books in the canon—or, rather, at the authors of the books. Plato and Aristotle, Augustine and Aquinas, Shakespeare and Milton, Marx and Mill, all were derided as “Dead White Males”—

“DWMS” or “Dweems,” as they were familiarly known. The canon, it was charged, was sexist, elitist, and regressive, prejudiced against women, against blacks, and against the living.

But that was only the opening skirmish of the war. The attack escalated with an assault against the very idea of a canon. Any canon, the argument went, was objectionable because it was fixed, prescribed, imposed from without—therefore oppressive and authoritarian. When it was pointed out that the canon was not in fact fixed, that it differed from college to college and changed from one year to the next, that some old books were retired while new ones emerged (some by women, blacks, and even, horrors, the living), a new strategy came into play.

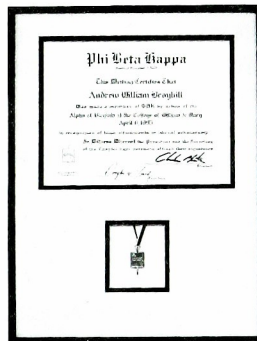
I first encountered this new turn of the argument some years ago when I participated in a panel discussion on the subject of the canon at a distinguished liberal arts college. One of

CONTINUED ON PAGE 4

Lapel Pins, Wall Display Offered

The Society is now offering small lapel pins, in addition to the standard keys and key pins that have long been available. The new pin is suitable for wearing on a jacket lapel or as a tie tack. Pictured here in actual size, the pin is engraved with the member's name and chapter on the back.

Also available is the popular wall display combining a membership certificate and a large gold-plated key, framed in walnut (12 by 14 inches) and double matted. Both the key and the certificate are engraved with the member's name and chapter.



To order, check the item you want on the form below and send it with your mailing label and payment (be sure to include the state sales tax for the shipping address) to the Treasurer, Phi Beta Kappa Society, 1811 Q Street NW, Washington, DC 20009.

You may also place your order or request a complete price list by faxing (202) 986-1601 or by calling (202) 265-3808.

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|--|------|
| _____ Lapel pin, 10-karat gold | \$57 |
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Name, chapter, and date to be engraved on key

Name _____

Address _____

City _____

State _____ Zip _____



the panelists, the head of the women's studies program at the college, explained that the problem was not only that the "Big Guys"—her variation on "Dead White Males"—were guys, but also that they were big, thus "privileging," as she put it, big books, great books. This, she complained, was what was really offensive in the canon.

The canon—any canon—assumes that there is such a thing as great books containing great and enduring ideas and truths worthy of being studied and valued. Moreover, it assumes that these ideas and truths transcend time and place, race and ethnicity, class and gender, country and nationality. These assumptions, she said, are not only elitist but profoundly sexist, for they reflect a distinctively masculine view of how people think and feel, a masculine conception of ideas and reason. She concluded by calling upon women, and feminists particularly, to repudiate this masculine sensibility and adopt a uniquely feminine one, which celebrates not great ideas and truths but "the little things in women's lives . . . , the small nurturing things that women do."

I was taken aback by this argument when I first heard it. I could only protest that a retreat to "the little things in women's lives" is not my idea of what feminism is all about; it sounds to me suspiciously like a retreat to the kitchen. Nor do I agree that great books and ideas are distinctively masculine, nor that they are at all elitist. On the contrary, I believe them to be distinctively human and eminently democratic. They have survived the ages precisely because they are accessible to people of different backgrounds and characters, all of whom can aspire to understand them and to be elevated by them. This has been the principle inspiring the humanities, and, indeed, the very idea of a liberal education.

Since that episode, this challenge, not only to the canon but to the humanities and liberal education, has become all too familiar, and not only

on the part of feminists. It is now espoused in a more sophisticated form by literary critics, philosophers, historians, and others under the banner of postmodernism, a doctrine that has become extremely influential, in some cases dominant, on many campuses and in many disciplines.

The mainspring of postmodernism is a radical—an absolute, one might say—relativism, skepticism, and subjectivism that rejects not only the idea of the canon, and not only the idea of greatness, but the very idea of truth. For the postmodernist, there is no truth, no knowledge, no objectivity, no reason, and, ultimately, no reality. Nothing is fixed, nothing is permanent, nothing is transcendent. Everything is in a state of total relativity and perennial flux. There is no correspondence between language and reality; indeed, there is no "essential" reality. What appears to be real is illusory, deceptive, problematic, indeterminate. What appears to be true is nothing more than what the power structure, the "hegemonic" authority in society, deems to be true.

The more accustomed we become to the new medium, the more difficult it is to retain the old habits of study and thought.

To those of you who have been happily spared this latest intellectual fashion, it may seem bizarre and improbable. I can only assure you that it is all too prevalent in all fields of the humanities. This is not to say that all or even most professors of literature, history, or philosophy are postmodernists. But some of the most prestigious professors are, including the recent presidents of several important professional associations. And many of the brightest and most ambitious young professors and graduate students are attracted to a mode of thought that they believe to be at the "cutting edge," the "vanguard" of their disciplines.

More important is the fact that even those who do not think of

themselves as postmodernists often share the extreme relativism and subjectivism that now pervade the humanities as a whole. In the leading professional journals today, the words *truth*, *objectivity*, *reason*, and *reality* generally appear with quotation marks around them, suggesting how specious these concepts are.

What we are now confronting, therefore, is not one revolution, but two—a technological revolution and an intellectual revolution, which bear an uncanny resemblance to each other and have a symbiotic relationship to each other. If I were given to conspiratorial theories, I might speculate that Bill Gates, the chairman of Microsoft, is a secret agent of Jacques Derrida, the high priest of postmodernism. For the new technology is the perfect medium for the new ideology. Surfing through cyberspace is a truly postmodern experience, a liberation from what the postmodernist calls "linear thinking"—a logical, rational mode of reasoning.

Words and images appear on the screen in rapid succession and in no predetermined or logical order. The readers, or rather viewers, patch them together as they like, making of them what they will, connecting and disconnecting them at their pleasure. There are no fixed texts, no authoritative sources, no restrictions of space or time. (Compare the infinite capacity of the moving screen with the physical, spatial limitations of the book—or the speed of scrolling on the screen with turning the pages of a book.)

Another of the buzzwords of postmodernism is *intertextuality*—intruding into the text of a poem, for example, any words, ideas, or events, however remote or contradictory, that may come to the mind of the reader. The screen enormously facilitates such intertextuality, as it calls up other texts or images that may not even have occurred to the author and that may have little or no bearing on the poem. The poem becomes, in the language of postmodernism, indeterminate, problematic, ironic. And the reading of the poem becomes, in effect, an exercise in virtual reality, having as little relation to the real

poem as an electronic game of Virtual Reality has to the real world.

Conclusion

We are experiencing, then, a revolution, not only in library services but in the very conception of the library. And, like most revolutions, this one has enormous potentialities for good and bad. Among its undeniable virtues are the computerized catalog, so much more efficient and informative than the old card catalog; the ready access to other library holdings and data bases; the ability to retrieve rapidly information and material that otherwise would have taken days or would have been irrecoverable; the convenience of networking with colleagues working on similar subjects, exchanging ideas, information, and, let us admit it, the kind of professional and even personal gossip that goes with the trade.

But—and this is a large *but*—all this will be to the good only if the virtues of the new library are made to complement, rather than supplant, those of the old. And I am confident this can be done, although it will take a conscious effort to do it—to resist the seductions of the new medium; to refrain from mindless, endless cybersurfing; to withstand the tempting distractions along the way; to retain a sense of what is important, pertinent, and authoritative. Above all, it will mean keeping faith with the old library—with books that are meant to be read, not merely surfed. E-mail enthusiasts refer to postal mail as “snail-mail.” Some books, to be sure, are better surfed (“skimmed,” as we used to say) than read. But others should only be read at a snail’s pace; anything faster than that defeats the purpose and violates the text.

This brings me to the heart of the matter—to the particular relationship between the library and the humanities. In theory, there is no reason why Milton’s *Paradise Lost* or Rousseau’s *Social Contract* cannot be called up on the screen, assuming they are “on line.” (What is more likely is that something like a *Cliffs Notes* version of them is on line.) But even if they are on line, there is every reason to read them in book form—“hard copy,” as we now say—rather

than on the screen. With the physical volume in our hand, we are necessarily aware of the substantiality, the reality of the work, the text as it is, as Milton or Rousseau wrote it and meant us to read it.

Of course, we will interpret and understand it within our own framework of reference; and of course we will draw upon other sources—critical, historical, biographical—to help us interpret and understand it. But we should always be brought back to the text, to the book in hand. The book is the reality; there is no virtual reality here. Moreover, each page of the book—in the case of a difficult work, each line of the page—has a distinctness, a hard reality of its own.

We are experiencing, then, a revolution, not only in library services but in the very conception of the library, . . . [with] enormous potentialities for good and bad.

Holding the book in hand, open at that page, we can easily concentrate the mind upon it, to linger over it, mull it over, take as long as necessary to try to understand and appreciate it.

Reading it on the screen, however, is a quite different experience. There we tend to become postmodernists in spite of ourselves. It takes a great effort of will to concentrate on the text without regard to whatever else may happen to be called up on the screen along with it. And it takes a still greater effort to remain fixed on a single page without scrolling on to the next, let alone to concentrate on a single passage, line, or word. The medium itself is too fluid, too mobile and volatile, to encourage any sustained effort of thought. It makes us impatient, eager to get on to the next visual presentation. And the more accustomed we become to the new medium, the more difficult it is to retain the old habits of study and thought. We become habituated to a fast pace, an ever-changing scene, a rapid succession of sensations and impressions. We become incapacitated

for the longer, slower, less feverish tempo of the book.

We also become incapacitated for thinking seriously about ideas rather than amassing facts. For the purpose of retrieving facts, the Internet is enormously helpful, although even here some caveats are in order. We need to concentrate our mind on exactly what it is we want to know, to resist being distracted by fascinating but irrelevant facts, and—most important—to retain the ability to distinguish between facts and opinions, between reputable sources and dubious ones.

The humanities, however, are about more than the retrieval of facts. They are also about appreciating a poem, understanding an idea, finding significance in a historical event, following the logic of an argument, reasoning about human nature, inquiring into ethical dilemmas, making rational and moral judgments—all of which require an exercise of mind that calls upon all the human faculties, and that no technology, however sophisticated, can satisfy. If we want, for example, a concordance to the Bible, we can find no better medium than the Internet. But if we want to read the Bible, to study it, think about it, reflect upon it, we should have it in our hands, for that is the only way of getting it into our minds and our hearts.

The humanities are an essentially human enterprise—an enterprise to which human beings have devoted themselves for all of civilized history. The record of that enterprise reposes in the library in the form of books—a vast multitude of books, including, to be sure, many worthless or meretricious ones, but also all the great ones. These are the books that sustain our mind and inspire our imagination. It is there that we look for truth, for knowledge, for wisdom. And it is these ideals that we hope will survive our latest revolution. ■

This article is reprinted from the Spring 1997 issue of the American Scholar. Gertrude Himmelfarb is professor emerita of history at the Graduate School of the City University of New York. Her latest book is The De-Moralization of Society: From Victorian Virtues to Modern Values.

Phi Beta Kappa In the News

'The Latest Casualty'

In a long editorial on January 23, the *Wall Street Journal* cast the forthcoming replacement, in 1998, of Joseph Epstein as editor of the *American Scholar* as an episode in the academic cultural wars, quoting one source as saying you could "scour the magazine without finding a feminist statement or one on ethnic studies." The *Journal* praised Epstein as "an editor resolutely inhospitable to all the latest fashions in academic and literary nonsense, to scholarship as victimology and all similar products of the political winds now blowing through the culture." The *Journal* went on to predict a "new Scholar more likely to reflect feminist and ethnic scholarship, works on gender identity and similar delights."

On January 31 the *Journal* published a letter from Donald Lamm criticizing the editorial as "based almost entirely on a single source . . . that did not represent the consensus view of the Senate of Phi Beta Kappa." Lamm, who chaired the search committee for Epstein's successor, wrote:

Joseph Epstein has served with great distinction as editor of the *American Scholar* for 22 years, a long stewardship for any journal these days. It was the general sentiment of the Senate that the time was approaching for new editorial initiatives. . . . Anne Fadiman, our talented editor-designate, comes to her new post with superb credentials at such publications as *Life*, *Civilization*, and *Harvard Magazine*—hardly exemplars of the 'feminist and ethnic scholarship, works on gender identity and similar delights' that you fear will take over the pages of the *American Scholar*.

Lamm urged the *Journal* to withhold further comment until its editors had read the first issues of the *American Scholar* next year under its new editor.

On February 25 the *Journal* published a letter from MIT Professor Sheldon Penman titled "New Editor Was Needed (Oh Yeah? Says Who?)." Penman lauded "Mr. Epstein's little gem" as

a welcome relief from the intellectual drivel that I have come to view as an occupational hazard. The *Scholar's* unadorned, slightly pulpy pages, blessedly free of tarted-up graphics, were redolent of another age when style and content really mattered. . . . Few could have failed to have their minds stretched by its extraordinary reach delivered in impeccable and gracious writing.



Four Phi Beta Kappa senators who will retire from the Senate in September after 18 years of service each are (from the left) Joan Ferrante, Virginia Ferris, David Hart, and Judith Sebesta.

'Phi Beta Kappa's dumb move'

In a January 26 editorial, the *New York Post* predicted that "a quality publication is headed for irrelevance—after many years of excellence under a dynamic editor" who "transformed the quarterly from a stodgy journal that read like a museum catalogue into a lively publication with provocative articles on literary and historical subjects." The *Post* characterized Epstein's dismissal as editor by the Phi Beta Kappa Senate—"activists with a pronounced left-of-center ideological agenda"—as "a symptom of what's wrong with higher education these days."

Like the *Wall Street Journal*, the *New York Post* was apparently unaware of the new editor's identity.

Chronicle Hails Choice of Fadiman as *Scholar* Editor

In reporting the selection of Anne Fadiman to succeed Joseph Epstein as editor of the *American Scholar*, the *Chronicle of Higher Education* (December 20, 1996) noted that Fadiman's personal essays in *Civilization* had "brought her a lot of fan mail there" and that during her decade at *Life* magazine she had won a National Magazine Award for a piece on the "right to die." The *Chronicle* also noted that she is the daughter of Clifton

Fadiman, "the book critic and essayist who has served as a translator of intellectual life for the masses."

Although the *Chronicle* claimed that Epstein had "published a steady stream of right-leaning pieces," Fadiman refuted this claim in an interview with the *Chronicle*, saying that "most of the pieces Mr. Epstein published had nothing to do with the culture wars, and that both his own writing and the pieces he published were widely recognized as among the best anywhere."

She added, "I have a tremendous amount of respect for him that he did not make [the *Scholar*] bland and neutral. I will not make it bland and neutral, either, although I think it will be more politically heterogeneous."

Ex-Rep. Wes Cooley Convicted of Lying

The Associated Press reported on March 18, 1997, that Wes Cooley, the former congressman from Oregon who was pressed by his fellow Republicans to leave office in January after a single term, was convicted of falsely claiming in an official state guide for voters that he had served with the U.S. Army's Special Forces in the Korean War. Cooley is still under investigation for other claims. AP reported that Cooley "has had problems with the truth before. He once falsely claimed to be a Phi Beta Kappa" [see the *Key Reporter*, Spring 1995].

Letters to the Editor

When to Wear That Key

I am writing in response to the query "When Do You Wear Your Key?" (Autumn 1996 *Key Reporter*). One professor at my undergraduate college (University of Delaware) wore his on his necktie every day in every class. I do not recall ever seeing the key worn by any other professor there except at my Phi Beta Kappa initiation (1958).

During my 24 years of college teaching, I have worn my key occasionally and have seen it worn by other members occasionally as well. I believe that the key should be worn more often by members. A good rule of thumb is, wear the key if it pleases you to wear it, any time and any place. Why not be proud of excellence? *Rosemarie A. Battaglia, Morehead, Ky.*

I wear my key every day. I was a late-life student, beginning college at the ripe old age of 42. One of the biggest thrills of my life was the day I found the invitation to join Phi Beta Kappa [at Texas Christian University, 1981].

As a social worker, I wear an identification tag so that elderly individuals whom I visit will know that it is all right to let me into their homes. I have attached my key to this tag. On weekends, I wear my key on whatever garment I'm wearing. I am not sure that everyone knows what it is, but you can bet that when I am asked, I am proud to explain what Phi Beta Kappa really is.

*Ruie Slinger-Carroll,
Corpus Christi, Texas*

A good friend always wore the key. As a result, she was accorded, in a time of need, the privilege to cash a check without identification at a hotel in New York.

I wore my key while visiting the former East German Republic, was mistaken for a visiting functionary from Russia, and entered a carefully guarded reception without difficulties. The possibilities of use, while not intended, appear limitless.

Horst S. Daemmerich, Philadelphia, Pa.

When I was job hunting in the 1940s, to wear or not to wear my key [University of Pennsylvania, 1941] was a worrisome dilemma. I solved it this way:

The employment agent told the prospective employer that "she has a Phi Beta Kappa key but she doesn't wear it." I got points for brains (presumably) and modesty (evidently).

Charlotte P. Menaker, Nyack, N.Y.

I must admit to feeling a tremor on finding that there are undergraduates in fine academic programs who feel no honor attached to becoming members of Phi Beta Kappa. I was thrilled to be elected as a junior at Berkeley 52 years ago, and was rather at sea for answers to this current trend. So I was heartened to have a granddaughter also pleased to be inducted last June at the University of Santa Clara.

Perhaps the attitude expressed by Elizabeth Kimball in the Autumn 1996 *Key Reporter* explains the trend; ominously, she hopes her key will give her a leg up in the competitive world, but otherwise it means nothing to her. It seems frightening to me that there are, evidently, many persons going into professional life now who find those seeking after lifelong absorption of knowledge "elitist." It had never occurred to me that being willing, even eager, to work for academic achievement as a personal goal was a snobbish endeavor.

As for wearing my key, I have seldom worn it, as in my rural setting, it might actually be looked on as an elitist gesture.

I have been heard to threaten to put it on a ring in my nose a few times when I had to return to the office of some particularly patronizing doctor, lawyer, or other "professional," but I have forborne. Perhaps knowing I earned that lovely key has given me the psychological stamina to face such situations with humor rather than anger.

Eunice M. Rourke, Junction City, Calif.

Receiving my key from Boston College in 1989 was undoubtedly one of the most significant achievements in my life and symbolizes for me the reward of hard work and dedication.

I admit that I do not wear my key on a daily, or even weekly, basis. I "save" my key for special occasions—my wedding, my son's baptism, and other monumental occasions. I also wear my key when I am nervous or unsure of myself—for an interview or important meeting. I do not wear it for others as a symbol of my academic success, but rather I wear it as an emblem of my accomplishments and to remind myself that I will probably be successful in this situation as well.

The Phi Beta Kappa key has significance for the owner because it is the owner alone who has earned the right and privilege to wear it.

Lisa Foreman Dooley, Cobasset, Mass.

I have worn my key frequently since graduating from Hollins College [in 1992], and the fact is that in five years only three people have even recognized it. Most who notice it say, "What a pretty necklace," and my 10-month-old daughter thinks it's a great teething toy. But one of my co-workers *does* know what Phi Beta Kappa is. When another co-worker asked what my key represented, he said, "It means JB was in the sorority for nerds."

People wear symbols of all kinds of schools, sports teams, products, and everything else, regardless of affiliations and meanings. It can hardly be called snobbery or poor etiquette when members of Phi Beta Kappa wear their own hard-earned keys; it should reflect our pride in a Society that rewards high standards of scholarship. If members are reluctant to be identified, we should not be quite so surprised that some students are declining to join and that awareness of the Society is fading.

Dig out those keys, polish them up, and wear them proudly!

Juli Beth Hoover, New York, N.Y.

I am puzzled that no one has mentioned a problem that has disturbed me ever since I was proudly elected to Phi Beta Kappa 24 years ago [University of Michigan, 1972].

I cannot begin to say how much resentment my membership in Phi Beta Kappa has engendered toward me. One of my best friends (or so I thought) declined to join me at my initiation, saying that she was just too busy. Of course, I later learned that she had not been elected because Phi Beta Kappa simply did not consider students who were on academic probation.

Not long afterward, one of my professors, who claimed to be a member, informed me that Phi Beta Kappa meant absolutely nothing other than the ability to grub for grades in easy subjects, and that the selection process was corrupt anyway. I had never thought of my mathematics major as being dilettantish. Yet another erstwhile professor of mine declared that now I had an opportunity to be snobbish about absolutely nothing.

The continual remarks over the ensuing years about "smart medals" and academic snobbishness have quite discouraged me from wearing my key, much less even mentioning my membership in Phi Beta Kappa. Has anyone else endured my experiences, or am I just a little too sensitive in this egalitarian age?

George H. Brown Jr., Princeton, N.J.

CONTINUED ON PAGE 8

LETTERS

CONTINUED FROM PAGE 7

I received my key at the University of Michigan in 1956 and as a graduation gift, my parents gave me a gold chain on which to wear the key. However, I did not feel comfortable wearing my key until I entered graduate school in 1959.

By the time I received my M.A., I had young children and wore little jewelry. I frankly forgot about my key and other such jewelry until my youngest child was 13, in the 1970s. Looking through my jewelry box and finding my gold charms and chains (at the time, prices for precious metals were quite high), she declared, "Don't you know what these are worth? Why don't you sell them?"

I tried to explain to her what they were worth in my life and that it had nothing to do with the price of gold, but I'm not sure she understood. Moreover, about this time, Ann Landers, responding to a reader's complaint about two friends who were so proud of being members of Phi Beta Kappa that they would not consider leaving their house unless they were wearing their keys, advised that the mark of "true class" is having a ΦBK key but "leaving it in the jewelry box."

I don't think it is that simple, but each of us should think through what election to Phi Beta Kappa has meant in our lives. To me, the key symbolizes curiosity, a love of learning that started early in life but sought no reward. When I attended college, one was expected to declare a major early and to follow a prescribed course of study. I did that, but rebelled around the edges and took extra courses in all sorts of things. When you follow your passion, you do well. In those days I had no idea that I would eventually become a writer, a Poet-in-the-Schools, a university professor. But every one of those offbeat courses gave me things I have used in my work (especially when I started writing musicals).

I treasure my ΦBK key, whether it is around my neck or in my jewelry box. It reminds me that mere knowledge is not enough; it is true *learning* that leads you to the gold within yourself that can shine throughout your life and (if you are fortunate) can enlighten others.

*B. Carol Faulkner Peck,
Burtonsville, Md.*

As a "mature" student at the University of South Carolina, I was absolutely delighted to be inducted into Phi Beta Kappa in April 1993. I had been an indifferent student in high school, but that certainly changed at the university and I felt rewarded and validated for my

efforts by membership in Phi Beta Kappa. Neither the initiation fee nor the cost of the key deterred me from proudly taking my place in this Society.

I wear my key to work almost daily on a chain, and I have worn it to interviews. Sometimes the key is recognized; when it isn't and I am asked about it, I am happy to explain exactly why it is meaningful to me. Wearing the key brings me into contact with other ΦBK members I don't know because they don't wear their keys! However, I don't wear the key for the recognition it might bring to me. I wear it as a reminder to myself of my abilities.

Patricia E. Tuccio, Falls Church, Va.

I never owned a key. At the time of my election [University of Washington, 1934], a friend gave me the money for a key, but I used it to buy a lovely Chinese camphor-wood chest, which I still have and which has become more beautiful through the years—almost 65 of them.

I never like to wear insignia of any kind. But my truest reason for not having or wearing a key lies in a quote from Franklin P. Adams, the witty and profound author and columnist. When asked by someone who knew him well why he didn't wear a Phi Beta Kappa key, he is reported to have replied, "I'd rather be asked why I don't wear one than why I do."

*Virginia N. Barnett,
Bainbridge Island, Wash.*

In my circles (1943) the question of when and where to wear the key arises only if you are a woman. Men, of course, don't need to ask.

But my husband recently asked me to wear mine every day; we deal with dear friends and acquaintances at a prestigious intellectual club where the women members (a relatively new circumstance) are of course all known as brains, but we wives of smart men are assumed to be just "housewives."

It is sobering to think that men are that naive, but then, women, I find, can be that naive, too. So, take no chances, gals. Wear it. I have found that men open up and talk to me now, whereas it used to be I sat in quite a corner.

Anonymity requested

When do I wear my Phi Beta Kappa key [from Furman University, 1987]? Whenever I put on my denim "warrior" jacket which displays not only my key but also my Red Cross multigallon donor pins, my Hiroshima Peace Memorial pin, a few Kentucky Derby pins, my National Honor Society pin, and sundry other tokens of experiences I've had or friends I've made. I value them all.

Nathalie Coté, Nashville, Tenn.

Initiation Fees

I became a member [at the University of Wisconsin, 1969] about 30 years ago. I have never worn my pin because I think this is ostentatious. I don't even know where it is. On the other hand, I do have good feelings about having been elected to an honor society that represents learning and thinking and achievement. Also, occasionally your *Key Reporter* has an interesting article, one that I am actually able to read through from start to finish.

But would I pay for membership? No. When I was elected a member, I could not have afforded it. And were I to be elected to membership in some honor society today, it wouldn't be so important to me that I would pay for the privilege. In fact, paying to join an honor society seems wrong—honor is not something a person can buy. Honor comes from honorable behavior. How could anyone think otherwise?

Hans P. Werner, St. Paul, Minn.

When I became a member of Phi Beta Kappa (Pomona College, 1938) a member paid for the key if he or she wished to purchase it, but aside from that there were no monetary considerations. As a matter of fact, a "purchased honor" seems to me to be a contradiction in terms, as I suspect is the case with many who decline it. I might well have thought so in 1938.

Would it not be possible, perhaps by increasing "sustaining membership" fees by a few dollars, to underwrite the cost of the initial election, returning that election to the real recognition of scholarship that it is intended to be? I hope so.

Edward K. Markell, Berkeley, Calif.

A Key to a Job?

It has been only six years since I was elected to Phi Beta Kappa [at the University of Pennsylvania], and the day I inscribed my name in my chapter's register was one of the prouder days of my life. Further, although I do not actively participate in Society events, there is no question that my election to Phi Beta Kappa has been significant in my professional life.

I am an attorney at one of the world's leading law firms, and have interviewed dozens of candidates for employment. While no single item on a resume is dispositive, membership in Phi Beta Kappa always catches my eye, even among the already elite group of interviewees.

My message to those students who are uncertain about joining is this: the decision makers of this country are very familiar with Phi Beta Kappa. If you want to impress them and eventually become one yourself, join the Society.

Saul B. Rosenthal, New York, N.Y.

1997-98 ΦBK Visiting Scholars Named

Twelve men and women have been chosen Phi Beta Kappa Visiting Scholars for 1997-98. The Scholars will travel to some 100 colleges and universities for two-day visits. Phi Beta Kappa began the Visiting Scholar Program in 1956 to enable undergraduates to meet and talk with distinguished scholars in diverse disciplines. The new Scholars are:

Donald D. Brown, staff member and former director of the embryology department, Carnegie Institution of Washington. A member of the National Academy of Sciences and president of the Life Sciences Research Foundation, he is also the recipient of the U.S. Steel Foundation Award in Molecular Biology and the Ross G. Harrison-International Society for Developmental Biology Prize.

Jean Bethke Elstain, Rockefeller Professor of Social and Political Ethics, University of Chicago. A fellow of the American Academy of Arts and Sciences, she is vice president of the American Society for Political and Legal History and the author of *Public Man, Private Woman; Women and War*; and *Augustine and the Limits of Politics*.

Howard Georgi, Mallinckrodt Professor of Physics, Harvard University. He is a member of the National Academy of Sciences and a fellow of the American Academy of Arts and Sciences and the American Physical Society. He edits *Physics Letters B* and is the author of *Lie Algebras in Particle Physics, Weak Interactions and Modern Particle Theory*, and *The Physics of Waves*.

Ramón A. Gutiérrez, Professor of history and ethnic studies, University of California, San Diego (UCSD). He is director of the Center for the Study of Race and Ethnicity and holds the UCSD Chancellor's Associates Endowed Chair V. His book *When Jesus Came the Corn Mothers Went Away: Marriage, Sexuality and Power in New Mexico, 1600-1846*, has won numerous awards.

John R. Horner, curator of paleontology, Museum of the Rockies, and adjunct professor of geology and biology, Montana State University. Editor of *Dinosaur Eggs and Babies*, coauthor of four popular books on dinosaurs, and curator of the traveling exhibit *Dinosaur Lives: The Story of Egg Mountain*, he received the 1995 Award for Outstanding Contri-

bution to Public Understanding of Geology, American Geological Institute.

Luke Timothy Johnson, Woodruff Professor of New Testament and Christian Origins, Emory University. He has also taught at Yale Divinity School and Indiana University, where he received three awards for outstanding teaching. His most recent books are *The Letters of James* and *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*.

Murray Louis, artistic director, Niko-lais and Murray Louis Dance Company, New York City. A dancer, teacher, and choreographer, he has created over 100 works; published two books of essays, *Inside Dance* and *On Dance*; and developed a five-part film series titled *Dance as an Art Form*. He was decorated a Knight of the French Order of Arts and Letters.

Lawrence Rosen, Professor of anthropology, Princeton University, and adjunct professor of law at Columbia University. A fellow of the American Anthropological Association, he is the author or coauthor of *Bargaining for Reality: The Construction of Social Relations in a Muslim Community*; *The Anthropology of Justice: Law as Culture in Muslim Society*; and *Meaning and Order in Moroccan Society*.

Linda Schele, Murchison Regents Professor of Art, University of Texas at Austin. In 1992 she received the Award for Excellence in Graduate Teaching at Texas. She is the author or coauthor of *Maya Glyphs: The Verbs; The Blood of*

Kings: Dynasty and Ritual in Maya Art; A Forest of Kings: The Untold Story of the Ancient Maya; Maya Cosmos: Three Thousand Years on the Shaman's Path; and Maya Temples and Tombs.

Patricia Meyer Spacks, Shannon Professor of English, University of Virginia. Past president of the Modern Language Association, she received the Outstanding Faculty of Virginia Award in 1995. Her books include *The Poetry of Vision; The Female Imagination; The Adolescent Idea; Gossip; Desire and Truth: Functions of Plot in Eighteenth-Century English Novels*; and *Boredom: The Literary History of a State of Mind*.

Gary A. Tomlinson, Annenberg Professor in the Humanities, University of Pennsylvania. He is a professor of music and teaches in the comparative literature program. Awarded a MacArthur Prize for 1988-93, he is the author of *Monteverdi and the End of the Renaissance* (Deems Taylor Award); *Italian Secular Song 1606-1636*; and *Music in Renaissance Magic*.

James Boyd White, Wright Professor of Law, professor of English, and adjunct professor of classical studies, University of Michigan. A fellow of the American Academy of Arts and Sciences, he has been a visiting fellow at Cambridge University. His books include *Acts of Hope: Creating Authority in Literature, Law, and Politics; Heracles' Bow: Essays on the Rhetoric and Poetics of the Law; and When Words Lose Their Meaning*. ■

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RECOMMENDED READING

BOOK COMMITTEE

Humanities: Svetlana Alpers, Frederick J. Crosson, Michael Griffith, Simon McVeigh, Robert P. Sonkowsky, Eugen Weber
Social Sciences: Louis R. Harlan, Thomas McNaugher, Catherine E. Rudder, Anna J. Schwartz
Natural Sciences: Ronald Geballe, Russell B. Stevens

Frederick J. Crosson

Wittgenstein's Ladder: Poetic Language and the Strangeness of the Ordinary. Marjorie Perloff. Univ. of Chicago, 1996. \$27.95.

Continental philosophers have had substantial influence on literary theory and criticism, but the most consequential philosopher of the Anglo-American scene has not. Perloff begins with an intelligent presentation of Wittgenstein's work and then shows how what he did for philosophy (leading it back home to ordinary life, eschewing theory) can be profitably appropriated in reading the work of contemporary poets and writers who keep close to ordinary language. Her subsequent readings of the writings of Gertrude Stein and Samuel Beckett, among others, are insightful and illuminating.

Religion and the Order of Nature. Seyyed Hossein Nasr. Oxford, 1996. \$18.95.

This study by a distinguished Islamic scholar is aimed at relating the major religious traditions to current ecological concerns. Much has been written about the "heaven" of the various world religions, but less attention has been paid to their "earth." Even most religious writers have focused more on an ecological ethics than on the shift in attitudes toward the earth in those traditions. Nasr compares the conceptions of the earth and of nature in various religions from Hinduism to Judaism and traces the influences of modern science and philosophy on the shift in attitudes, with the goal of reintroducing a convergence of these earlier religious views of nature into the current dialogue. Those religious views are sometimes presented as so disparate from modern scientific ones, however, that debate rather than dialogue seems more likely. Nonetheless, a different voice can be worth hearing.

The Last Word. Thomas Nagel. Oxford, 1997. \$19.95.

A critique of the contemporary relativism that implicitly or explicitly denies the universal validity of reason. Nagel shows, crisply and clearly, that attempts to ex-

pose the "objectivity" of logical inference as based in subjectivity—whether first-person singular (psychological dispositions) or first-person plural (language games, linguistic practices)—must themselves rely on logical arguments and are intelligible only as objective claims. He similarly criticizes those viewpoints that deny that science can tell us about reality or that value judgments can ever be objective. Certainly no issues are more fundamental for understanding ourselves and what we are about. Recommended.

Paul Ricoeur: His Life and His Work. Charles E. Reagan. Univ. of Chicago, 1996. \$24.95.

Probably no other contemporary philosopher has done more than Ricoeur to bring Continental and analytic philosophy toward a genuine sharing of problems and their conceptual clarification. A professor at the University of Paris, he also taught for a part of each year for two decades at the University of Chicago, introducing readers in Europe to American and British thinkers, and readers in America to European thinkers. Yet his writings are not simply ecumenical; they stand on their own as first-rate contributions to understanding the hermeneutics of texts and of human actions. This volume offers a brief biography, a philosophical essay on Ricoeur's work, and a series of interviews with him that range over his own work and his candid thoughts about the philosophical scene, especially in France. A nice introduction to the life and work of one who thought and lived in dialogue.

Paul: A Critical Life. Jerome Murphy-O'Connor. Oxford, 1996. \$35.

The most influential of first-generation Christians, one who preached from Palestine to Spain, Paul of Tarsus has been a subject of controversy from his own time down through the centuries. This is not a theological treatment of his writings but a critical biography, which begins cautiously from his letters and is fleshed out with extensive use of contemporary (i.e., classical) sources on the cities he visited and the events, both imperial and local, that directly or indirectly influenced his

travels. The author revises numerous conventional interpretations of the Pauline texts, adjudicates disputes among present-day scholars, and provides arguments for his own readings. Inevitably some of these arguments require reasoned conjectures about what is the most probable interpretation of the facts, but they are identified as such. One is struck by the distances and dangers of long journeys in those days, and by the tenacity required to make them.

Simon McVeigh

Handel's Oratorios and Eighteenth-Century Thought. Ruth Smith. Cambridge Univ., 1995. \$69.95.

The importance of this stimulating book is only hinted at by the title, for really this is for anyone interested in British politics and religion during the 18th century. A study of the libretti of Handel's oratorios, Smith's primary idea is to challenge modern notions about how one should assess these texts, attacking Winton Dean's view that their success lies in dramatic and humanistic values rather than moral didacticism. Smith looks instead at the intellectual background of oratorio in England, considering the contemporary reception of English music and the emotional force of the sublime, and in particular the religious and political agendas that Handel's oratorio libretti betray. The discussion of deism is especially strong (*Messiah* as Jennens's tract in support of the orthodox view of Old Testament prophecy); so is the discussion of the molding of Old Testament texts (as in *Josua*) to "moralise" Jehovah and elevate mankind. The political allegories are avowedly less definitive (*Israel in Egypt* as either patriot or Jacobite propaganda), but Smith makes a strong case against the glib view that Handel's Israel/Britain is a symbol merely of confident self-assurance.

Beethoven. William Kinderman. Univ. of California, 1995. \$35.

Beethoven Hero. Scott Burnham. Princeton, 1995. \$29.95.

Beethoven and the Construction of Genius. Tia DeNora. Univ. of California, 1995. \$29.95.

These are three quite different books, yet all offer interdisciplinary challenges to formalist analysis in ways characteristic of the new musicology of the '90s. Kinderman's book is an overarching study of the composer's entire oeuvre, not a biography in essence but a work that draws on the latest research (musical, political, and philosophical) in the service of a genuinely new appreciation. Closely argued

but not overtechnical musical analyses are interleaved with discourse on such matters as Beethoven's synthesis of the rational and the sensuous—or of kitsch in connection with *Wellington's Victory*. Although the book is structured chronologically, Kinderman impressively draws connections across Beethoven's output in order to clarify his main theme: the path toward closer integration across multimovement works and a deepened symbolic expression, expressed through an intrinsically musical narrative.

Burnham takes on the idea of narrative directly, defending 19th-century metaphorical explanations of Beethoven's music and their spiritual understanding (while exonerating modern formalist accounts as another way of expressing the same insights). His book is a searching and provocative reexamination not only of the widely accepted "heroic" mode in Beethoven's middle period (cf. "Eroica" symphony), but also of the aesthetic and theoretical fall-out from the models established, for this heroic style has indeed become an ineradicable constant by which others are judged, an expectation of how music is "supposed" to go. The analysis of the opening movement of the "Eroica," a movement with several notorious challenges to musical analysis, crackles with insights; another mythological trope discussed is the concept of the triumphant finale (seen explicitly, if rarely so unambiguously, in the Fifth Symphony). Striking, too, is the more philosophical chapter on the self-consciousness of the hero, with the resultant debate about ironic distancing in Beethoven's sonata form narratives. Ultimately the thesis sows a seed of doubt: without positivistic modes of discourse, we lack a terminology consistent with modern standards of criticism. Hence the book ends in effect with a challenge for the future.

DeNora's book, subtitled "Musical Politics in Vienna, 1792-1803," is also provocative. Essentially a sociological study of how Beethoven's reputation was formed, this book robustly and with some exasperation attacks many conventional notions about Beethoven's early success by concentrating on the contextual setting: how he was perceived by his contemporaries, both socially and musically, and how he and his aristocratic supporters exploited or even manipulated circumstances in his favor. A central argument is the role played by Beethoven's aristocratic connections, who exploited the idea of his musical greatness within a serious canonic tradition to emphasize their continuing good taste and aesthetic control.

The social and artistic boundaries may

occasionally be overdrawn, but there is no doubt that Beethoven encouraged his patrimony from Haydn and Mozart in his self-portrayal as a "great" composer, writing works of unabashed seriousness and expressive intent, engaging in competitions with flashy virtuosi, and encouraging piano makers to make instruments to suit his own style. All these strategies stressed his separateness from his competitors, allowing him special status as a celebrity, a member of the "artistic nobility." Without debunking Beethoven's music per se, the author demonstrates persuasively that the history of a reputation is also the history of the representation of that reputation.

Letters to Beethoven. 3 vols., trans. and ed. by Theodore Albrecht. Univ. of Nebraska, 1996. \$55 each.

Some 500 letters and documents, mostly sent to Beethoven but including more than 70 letters written by Beethoven himself, discovered since the publication of Emily Anderson's standard edition.

Write All These Down. Joseph Kerman. Univ. of California, 1994. \$35.

Classic essays, by one of the most keenly perceptive musicologists of our time, on Beethoven, opera, Byrd, and the nature of musical criticism.

Svetlana Alpers

Vermeer: Reception and Interpretation. Christiane Hertel. Cambridge Univ., 1996. \$70.

The huge crowds that lined up in ice and snow to see the Vermeer exhibit a year ago testify to the fascination his art holds for Americans today. This timely and unusual book, by a European-trained art historian teaching at Bryn Mawr, provides a background for this phenomenon by examining how the canonical taste for Vermeer's painting was constructed in the 19th and 20th centuries by writers in Germany and in France.

The book is not easy to read. The texts it deals with, from Hegel to Proust to Walter Benjamin and many others between, are formidable. And although the division of the book into three sections—*Idyll* (Hegel), *Fiction* (Proust), and *Allegory* (Benjamin)—seems straightforward, the materials and the arguments linking them are complex. But Hertel is an attentive explicator of texts as well as a patient viewer of pictures. She offers, for example, the best and most comprehensive account I know of Proust's interest in painting and his obsession with Vermeer.

Of particular value is the account of those philosophical and historical assumptions that framed how, and even

what, German art historians thought about pictures. In these matters the author serves as a sort of native informant. It seems that only now, 50 years after World War II, can the historic German underpinnings of the discipline of art history be considered once again.

I do not agree with all the points Hertel makes about Vermeer's pictures, but her book led me to rethink the assumptions that go into writing about Vermeer and writing about art in general.

Adolph Menzel: 1815-1905: Between Romanticism and Impressionism. Ed. by Claude Keisch and Marie-Ursula Riemann-Reyher. Yale, 1996. \$65.

The problem posed by Adolph Menzel (Berlin, 1815-1905) is not, as with Vermeer, how to understand a canonical taste, but how to retrieve a taste that has been totally lost. Although only specialists now know his name, Menzel was, arguably, the greatest and most celebrated German painter of his time. A new openness toward and interest in German culture today, however, along with the reunification of Berlin museums, seem to have played a role in the planning of the large exhibition of his works (like Vermeer, seen in Washington at the National Gallery, but also in Paris and Berlin) for which this handsome volume is the catalog.

The book's subtitle evokes the lingering question of how, in art historical terms, to place the man and his works. But as Thomas Gaetghens points out in one of an interesting group of essays, Menzel was in a real sense immune to contemporary French painting. Although famously an object of admiration by Degas, he was in no way an Impressionist. Such an uneasy relationship to France was not new for German painters.

The interest of Menzel's work, as seen in Washington and well illustrated in this book, is twofold. (1) It is a record of his times, from Frederick II's social gatherings at Sanssouci, Potsdam, to Berlin sites and life, to workers in a Silesian iron mill, and (2) it is a display of great drawing skills. Again and again Menzel's pencil drawings astonish—a bookcase full of books, bedclothes, a man asleep in a train, a muddy road looked down on from a window, the faces of German workers or peasants. Since Dürer and his time, drawing skills had been more basic to German art than painting, and Menzel, a great admirer of Dürer, is of this tradition. Perhaps in deference to the suspicion of such claims or labels, however, the book avoids making a case for Menzel's art in such national terms.

CONTINUED ON PAGE 12

RECOMMENDED READING

CONTINUED FROM PAGE 11

Taking the Measures across the American Landscape. *James Corner (text) and Alex. S. Maclean (photographs), with an essay by Denis Cosgrove.* Yale, 1996. \$45.

One of the few pleasures left in airplane travel (that is, if you are able to resist the pressure to pull down your window shades for the movie) is the view of the land below. Have you ever wondered about those great, circular forms taken by fields in New Mexico or Nevada? This handsome book—illustrated with the work of an aerial photographer and written by a landscape architect—shows, names, and analyzes what one sees from above.

The starting point, argued by the English geographer Cosgrove, is that American landscape makes sense from above, whereas the more elusive landscape of Europe does not. The emphasis in what follows is on the intersection between nature and humankind, or between the forms of geology and the shapes of human interventions. How are homesteads placed in surveyed fields, and where does the river or railroad make its cut through? What is it about weather and land that makes plowing patterns look as eccentric as they often do?

Although a landscape viewable from above may be peculiarly American, the images that represent it here have a European past. The formal or pictorial appeal of the photos reminds one of the European tradition of panoramic landscape paintings and maps, which dates back at least to the 16th century.

A delight to open on one's lap, this book actually makes one long to go up in a plane.

Robert P. Sonkowsky

Roman Literary Culture: From Cicero to Apuleius. *Elaine Fantham.* Johns Hopkins, 1996. \$39.95.

This book attempts a social history of Roman literature through chronological descriptions of the contexts in which the major authors composed their works. Fantham brings immense learning to bear, in elegant style, upon the cultural and social incentives for and formation of literary activity. Leaving aside the critical, interpretive study of texts, she extracts from them and analyzes information on such matters as the education of authors and audiences, private and imperial patronage, the conditions of performance and recitation, literary career expectations, and the interplay of political change. The book remains thoroughly

absorbing from the account of late republican literary culture through the imperial, and especially the Neronian, periods, and continues to instruct and delight concerning cultural decline in the age of the Antonines.

Whom Gods Destroy: Elements of Greek and Tragic Madness. *Ruth Padel.* Princeton, 1996. \$14.95.

This book is both scholarly and creative in the best senses. Padel uses her broad learning and powers of illumination to show how fifth-century Greek tragic poetry provided the images of madness that are the roots of modern psychoanalysis, which uses them to express very different concepts of madness. She also shows how the Middle Ages, the Renaissance, and more modern times added elements not only in poetry but in medical, astrological, and theological accounts. The result is to help us see how our own notions of madness were shaped, how differently different ages conceived of it, and how madness for its students, as for some of its great sufferers, can lead to insight into reality.

Agrippina: Sex, Power, and Politics in the Early Empire. *Anthony A. Barrett.* Yale, 1996. \$35.

The tradition about Agrippina the Younger is that she was a scheming, murderous, incestuous monster who used sex, poison, and a vicious coldness of heart to get her way in the Roman imperial court. Barrett scrutinizes the literary and archaeological evidence and provides a more balanced biography that takes into account the Roman cultural blockage of a woman's ability in politics. Agrippina emerges in this thoroughgoing study as even more fascinating than her traditional reputation, and the ancient stories about her are themselves seen in a clearer light.

The Origins of Western Warfare: Militarism and Morality in the Ancient World. *Doyne Dawson.* Westview, 1996. \$24.95.

This book outlines the evidence on warfare and reflections about it in the West from the Stone Age to the Renaissance, with primary emphasis on Classical Greek and Roman methods, ethics, and politics. Dawson's persuasive thesis is that, unfortunately, we have inherited two separate and mutually unintelligible languages of war, the strategic and the moral. This thesis itself derives from Classical ideas, as, for example, in Thucydides' explorations of the expedient and the just, or in Cicero's treatises and letters. Dawson carefully summarizes the history of religious behavior and theolog-

ical thought on the "just/vindicative" war as well as the development of technical literature on tactics and strategy. He shows how the just war easily becomes in practice the expansionist war, especially for the Romans, and he analyzes the ethics of the Greeks and Romans for entry into, as well as for conduct in, war. He describes their increasingly complex military operations, and traces both the moral and the strategic developments in medieval and premodern times.

Why should we in the nuclear age study these aspects of the Classical tradition, since its value is shown to be questionable? Because we cannot afford to ignore its lessons; war is still with us, and similar kinds of arguments with similar kinds of pitfalls continue to arise. This book is a contribution to what should be a worldwide public discourse on this subject.

Greek Mythology: An Introduction. *Fritz Graf.* Trans. by Thomas Marier. Johns Hopkins, 1993. \$25.95. 1996, paper, \$14.95.

This translation of the 1987 German edition is no mere retelling of the ancient myths. Instead it narrates the modern scholarly study of myths and discusses various theories of their origin and function, including theories and interpretations that prevailed in antiquity itself. Graf's accounts of myth in relation to religion, literature, and history are clear and penetrating. The final chapter on post-fifth-century philosophical and allegorical approaches, notes on sources and on the text, and suggestions for further reading round off a well-organized and compact volume useful for all humanistic students.

Russell Stevens

Bombardier Beetles and Fever Trees: A Close-up Look at Chemical Warfare and Signals in Animals and Plants. *William Agosta.* Addison-Wesley, 1996. \$25.

Authoritative discussions of research discoveries in the natural sciences that are at the same time readily understandable to nonspecialists are regrettably uncommon. Agosta here provides a fine example that such discussions can be done and done effectively. His presentation provides, further, an insight into the awesome complexities that evolution has brought to biological organisms.

Making PCR: A Story of Biotechnology. *Paul Rabinow.* Univ. of Chicago, 1996. \$22.50.

PCR—polymerase chain reaction—was without doubt a signal achievement in biotechnology, and its use has spread rapidly in the world of molecular biology,

making it possible to explore lines of research that would have hitherto been well nigh impossible. That fact alone would amply justify a concise account of how PCR came to be. But in addition, quite possibly because it was written by an anthropologist, this book explores in fascinating detail the complex interactions of the individuals who brought off this feat. Nonspecialists should not be deterred by the interweaving of technical terminology—the key themes are clear even without full knowledge of the minutiae involved. Above all, this study is a necessary and welcome reminder of the human element in research and thus of how science *really* works.

Insects through the Seasons. *Gilbert Waldbauer. Harvard, 1996. \$25.*

The Thermal Warriors: Strategies of Insect Survival. *Bernd Heinrich. Harvard, 1996. \$27.*

These excellent books are best read fully and carefully, and in the order just listed. Each summarizes a wealth of intriguing information about a group often and justifiably characterized as the most successful of living creatures. Waldbauer, in the more general of the two books, has hit on the clever scheme of following insect life through the changing demands of seasonal changes, thus giving structure to a wealth of information. Heinrich, by contrast, provides a dazzling account of a particular and little-known aspect of insect life—thermoregulation.

Aside from appreciating the particulars of insect biology, one can only be in awe of the power of evolution; of the geographical and institutional diversity of the research community; of the near fanatical skill, imagination, and diligence of investigators; and of the importance of ever more precise and sophisticated instrumentation.

Catherine E. Rudder

Congress under Fire: Reform Politics and the Republican Majority. *C. Lawrence Evans and Walter J. Oleszek. Houghton Mifflin, 1997. \$15.56.*

To understand how Congress works today, U.S. citizens need to understand the recent procedural changes and their impact: the imposition of a line-item veto for the president, baseline budgeting that eliminates a possible spending bias in budgetary assumptions, workplace safety and employment rules that apply to Congress, major staff reductions and funding cuts on Capitol Hill, and a series of other reforms in the House of Representatives that strengthen majority party leadership—especially the power of the Speak-

er—weaken committees and subcommittees, and alter floor deliberations and scheduling of legislation. This task is made easy by Evans and Oleszek's evenhanded look at reform politics.

Both authors are experienced congressional hands and first-rate political scientists. They convey some of the excitement of politics from their perspective as participants in congressional reform initiatives as Hill aides. Their book is fun to read, imparts a great deal of information in a relatively small space, and offers a useful framework for assessing the likely longevity of the reforms, as well as the purposes they serve.

The authors cover the rise of Newt Gingrich, succinctly chronicle reform efforts over the past half century, explain why the Democrats failed after the 1992 elections to respond to the public's demand for congressional reform, and assess the Republican reforms. Also noted are two changes that scholars in particular should welcome: the *Congressional Record* is now a virtually verbatim record of House floor proceedings, and House committee reports must include the votes of the committee members on the legislation being reported.

Although the book focuses on changes in the House, it does not ignore important alterations in the Senate. In the process, the authors give readers a short, valuable reminder of the differences between the two bodies.

The manuscript for this book went to press before the 1996 elections, but the authors still manage to provide a reasoned prediction about what is likely to happen in coming Congresses. The changes, they say, will stay in place at least in the near term. The authors know whereof they speak.

Why Parties?: The Origin and Transformation of Party Politics in America. *John H. Aldrich. Univ. of Chicago, 1995. \$48; paper, \$16.95.*

This superb theoretical and historical treatment of U.S. political parties answers a number of questions that must nag at anyone who pays much attention to modern American politics. For example, are parties declining in importance, as split-ticket voting and divided party government would suggest, or are parties stronger than in the recent past, as a look at national party organizations and party voting in Congress would imply? If parties are in fact weaker, then why is partisan rancor among national officeholders so robust? If the two-party system leads parties to take centrist positions, why do the parties frequently seem to take noncentrist stands? Why, indeed, do

parties persist in this country, given voters' apparent decline in attachment to them?

To make sense of political parties, Aldrich creates a framework based on a theory of collective action. He starts with the simple assertion that parties exist because ambitious politicians—that is, those who want to win elections—use parties to achieve their goals. In general, parties benefit office seekers by providing durable, institutionalized solutions to problems related to getting elected and governing. Parties provide a brand name that helps voters sort out who's who; they mobilize the electorate to turn out the vote; and they organize legislatures to create governing majorities.

Beginning in the 1960s, parties became less essential to candidates who had the technological means to create their own campaign organizations, raise their own money, and get elected independent of the party. Aldrich argues that this development marks a fundamental change in the work of political parties and an end to the mass-based party created by Martin van Buren in the first half of the 19th century. After 1960 a new equilibrium was created in which parties became service organizations for candidates and officeholders, thus accounting for the rising strength of party organizations that political scientists have observed over the past several decades.

A related change in parties stemmed from the curtailment of patronage politics in the modern era, which fundamentally altered the source of party activism. Instead of seeking jobs or other material benefits from party involvement, the new activists were motivated by policy concerns. Less interested in winning elections at any cost, these partisans were more likely to be purists than their predecessors, and they exacted ideological correctness from politicians as the price for the activists' support. This development helps explain the apparent contradiction between the impulse toward centrism that rational choice theory would predict of politicians and the pull toward less popular policy positions that is apparent to some degree in today's politics.

Parties persist, says Aldrich, because they adapt to the needs of politicians; in so doing, parties make democracy conceivable and possible. No group of ambitious politicians in American democratic history has been able to think of a way to accomplish their goals without parties. This fact should give pause to any democrat entertaining the end of parties.

CONTINUED ON PAGE 14

RECOMMENDED READING

CONTINUED FROM PAGE 13

Eugen Weber

The Oxford Companion to Local and Family History. Ed. by David Hey. Oxford, 1996. \$49.95.

Local and family history is an area where professional historians, amateur researchers, and general readers often meet in pursuit of common curiosities. This encyclopedic source of information on the subject, with hundreds of entries that run from libraries, graves, and archives, through militias, dovecotes, and place names, to family trees and wolves, will be a boon to all researchers, not just to those interested in British lore.

One great British compilation of the kind has been described as "history for gentlemen, largely researched by ladies." A seven-page entry on "women local and family historians" makes clear the vast role that women have played and still play in research and publication on social conditions, folklore, oral history, parish history, and every other aspect of the field. Not to be missed by aficionados, Hey's 517 pages provide rich grazing for every kind of reader.

Armaments and the Coming of War: Europe, 1904–1914. David Stevenson. Oxford, 1996. \$85.

Thousands of books have been written about the industrial and technological revolutions but relatively few about the 19th-century military revolution in armaments (quick-firing guns and rifles, explosives, novel warships, torpedoes, armor plate, machine guns, wireless, telephones, aircraft, and dirigibles), in armament manufacture, and in the influence of both on national and international policies. Stevenson's book, broader in scope than the dates of his title, is one that specialists cannot afford to miss. It interweaves diplomacy and defense policy, international and domestic developments, and military and industrial affairs in the decades leading up to 1914; the account is rigorous, detailed, and demanding, yet consistently readable and clear.

Stevenson concludes that supranational links among "merchants of death" transcended military and diplomatic alignments, that relations within the newly evolved military-industrial complex were not necessarily determined by politics, and that political spending decisions were not greatly affected by industrial lobbies. Armaments competition did not cause the Great War but made it easier

to start, and increased the likelihood that it would be long and devastating.

Wilhelm II: Emperor and Exile, 1900–1941. Lamar Cecil. Univ. of North Carolina, 1996. \$39.95.

This is a marvelous book! The author quite rightly despises his subject. William II was erratic, mean, immature, hard-hearted, egomaniacal, and disastrous as a monarch. And that's just page one of the present, second volume of Cecil's grand biography of this unstable, pompous, philistine, narrow-minded, self-obsessed, and nevertheless fascinating figure, to whom nobody but psychiatrists and police would have paid attention had he not been emperor of Germany.

If you want to join the debate about the importance of personalities (and of personality) in history, read this and sob. The history of Europe and the world might have been different if William's father had not died too soon of cancer and if William had not loathed his mother (the feeling was mutual but, on her part, understandable). A son incapable of living up to his parents' expectations had sons incapable of living up to his expectations. It did not matter, since William brought his nation to needless ruin, and lived the last third of his life blaming everybody else for it. A fine morality tale on the perils of being saddled with unselected monarchs.

The Politics of Women's Work: The Paris Garment Trades, 1750–1915. Judith Coffin. Princeton, 1996. \$35.

The garment trades employed more women workers than any other industry in 19th-century France. Coffin explores not only the circumstances of women's work inside and outside the home and the debates generated thereby, but also a wealth of other issues: the relationship between economic and cultural change, between family and market, between household and society; changes in perceptions, attitudes, values, and language about gender; industrial organization, the sexual division of labor, and representations of work; sewing machines, their marketing, symbolism, and effects; and much more.

Coffin offers first-class social history interwoven with political, economic, and labor history as it should be written, steeped in its subject yet relevant to many other subjects. The richness of her story calls for more detail than the space here allows. But readers interested in men and women at work, industrialization, modernization and its hesitations, sweated labor, technological innovations, immigration, working hours, or just darn good writing should see for themselves.

Agents for Escape. André Rougeyron. Louisiana State Univ., 1996. \$24.95. Trans. by Marie-Antoinette McConnell.

Outwitting the Gestapo. Lucie Aubrac. Univ. of Nebraska, 1993. \$25.

There are many good books about the French Resistance, but few that convey a sense of the tension, fear, and sheer *waiting* that made up much of a resister's life. Fewer still have been translated into English. Rougeyron's recollections of war years spent rescuing and sheltering British and American flyers, many of whom he and his friends then helped to safety, provide a fine, cool, first-hand account of heroically everyday routines, first in Normandy, then in Buchenwald.

Aubrac's book is vastly more exciting. High school teacher, wife, mother, Aubrac (a *nom de guerre*) twice saved the life of her husband (also a resister), incredibly bamboozled *Abwehr* and Gestapo, ambushed and killed Germans, and was flown out to England on a moonless night just in time to give birth to her second child during a London air raid. If we did not know everything to be true, we could attribute it to John Le Carré. With a French film about this in the offing, the University of Nebraska Press should consider a paperback edition. Meanwhile, don't miss a splendid read.

THE KEY REPORTER

volume 62 □ number three
□ spring 1997

Editor: Priscilla S. Taylor

Consulting Editor:
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The Key Reporter (ISSN: 0023-0804) is published quarterly by the Phi Beta Kappa Society, 1811 Q Street NW, Washington, DC 20009. Periodicals postage is paid at Washington, D.C., and additional offices.

This newsletter is distributed free each quarter to every member of Phi Beta Kappa for whom we have a current address. No responsibility is assumed for views expressed in articles published.

Letters to the editor are welcome; those selected for publication will be edited and condensed as necessary.

For nonmembers, single copies are available for \$2; one year's subscription is \$5. Printed by the William Byrd Press, Inc.

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Postmaster: Send change-of-address notices to: *The Key Reporter*, Phi Beta Kappa Society, 1811 Q Street NW, Washington, DC 20009-1696.

More Multigeneration ΦBK Families

[People who have reported three or more generations of Phi Beta Kappa members in their family; in-laus count.]

Marcus Lester Aaron, Princeton University, 1920, and his wife, Maxine Goldmark Aaron, Vassar College, 1924; their daughters, Frances Aaron Hess and Elinor Aaron Langer, Vassar, 1953 and 1956; Elinor's son, Stephen Aaron Langer, Princeton University, 1983; and Frances's son, Jonathan M. Hess, Yale University, 1987.

Samuel Jay Buck, Oberlin College, alumnus member, 1910; his children, Samuel Cory Buck and Edith C. Buck, Grinnell College, alumnus members, 1908 and 1910; Samuel Jay Buck's grandchildren, Edith M. Buck Metcalf, Grinnell, 1916, and Miriam Buck Pierce, University of California, Berkeley, 1922; and their uncle, Frank E. Trigg, Grinnell, alumnus member, 1912.

Conrad Bergendoff, Augustana College, alumnus member, 1950; his daughter, Elizabeth A. Thulin, Augustana, 1957; and her children, Geoffrey Conrad Thulin, Pennsylvania State University, 1983, and Kendra Leigh Thulin, Fordham University, 1989.

Dorothy I. Welch Rodgers and her daughter, Dorothy A. Rodgers Bell, Radcliffe College, 1935 and 1962; Dorothy's husband, Jerry Alan Bell, Harvard University, 1958; and their son, John Leonard Bell, Yale University, 1987.

Edith Clark Sprinthall, Boston University, 1912; her children, Barbara Sprinthall Lloyd, Boston, 1942, and Norman A. Sprinthall, Brown University, 1954; Barbara's daughter, Althea Lloyd, Boston, 1976; and Norman's children, Jayne Sprinthall Rankin, Lawrence University, 1981, and Carolyn Sprinthall Knaut, Duke University, 1986; Carolyn's husband, Andrew Knaut, Duke, 1985; and a second son-in-law of Norman, Stephen T. Fisk, University of California, Berkeley, 1968.

Morton A. Bertin, University of Florida, 1958; his daughter, Loretta Bertin Lopiparo, Smith College, 1964; Loretta's father-in-law, Peter Lopiparo, Columbia University, 1932; and Loretta's daughter, Jeanne Lopiparo, Harvard University, 1994.

Vernon P. Squires, Brown University, 1889; his daughter, Emily Squires Wabeke, University of North Dakota, 1928; and Emily's daughter, Elizabeth Wabeke Hayes, University of Michigan, 1965.

William Scofield Day, Columbia University, 1884; Cyrus Lawrence Day, University of Delaware, honorary member, 1965; and Benjamin Downing Day, Wesleyan University, 1957.

Emmanuel Amdur, Harvard University, 1918; his children, Millard Amdur and Ina Amdur Gummer, University of Pittsburgh, 1959 and 1961; and Millard's son, Alexander Amdur, Tufts University, 1991.

Timothy William Stanton, University of Colorado, alumnus member, 1904; his daughters, Elizabeth Stanton Cottle and Josephine Stanton Edwards, Goucher College, 1928 and 1930; and Elizabeth's daughter, Joanne Cottle Storck, Bucknell University, 1954.

Stewart W. Herman, Gettysburg College, alumnus member, 1923; his son, Stewart W. Herman Jr., Gettysburg, 1930; and Stewart's son, Christopher Carr Herman, Yale University, 1968.

James Ross McCain, Agnes Scott College, honorary member, 1926; his daughter, Isabel McCain Brown, Agnes Scott, 1937; and her two daughters, Evelyn Brown Christensen and Mary Louise Brown Forsythe, Agnes Scott, 1971 and 1975.

Samuel Hull Chester, Washington and Lee University, alumnus member, 1931; his daughter, Elizabeth Chester MacMillan, Vanderbilt University, 1920; her children, Theodore Trimmier McCarley Jr. and Ann Elizabeth McCarley Greer, Vanderbilt, 1939 and 1945; and Theodore's daughter, Elizabeth Chester McCarley O'Shea, Vanderbilt, 1973.

Harold W. Weigel, Dickinson College, 1930; his children,

John W. Weigel II and Doris Weigel Rockman, Dickinson, 1956 and 1957; John's son, John W. Weigel III, Albion College, 1986; Doris's children, David Rockman, Rutgers University, 1990, and Marcia Rockman, College of William and Mary, 1992; and another of Harold's grandsons, Stephen D. Liberles, Harvard University, 1994.

Three siblings, all at Brown University: Elizabeth Partridge Green, 1932, Margaret Partridge, 1937, and Daniel Partridge Jr., 1940; Elizabeth's son, Wesley C. Green Jr., Brown, 1964; and Elizabeth's grandson, Charles J. Green, Johns Hopkins University, 1993.

Abraham Seldner, Columbia University, 1940; his son, Michael Seldner, Rutgers University, 1972; and Michael's daughter, Jenny Seldner, Rutgers, 1995.

All at Yale University: Edmund Coffin, 1866; his sons, Henry Sloane Coffin, 1897, and William Sloane Coffin, 1900; and Henry's son, David D. Coffin, 1941.

Maria Schultz O'Leary, College of St. Catherine, 1940; her son, George Patrick O'Leary, Yale University, 1964; and her granddaughter, Heather Anne O'Leary McStay, Yale, 1994.

Anna Merrick Warren Dunn, Boston University, alumna member, 1918; her children, Winifred Warren Dunn, Vassar College, 1921, and John A. Dunn, Wesleyan University, 1923; and John's son, John A. Dunn Jr., Wesleyan, 1956.

Charles Frederick Scott, University of Kansas, alumnus member, 1895; his son, Ewing Carruth Scott, Stanford University, 1916; Ewing's wife, Dorothy Eleanor Carnine Scott, Colorado College, 1925; and their daughters, Dorothy Langellier Scott Gibbs and Elizabeth Ruth Scott, Syracuse University, 1947 and 1950.

Sarah Ellis Ward, Cornell University, 1933; her brother, David M. Ellis, Hamilton College, 1937; Sarah's daughters, Janet Ward Schofield and Ellen Ward Cooney, Radcliffe College, 1968 and 1971; and Sarah's grandniece, Nancy L. Blabey, Hamilton, 1991.

All at Harvard University: Harold Lampport, 1929; his son-in-law, James Carson Nohrnberg, 1962; and James's son, Peter Carson Lampport Nohrnberg, 1993.

15 ΦBKs in One Family

When my grandmother, Eva Hayes Mackaman, was initiated into the Drake University chapter of Phi Beta Kappa at age 93, she became the 10th Phi Beta Kappa in our family. Her deceased brother, H. Gordon Hayes [University of Michigan, 1910], was the first. At the time of her initiation in 1979, three of her six children were Drake Phi Beta Kappas: Donald H. Mackaman, Doris Mackaman Corrie, and John Robert Mackaman [1933, 1936, 1951], as were her daughter-in-law, Edith Edwards Mackaman [1939], and her grandchildren, Linda Mackaman Young, Sarah Mackaman Folaik, and Frank H. Mackaman II [1960, 1967, 1970]. Another granddaughter, Julie Mackaman, was Phi Beta Kappa at the University of Kansas [1973]. Since then, grandchildren Molly Mackaman, Margaret Mackaman, and David Mackaman were elected to Phi Beta Kappa at the University of Iowa [1984, 1982, 1980], and, carrying on the tradition into the next generation, great-granddaughters Elizabeth Corrie and Cathleen Corrie were elected to membership at the College of William and Mary [1993, 1995].

Linda M. Young, Olympia, Wash.

TRIENNIAL COUNCIL

CONTINUED FROM PAGE 1

The Council proceedings will open with late-afternoon meetings of district representatives, followed by an early-evening panel discussion and reception. The full Council, the legislative body of Phi Beta Kappa, will meet in general sessions on September 26, 27, and 28.

The Council will vote on the Senate's recommendations for the establishment of several new chapters. In addition, the Council will consider the long-range plan for Phi Beta Kappa submitted by the Planning Committee of the Senate, chaired by Frederick Crosson, Cavanaugh Distinguished Professor of Humanities at the University of Notre Dame, who has been nominated for president of Phi Beta Kappa. Nominated for vice president is Joseph Gordon, dean of undergraduate studies, Yale University.

Eight senators at large and four district senators will be elected for six-year terms. The nominees for at-large seats are as follows (asterisks denote senators nominated for reelection):

Rita Colwell, president of the University of Maryland's Biotechnology Institute; Margaret Geller, professor of astronomy, Harvard University, and senior scientist, Harvard-Smithsonian Center for Astrophysics; *Vartan Gregorian, president of Brown University and newly appointed president of the Carnegie Foundation; *Donald Lamm, chairman, W. W. Norton & Company; *David Levering Lewis, Martin Luther

Syracuse University Graduate Bequeaths \$160,000 to Society

Phi Beta Kappa recently received an unrestricted gift of \$160,000 from the estate of Hazel T. Forness, a 1931 ΦBK graduate of Syracuse University, who died in Salamanca, N.Y., in June 1995.

The ΦBK Development Office, working with the Executive Committee, is preparing the guidelines for the Society's planned giving program. Phi Beta Kappa will make a broad range of estate-planning instruments available to members who wish to consider the Society in their philanthropy.

King Jr. Professor of History, Rutgers University; *Helen North, Centennial Professor of Classics, Emerita, Swarthmore College; Francis C. Oakley, Griffin Professor of the History of Ideas and president emeritus, Williams College; Susan Resneck Pierce, president, University of Puget Sound; *Arnold Relman, professor emeritus of medicine, Harvard Medical School, and senior physician, Brigham & Women's Hospital; Condoleeza Rice, provost and professor of political science, Stanford University; *Catherine Stimpson, director, John D. and Catherine T. MacArthur Foundation, and University Professor, Rutgers University; and Pauline Yu, dean of humanities and professor of East Asian languages and culture, UCLA.

One senator is to be elected from each of the following districts:

Middle Atlantic: Arline Bronzaft, professor emerita of psychology, Lehman College; and *James Lusardi, Francis A. March Professor of English, Lafayette College.

East Central: Alonzo L. Hamby, Distinguished Professor of History, Ohio University; and Walter J. Nicgorski, professor of liberal studies and of government and international studies, University of Notre Dame.

Western: *Gerald Alexanderson, Michael and Elizabeth Valeriotte Professor of Science, Santa Clara University; and Roberta Markman, professor of comparative literature, California State University, Long Beach.

North Central: George Corliss, professor of mathematics, Marquette University; and Mary Thompson, professor of chemistry, College of St. Catherine.

Four persons are to be elected to the Nominating Committee from the following slate for the term ending in 2000: Annemarie Carr, professor of art history, Southern Methodist University; Virginia Ferris, professor of entomology, Purdue University; Raymond Hendess, president, Northern California ΦBK Association; Ramón Saldivar, professor of English and comparative literature, Stanford University; Otis Singletary, president emeritus, University of Kentucky; and Richard H. Wendorf, director and librarian, Boston Athenaeum.

Hanna Gray, president emerita, University of Chicago, chaired the Nominating Committee.

THE KEY REPORTER

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