



THE KEY REPORTER

The Disappearing Moral Curriculum

By Dennis O'Brien

In the academic year just completed, the author visited six private colleges and universities and three public universities as a Phi Beta Kappa Visiting Scholar. Of the public lecture topics offered, one on the moral curriculum was the most frequently chosen. In such cases he took the opportunity to review catalogs, newspapers, memoirs, and general histories in the archives of the institution, concentrating on the 1896-97 academic year, in order to compare the contemporary educational philosophy with the "moral" philosophy that had influenced higher education in the 19th century. This article reflects that research.

It shall be the duty of Trustees, Directors and Teachers of the College to impress upon the minds of the students, the principles of morality and justice and a sacred regard for truth; love of their country; humanity and universal benevolence; sobriety, frugality, chastity, moderation and temperance, and all other virtues that are ornaments of human society.

Just a century ago, in 1897, Maine Agricultural College became the University of Maine. The foregoing quotation is from the original (1865) charter of Maine Agricultural College, but change to university

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status evidently did not affect the moral intent of the charter. In 1897 the university required students to attend daily morning prayers in the chapel; absence from 15 percent of daily prayers led to "admonition" by the president and, if behavior did not improve, to "censure" by the faculty.

A century later, no public university would or legally could require morning prayer. One need not even mention what happened to sobriety, frugality, and chastity as educational aims. Maine was not unusual. A century past, moral education reached across the country. For example, the University of North Dakota's charter explicitly forbade sectarian instruction, but in 1897 every class day opened with compulsory chapel, which consisted of singing hymns, reading Scripture (no commentary),

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Two Sibley Fellows Work on Greek and French Projects

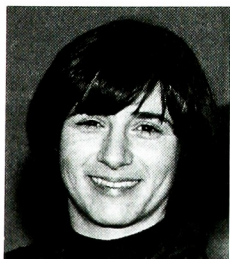
Penelope Papailias, a 1992 Phi Beta Kappa graduate of Brown University and now a doctoral student in cultural anthropology at the University of Michigan, has won Phi Beta Kappa's Mary Isabel Sibley Fellowship for 1997-98. She will work on a project titled "Amateur Scholars and the Writing of History in Greece."

The winner of the Sibley Award for the previous year was Judith Surkis, a 1989 Phi Beta Kappa graduate of Harvard University and a doctoral candidate and teaching assistant at Cornell University at the time of her application. Her project was titled "Virile Politics: Masculinity and Ideology in Interwar France."

In 1998 the Sibley fellowship, which was established by a bequest in 1934 to aid young women scholars, will again be offered for studies in French, and the amount will be raised from \$10,000 to \$20,000.

Candidates must be unmarried women who are between 25 and 35 years of age and hold the doctorate or have fulfilled all the requirements for the doctorate except the dissertation. They must be planning to devote full-time work to their project during the fellowship year beginning in September 1998.

Further information and application forms may be obtained by writing to the Sibley Fellowship Committee, 1811 Q Street NW, Washington, DC 20009.



Penelope Papailias

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and reciting the Lord's Prayer. Washington State University in Pullman (then an agricultural college) was barely out of the ground a century ago, but the catalog of 1897 stated that "an effort had been made to include [in as many courses as possible] . . . subjects . . . valuable for their influence in the formation of character and correct views and purposes of life."

I begin with citations from *public* institutions—and all three are "universities" with distinct agricultural and technical missions to educate the "industrial classes"—because the moral mission of most *private* colleges a century ago was an ever-present legacy of their denominational founding or affiliation. Five of the institutions I visited spanned the denominations: Gettysburg College (Lutheran), Stetson University (Baptist), Middlebury College (Congregational), Lafayette College (Presbyterian), and Drew University, which was a Methodist seminary a century ago.

The course in ethics at Gettysburg College in 1897 is typical of such courses in the older private colleges: "The student is conducted through an examination of utilitarianism and other rejected theories to an immutable basis for right in the nature of God." If 19th-century Gettysburg College knew the "immutable basis of right," 20th-century Gettysburg College is not so sure. The 1996–97 catalog's statement of the college's contemporary academic purpose includes the following summary comment: "Human thought is not often capable of reaching universal certitude." Even Martin Luther seems to have mellowed in the past hundred years, for the catalog continues, "Gettysburg College was founded by Lutherans, and continues to honor this heritage through devotion to intellectual standards, . . . religious tolerance, and similar elements of the tradition founded by Martin Luther." (Presumably this is the same M. Luther who could not decide which was the greater whore, the Church of Rome or Reason.)

What was the source of the older college's moral mission and surety? Mark Hopkins, the legendary 19th-century president of Williams College, proclaimed that there need be only one book in the library, the Bible. The colleges I visited for Phi Beta Kappa espoused a similar spirit a century ago, although they were, I assume, not so restrictive in their library acquisition policy. The Lafayette College catalog of 1896–97 reads: "It is intended that the Bible shall be the central object of study throughout the [general course of instruction]. It is dealt with reverently as the Word of God and as the

We tend to treat 19th-century higher education as at best quaint, at worst hopelessly narrow and dogmatic. Yet buried in this older curriculum there is a rationale that offers an interesting challenge to the contemporary university and college.

inspired and infallible rule which God gives to his people." Old-style colleges knew the truth of morality via the Bible and thus could happily advertise *Scientia et Virtus*, Middlebury College's motto (the college was founded in 1800, when *virtus* was more in style).

Middlebury's Latin motto suggests the other "immutable basis for right" in the older colleges, the classics. Although most courses at the University of Maine in 1897 were in agronomy and engineering, the lead curriculum was titled Latin-Scientific—soon to be joined by the Classical Curriculum (with Greek) as a sign of the move to full "university" status. The dominant mode of instruction (outside the sciences) was imitation of and recital from classical texts. The classics, well laundered, served two purposes: as examples of elegant prose and of *virtus*. One imitated Cicero's periodic sentences, and ad-

mired his opposition to antirepublican conspiracy.

The basic outlines of the older pedagogy of imitation are well known; today they are almost wholly abandoned. Who would advocate a return to recitation from classical texts augmented by hymns and daily chapel! We tend to treat 19th-century higher education as at best quaint, at worst hopelessly narrow and dogmatic. Yet buried in this older curriculum there is a rationale that offers an interesting challenge to the contemporary university and college.

Before we explore the deeper meaning of 19th-century collegiate education, it helps to identify the cause of its demise and the spirit that animates our present universities. What happened to old-style colleges? They embraced the research university revolution. In the later decades of the 19th century, American scholars studying abroad for advanced degrees discovered a very different spirit of "higher studies." Whereas the denominational faculty of the American colleges read the Bible as a source of immutable moral instruction, German higher critics dissected "the Book" as a palimpsest of differing texts and traditions. If the Bible itself was up for critical "deconstruction," all other subjects were certainly fair game.

As if higher criticism were not enough to undermine compulsory chapel, the immense controversy over Darwin in the last decades of the century offered the coup de grace. Scientific discipline, biology, would prevail over denominational piety. Discipline over denomination, science over faith, intellectual critique over moralistic conviction encapsulate the new mood of higher education into the 20th century.

Recovery versus Discovery

One way of summing up the radically different assumptions of 19th- and 20th-century education is to contrast education as *recovery* with education as *discovery*. The classical curriculum announces in its name the importance of recovery. The past revealed Truth either in the Bible or in the models of the Greeks and Romans. The new and contrasting

research spirit was well expressed by the great American philosopher Charles Saunders Peirce (d. 1914), in the principle of “fallibilism”: “Fallibilism is the doctrine that our knowledge is never absolute but always swims . . . in a continuum of uncertainty and indeterminacy.”

From fallibilism it follows for Peirce that inquiry will continue indefinitely; *the* Truth, if there be such, exists only as a future hope. The contrast could not be more stark between a philosophy of education aimed at *recovery* of past Truth and education as *discovery*, hoping for future “Truth” at the end of an indefinitely long inquiry.

The ethos of discovery, fallibilism, and everlasting inquiry is the dominant rhetoric of contemporary higher education. Gettysburg College’s 1997 statement of purpose opts for “wise skepticism” and “a sense of human fallibility.” Reliance on past authority has led to so many false views—on issues ranging from the shape of the solar system to the origin of species—that it would seem impossible or impossibly reactionary to question the prevailing antiorthodox educational orthodoxy, but unbridled enthusiasm for *discovery* raises serious problems for a moral curriculum.

In a footnote to *The Critique of Practical Reason*, Kant states the problem with “discovery” in the realm of morality:

A reviewer who wanted to find some fault with this work has hit the truth better, perhaps, than he thought, when he says that no new principle of morality is set forth in it, but only a *new formula*. But who would think of . . . making himself as it were the first discoverer [of moral principle] just as if all the world before him were ignorant what duty was or had been in thoroughgoing error.

Kant is correct. Morality is not just waiting to be discovered, like high-temperature superconductivity. Ei-

ther we can recover some sense of morality already at hand, however imperfect it may be, or we might as well decide that no real ethics exist and life is a mess. Our sense of morality may have been pieced together from the reflection of sages, the inspiration of prophets, and the examples of men of courage and women of sense, but there it is. What is absurd is to believe that some day some successor of Kant will *discover* the moral law.

There are, however, two radically different interpretations of the status of morality as *prior*. Kant himself expresses the metaphysical view that



Dennis O'Brien at Boston University.

morality is already present in the intuitions of a priori (practical) reason. The opposing view locates moral insight in the historical past.

The problem with morality from pure reason is that not everyone has been able to scale the heights of reflection attained by the Sage of Königsberg. Given the authority of reason as guarantor of truth and legitimacy, when lesser folk than Kant scan reason and fail to find morality, they are likely to conclude that morality has no warrant at all. Morality is not a product of reason above our cultural peculiarities. Sheer moral skepticism may ensue.

A more intriguing alternative is offered in contemporary multiculturalism, which disperses “morality” into a variety of diverse and specific histories. In contrast to the endorsement of many histories/many moralities, the older denominational colleges sought an *exemplary* history: the Bible transcended cultural particularity as the “infallible rule which God gives to his people.”

I believe that multiculturalists and Bibliocists are closer to the truth of morality than Kantian rationalists, but in rejecting high rationalism these two species of “historicism” easily drift into “cultism.” The claims of culture/race/sex/sect are unassailable, if not incomprehensible, to those not so graced by birth (or by second birth at the right baptismal font). I am inclined to think that morality is accessible only in and through history, *pace* Kant, but the result need not be skepticism (because morality is “irrational”) or an irrational dogmatism of either the denominational or the deconstructionist variety.

Music: The Classical Curriculum

To illustrate how one can have history and a “rational” head at the same time, I cite a contemporary curriculum that shadows

the older denominational curriculum almost point for point: the music curriculum. The older collegiate pedagogy relied on classical works, imitation, memorization, and recital. Just so in the training of musicians. One works from the classical canon, imitates past style, memorizes pieces, and recites. Because music is a performing art, the pedagogy seems appropriate, but then morality is in its own way a *performing* “art,” so the comparison is not utterly far-fetched. Morality is a “skill” in performing valuable actions (being brave, temperate, and just). Children

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are “trained” to acquire moral habits, and imitation of moral exemplars is a crucial method of instruction.

Character as the assemblage of *virtus* is inculcated along the lines of musical performance: imitative repetition of behavior that becomes a habit of performance. Emerson’s famous Phi Beta Kappa lecture at Harvard centered on the notion that “character is more important than intellect,” and his message dominated the denominations and their colleges. The rules, regulations, revivals, and recitals of the old-style college constituted *training* in moral habit, but *training* hardly seems the proper activity for *higher* education.

On Choice

Modern universities are no doubt well rid of excessive rules and religious revivals. On moral grounds alone, old-style training is inadequate. We want moral actors, not moralistic automatons. As Aristotle noted, morality is a matter of performance, a habit of action stemming from character, but it is a habit of choice as a person of practical wisdom would choose. Contemporary universities have distanced themselves from their denominational ancestors by concentrating on choice. Choice seems to have become, in fact, the moral curriculum of the present day. Thus, the University of North Dakota’s catalog for 1997 is thoroughly modern:

Education concerning values is important in general education—not seeking one right way to behave, but recognizing that choices cannot be avoided. Students should be aware of how many choices they make, how these choices are based on values, and how to make informed choices.

If contemporary universities have moved beyond indoctrination into choice, all well and good, but it is the latter part of the Aristotelian formula that seems utterly elusive. Morality is not empty repetition; it is a matter of choice *as a person of practical wisdom would choose*. One might after all learn the lesson of choice and still lack what some would consider mo-

rality and practical wisdom: “I have lots of choices to make in life. My value is to look out for Number One—that’s me! Having clarified my value, I will see which curriculum will really pay off. Certainly not philosophy!”

Can one go beyond choice into a pedagogy for practical wisdom? Consider again the music curriculum and the ways that one develops a critical, evaluative sensibility: music’s “practical wisdom.” First, musical value is always at the *historical* state of the art. A Beethoven symphony is a particular construction using certain historical instruments and musical forms. (The movement for authentic instrumentation, e.g., performing Beethoven on the fortepiano, underlines the historical character of specific compositions.) There is no “pure theory of music” from which a

One way of summing up the radically different assumptions of 19th- and 20th-century education is to contrast education as *recovery with education as discovery*.

proper composition could be constructed. A Kantian musician might prefer a Symphony of Pure Reason not confined to mere viols and cello, as a Kantian moralist would prefer a transcendent morality, but the feasibility of either project is dubious. Music exists as the development of a series of valued historical actualities with each new step fitted into the series, the *tradition* of music, so that one can declare “That is music” even though one has never heard such a crash and crescendo before.

The tradition of valued examples is the rule and “practical wisdom” for the art. Tradition offers the standards that evaluate musical “choice”—choice in style, composition, and performance. “Practical wisdom” embedded in tradition is essentially open-minded. In one sense, music is Bach and the rest of the B’s. No music educator would think of training musical taste except through a grounding in that tradition. Yet the modern composer does not repeat Bach but will redo Bach, producing a cubist

fugue for synthesizer. Yes, there are the classical B’s, but then there are the Beatles, and bebop, and Bharata (A.D.500—the inventor of the Hindu system of scales). Presumably there will be new candidates for the canon and the canon will vary over time, yet a canon is like an extended family in which there is always some “family resemblance” among the new B’s to the older generations.

The essential role of historical achievement explains why musical pedagogy follows the pattern of old-style denominationalism in requiring a “classical canon.” The tradition is *the* repository of value to be conserved and the “rule” for the art. In addition to the actual exemplars, a set of *reflections* on styles, patterns, performances that illuminate the repertoire develops. In the moral realm a similar pattern of examples *plus* commentary is at play. First, there are moral lives recorded in history, imagined in fiction; then there is the “philosophic” commentary. The amalgam of moral examples and ethical reflection is the canon of any moral curriculum.

The old-style moral curriculum may have concentrated too much on mere habituation and sheer indoctrination, but it was not wrong to think that moral wisdom was in some sense based in history and tradition. Unfortunately, it “froze” the moral tradition. (It would be like a music curriculum that decided that music stopped with Bach—and you could do worse!) Where the old-style college was correct was to insist that one could attain “practical wisdom” only in terms adumbrated by an already extant moral tradition. As Middlebury College’s president in 1897, Ezra Brainerd, would have it: “The highest culture . . . is to be acquired in *no other way* than by the acquaintance with great authors.”

The Lesson from the 19th Century

In our contemporary culture wars, the lesson from the 19th-century college is that a canon is indispensable if one is to develop a critical and rational eye for morality. Education from a canon of classics is open-textured, admitting new “classics” and different “traditions,” but a canon cannot

be wholly abandoned. "Canonic" studies become problematic when the canon gets frozen around *the* exemplary work (Mark Hopkins and the Bible) or when a canon is consigned to some cultic cave (the multiculturalist temptation). It is quite legitimate to argue about what should be in the canon, for there are always marginal works, and former classics may be outclassed by historical development, but in morality, as in music, setting the canon may be the most serious task of the educator.

Education based on a canon is necessarily an exercise in recovery. If the modern research spirit recognizes only discovery, we should not be surprised at the canonic controversies that have vexed our contemporary institutions. Recovery has not vanished utterly, but recovery of moral tradition has become at best a subdominant theme (to retain the musical metaphor) or a recessive gene (to honor the role of Darwin in precipitating the university revolution).

Gettysburg College's current statement of academic purpose notes the importance for the liberal arts of past achievements, but frames the importance of past achievements in a context not of preserving extant value but of ensuring "the persistence of creativity." Ensuring future creativity sounds like a worthy goal, but given my own comparison of music and morality, this may be a point where art and morality diverge. "Creativity" works best for the composer, less well for the performer. In morality, sensitive performance may be more important than creative morality. (Indeed, what exactly is "creative" morality?)

Whether one accepts the terms of the foregoing contrast in educational philosophies or not, everyone would agree that higher education has undergone a profound, revolutionary change in the past century. It is small wonder, then, that change has become the prevailing philosophical context for contemporary higher education.

The Dominance of Change

College documents today reflect the dominance of change, and any astute observer of higher education will recognize the standard contem-

porary rhetoric. For example, Gettysburg College's Strategic Statement of 1997, "Preparing Students for a Changing World," bristles with references to "changing conditions" and the need to "shape and mold change." The document even concludes on a metaphysical note: "The only constant is change," observed Heraclitus many centuries ago, but that adage has never been more appropriate than for the last decade of the 20th century."

It is not fair to question catalog copy because of literary allusions to ancient philosophers, but there may be a genuine connection between Heraclitus and contemporary curriculum statements. We know that 19th-century Gettysburg College would have cited Heraclitus' implacable philosophical opponents, Plato and Aristotle, in any similar statement of educational aims. Those great ancient moralists rejected Heraclitean flux in part because it seemed a justification for "go with the flow" morality. That is surely not the intent of contemporary liberal arts education at Gettysburg College (or, I hope, at any other institution of higher education). Nevertheless, Heraclitus was known in his day as "the Obscure," and I think that a tantalizing obscurity hovers over the modern rhetoric of higher education. To cite the Gettysburg College statement again:

Liberal education [helps] students appreciate our common humanity in terms of such positive values as open-mindedness, personal responsibility, mutual respect, empathic understanding, aesthetic sensibility, and playfulness. . . . Students may develop greater freedom of choice among attitudes . . . based on a clearer recognition of our immersion in a vast, enigmatic enterprise.*

*By quoting so copiously from Gettysburg College's documents, I do not intend to single out this excellent institution for ideological defects; if there are defects they are universal in the rhetoric, if not the reality, of contemporary higher education. What is singular about Gettysburg is the presence of such thoughtful, extended statements of educational purpose. Most institutions simply state in one sentence that they believe in the liberal arts and then go on for several pages to the important business of detailing how to qualify for room draw.

From Heraclitus the Obscure to "enigmatic enterprise," the lesson of the liberal arts becomes change and choice. The "positive values" cited are not substantive but procedural: one should take personal responsibility for one's evil ways as much as for one's good deeds. How shall one discriminate evil from good? Must one be open-minded and respect *all* possible ways of life, be empathetic with rogues and scoundrels? In the "play" of "aesthetic sensibility" one may, with De Quincey, consider "murder as one of the fine arts," but I hope not in moral life. Choice and change are exciting notions, but they are devoid of moral content; everything seems to revert to an obscure/enigmatic individual decision. The example of old-style pedagogy is sufficient to illustrate the slide from past Truth to sheer reaction and dogmatism; the drift in the contemporary rhetoric of discovery, choice, and change is mere relativism and diffusion.

How times have changed indeed in regard to "change"! In the first decade of the 20th century, Stetson University's president, Lincoln Hulley, delivered a lecture called "Modern Education." "We have a light flippant way of skimming over the surface of things. . . . It goes with the love of change, a love of variety, and easy things. . . . Let us have wisdom." President Hulley, good Baptist that he was, no doubt believed that one can have wisdom. That may be too presumptuous for modern taste, but one need not abandon the love of wisdom and the pursuit thereof for a muddle of choice and change. As Phi Beta Kappa has always held, *Philosophia Biou Kubernetes*: Love of wisdom is the guide of life. ■

Dennis O'Brien (ΦBK, Yale University, 1952), president emeritus of the University of Rochester since 1994, was president of Bucknell University from 1976 to 1984; he previously taught at Middlebury College and Princeton University. His most recent book is *All the Essential Half-Truths About Higher Education* (University of Chicago Press, forthcoming in the autumn).

ΦBK Senate Forwards Policy Committee's Report for Consideration at Council

At the semiannual meeting of the Phi Beta Kappa Senate held June 7-8 in Washington, D.C., the Senate agreed to forward the revised report of the Policy Committee for consideration at the triennial Council meeting in Chicago on September 25-28. The report was first presented at last December's Senate meeting. ΦBK Vice President Frederick Crosson chairs the Policy Committee.

The main points of the committee's report are as follows:

It has been a quarter of a century since Phi Beta Kappa last constituted a committee to consider its then-present and then-future. If we look at the present situation of Phi Beta Kappa and think about what we need to do in order to be able to continue pursuit of our purposes effectively, it may be helpful to think about how things have changed.

1. Phi Beta Kappa has grown: In the past 30 years, the number of chapters has increased by 41 percent, from 176 chapters in 1966 to 248 today. (Even so, the number of chapters is still only about 11 percent of the number of baccalaureate institutions.) In the 1960s, about 8,000 persons were added each year as individual members; now the figure averages 15,000. In 1975 there were 250,000 members; now there are more than twice that number.

2. Phi Beta Kappa has changed: In 1988 it ceased to be the United Chapters and became a Society. Its component members now approach 300, and include almost 50 chartered alumni associations. Issues arise about how to conceive of the functions of this new species of corporate members within the Society, and of the "lateral relations" they should have with the chapters.

3. The number of students enrolled in institutions of higher education has more than doubled since 1966. In particular, the number of students enrolled on large state campuses has greatly increased, and state systems have extended into regional campuses and branches. As numbers have increased, local Phi Beta Kappa chapters have struggled with factors of visibility and chapter "metabolism." (Sixty percent of our chapters are located in universities, and of the 21 largest universities in the country, all but one shelter chapters of Phi Beta Kappa.)

4. Changing patterns in educational programs continue to diminish the scope and character of general education re-

quirements in the liberal arts at many campuses, as well as the number of majors in the liberal arts. (Only 20 percent of baccalaureate degrees awarded nationally are in the liberal arts and sciences.) Even in colleges of arts and sciences, the sense of being involved in a common educational enterprise of liberal learning often seems to have declined, with corollary consequences for the sense of community of the members of campus chapters of Phi Beta Kappa.

Even to remain the same, dedicated to the same goals, we have to consider how to adapt to this changing environment of higher education.

The Policy Committee identified the following issues as needing the collective attention of the Society. To that end, we seek the assistance of the chapter and association delegates to the triennial Council in clarifying and implementing these resolutions.

1. Phi Beta Kappa needs to concern itself with the life of its chapters, individually and collectively.

As campuses have grown, the visibility and the group vitality of chapters have diminished at some institutions. (A year or so ago, a flurry of stories about students declining the invitation to join Phi Beta Kappa appeared in the media. After investigation, the Policy Committee determined that the incidents occurred on only a few campuses, but the causes nonetheless deserve attention and correction.)

In many chapters the election of student members is the only annual activity, and it is often done by a small subset of chapter members. For the most part, the only conversation that chapters have with one another is at the Councils. Indeed, the possibility of connecting chapters with each other by the Internet seems the technological analogue of the formation of the United Chapters of Phi Beta Kappa in the past century.

- How can faculty (and administrators) be encouraged to participate in chapter activities and to increase the presence of Phi Beta Kappa on the campus?
- What types of activities could help to evoke participation by chapter members (e.g., teacher institutes for local high school teachers? nonelection meetings)?
- How can we help chapter officers carry out their responsibilities?

- How can students be made aware at an early stage that Phi Beta Kappa exists, what it stands for, and what its requirements for membership are?
- How can computer networks or newsletters from the national office (e.g., to chapter officers and members) help in renewing a sense of affiliation and participation in chapter life?
- Could it help to link chapters with each other as well as with the national office? (E.g., could chapter secretaries usefully share information about how they do things via a network bulletin board?)

2. Phi Beta Kappa needs to concern itself with the role of its associations in the activities and goals of the Society.

Six years ago, chartered associations of individual members in a geographical or urban area were made component, corporate members of the Phi Beta Kappa Society, although as informal alumni groups they go back over a century. As corporate members, the associations are a distinctive—perhaps unique—structure in college honor societies. With only the most modest support from the national office, the associations carry out a wide variety of local programs that encourage "scholarship, friendship, and cultural interests." But we need to think about the distinctive role of the associations in the Society and our common goals, and the relationship of the associations to the chapters.

The Policy Committee recommends that (1) a more systematic method needs to be devised for future expansion of the associations, rather than the current process, which relies on the self-organization of local alumni; (2) the national office should help associations, individually and collectively, in fostering and coordinating association activities; and (3) the role of the association members in governance should be considered by the Council Nominating Committee.

- What has been the relationship of the associations to the Society and the chapters, and what should it be in the future?
- What opportunities and responsibilities belong uniquely to the associations?
- What kind of relationship should there be between chapters and associations?
- Are there projects that they could cooperate in?
- Should there be associations abroad?
- Could associations benefit from Internet connections?

3. Phi Beta Kappa needs to concern itself with liberal education.

As already noted, the Society charts chapters in colleges of arts and sciences, and elects to individual membership graduates with degrees in liberal learning, i.e., liberal arts and sciences. Clearly, that focus implies an abiding belief in the value of a liberal education for young men and women and for the society in which they will work and live. Clearly, Phi Beta Kappa should be an advocate of liberal learning. But we need to think about what the nature of liberal education is in the contemporary world and what its components and parameters should be in general.

- In what ways should we join with other organizations in addressing issues about the future of liberal education in a changing economic and social environment?
- How should liberal education be conceived today?
- How has it changed, and how could chapters address its place in their institutions?
- How do our roles and opportunities differ at different types of institutions?
- How are the requirements of the model chapter bylaws implemented on campuses?
- What alliances could the Society make for promoting liberal learning, not just on campuses but in American society as a whole? ■



Phi Beta Kappa In Literature and History



From *Pearl Buck: A Cultural Biography*, by Peter Conn.

In the spring [of 1931; Buck graduated in 1914], Pearl learned that she had been inducted into Phi Beta Kappa by Randolph-Macon [Woman's College]. She proposed the moral of this belated honor to Lulu Hamilton: "you needn't study in college," provided you did something more or less distinguished after college.

Contributed by Fred S. Peterson Jr., Rockton, Ill.

From *Dictionary of American Slang*, 2nd. ed., by Harold Wentworth and S. B. Flexner, comps. & eds.

Phi Beta house The main library of a university or college. *Some college use c1925, Fig., the home or fraternity house where Phi Beta Kappa students live.*

Phi Bete 1 The Phi Beta Kappa society. 1924. "I won't disgrace the fraternity by making Phi Bete . . ." Marks, *Plastic Age*, 203. 2 A member of Phi Beta Kappa. *Both common student use. phi-bete, v.i., v.t., To study. Some c1930 student use. From the honorary scholarly fraternity, Phi Beta Kappa.*

and

From *The Wordtree: A Transitive Cladistic for Solving Physical & Social Problems*, by Henry G. Burger.

phibete = study and systematize.

Contributed by Henry G. Burger, Overland Park, Kans.

From *A Case of Need*, by Michael Crichton (ΦBK, Harvard University, 1964).

[Bradford] was a short, compact man, impeccably dressed. His black chalk-stripe suit was unwrinkled after a day of work, his shoes gleamed, and his cuffs protruded the proper length beyond his jacket sleeves. He wore a pocket watch on a silver chain, and his Phi Beta Kappa key contrasted nicely with the dark material of his vest.

From a chapter titled "The Critic" in *The Novel*, by James A. Michener (ΦBK, Swarthmore, 1929).

In compiling these somewhat scattered notes, written as I approach my fortieth birthday, I have had only one ambition: to explain how a gangly red-headed Mennonite farm boy whose Pennsylvania Dutch parents had not finished high school became a member of Phi Beta Kappa, a critic of American literature, the head of a writing school and a visiting professor at Oxford.

From *Macy's, Gimbels, and Me: How to Earn \$90,000 a Year in Retail Advertising*, by Bernice Fitz-Gibbon.

Many people have asked me, "Why [did you hire] only Phi Beta Kappas, Fitz, since you weren't one yourself?"

I knew that Phi Beta Kappas were tidy. They'd have to be tidy. You can't get papers in on time unless you're tidy. And retail is detail. Since I am wretched in detail, it behooved me to buttress my advertising department with tidy organized minds. . . .

People have asked me, "Wasn't it harder to find the 'wild abandon' type of writing among the Phi Betes?" Not really. The percentage of pedestrian plodders and sizzling soarers is just about the same in the brainiest stratum as it is in the lowest stratum. The original, imaginative Phi Betes we cherished and clung to. They were so sensationally good that they soared to the top and could write their own tickets in agencies, industries, the magazine field, and even in radio and TV.

Contributed by Evelyn Musselman, Bethlehem, Penna., who worked in Gimbels' Publicity Office for a year. ■

the American Scholar

In keeping with its tradition of presenting fine reading on a variety of subjects, the *American Scholar* offers a cornucopia for this fall. Among articles scheduled to appear in the Autumn 1997 issue are:

- Contemplating the Sublime, by Edward Rothstein
- Depression: Darker than Darkness, by Joel P. Smith
- Queen Victoria's Diamond Jubilee, by Walter L. Arnstein
- Rolls-Royce: How a Legend Was Made, by Peter Botticelli
- Father's Tales, by John Forester

. . . plus poetry, book reviews, and an essay by the *Scholar's* editor, Joseph Epstein. If you subscribe now, you will receive the autumn issue in early September. Just complete and return the form below.

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Letters to the Editor

'Revolution in the Library'

As a Phi Beta Kappa member, a graduate student in library and information science at Kent State University, and a full-time assistant law librarian, I can wholeheartedly relate to Gertrude Himmelfarb's analysis ["Revolution in the Library," *Key Reporter*, Spring 1997].

Many companies who produce the search engines or interface for the Internet claim that they allow the user to access knowledge. What they really do is allow a user to access facts. Ms. Himmelfarb is absolutely correct—if we fail to keep the traditional learning and thinking methods that have allowed us to think critically in the past, we will be unable to discern the "junk" from the "facts" in any medium in the future. We librarians must play an active role in sifting through the junk in cyberspace and finding truly useful and reputable sources, as we have always done.

Thank you for Ms. Himmelfarb's article—it is comforting to know that not everyone is so caught up in cyberspace that they have forgotten to think critically about the issues at hand.

Maria C. Bagshaw, Unionville, Ohio

Professor Himmelfarb need not worry over the passing of books. They will endure. Just as libraries have endured throughout the centuries of change. As long as we possess the freedom of thought, there will always be discerning minds, and no discerning mind would overlook the advantages that paper has over the electronic [medium] and vice versa, for the two media are very different, serving different purposes. And no discerning mind would confuse the content with the medium.

Terrie N. J. Chang [library student], Seattle, Wash.

Three comments on Gertrude Himmelfarb's "Revolution in the Library":

1. The computerization of library catalogs is inconsequential. The revolution is in the computerization of whole books. Older public-domain works are steadily being placed on-line. As antipiracy and electronic billing techniques improve, the rest will follow.

2. Since most personal home pages have tiny audiences, placing a question there is not a good way to get an answer. It is far more effective to pose a question to the relevant Internet newsgroup.

3. Printing hard copy is often prohibitively expensive. With luck, the introduction of high-definition television will lead to the development of portable displays suitable for leisurely reading.

Tom Weiss, Boston Mass.

Public Service

Arlen Specter's article "The Case for Public Service" [*Key Reporter*, Winter 1996-97] was a good explanation of the reasons and rewards of public service. The letter to the editor from William Fernekes in the same issue moved me to write.

I am a 1985 Phi Beta Kappa graduate of the University of Nebraska. When I graduated from Creighton University law school in 1988 I had some excellent job offers. To the great disappointment of those who thought I should pursue a "brighter" future than public service, I chose to begin my career as a deputy prosecutor in Omaha. Since then almost all of my professional work has been in public service.

Although I have never made as much money as my colleagues who took lucrative jobs, I have been richly compensated in the hundreds of cases where I have seen the public good and justice prevail. My overall quality of life and satisfaction with my work could never be bought for any amount of money.

Bridgitt Erickson, Lincoln, Mont.

More on the Key

Your letters on when to wear the key recalled what I believe is a unique experience with the key, which I received at the University of Idaho in 1938. Three years later I received a Baker Scholar key from the Harvard Business School. In those days, young men wore vests and I was proud to display my two keys on a watch chain.

Subsequently I became a B-17 navigator flying out of England. Navigators were issued wrist watches and a chronometer, and I put my watch chain with keys on the chronometer. When our plane was shot out of formation in eastern Germany, we stayed airborne by throwing out guns, ammunition, and radios, but eventually we crash-landed in the front lines in Holland and were taken prisoner by German infantry.

They were not quite sure what to do with airmen prisoners, so we went

through a period of transfers to several prisons. In this process I gave my two watches, which I knew would be taken from me, to captured British officers; the watch chain and two keys were fastened around my neck, where they remained 24 hours a day.

In only one of many inspections did a German soldier try to take the gold keys, but he apparently understood my plea that these were "religious emblems" and let me keep them. They stayed around my neck through showering, solitary confinement, transfer to Poland and back in a blizzard in front of Russian troops, and eventual recapture by Patton's army in Bavaria.

Albert A. Monnett Jr., Moscow, Idaho

I am coming late to the discussion of respect paid (or not paid) to the Phi Beta Kappa key. My story illustrates that in 1951 it was possible for the key [University of Colorado, 1949] to receive more respect than its wearer.

I was supine on the examining table, dressed only in my key (on a neck chain) and a hospital gown, awaiting my first prenatal examination before the birth of my first child. The obstetrician began the experience by lifting my key on its chain and saying patronizingly, "And whose is this?"

It was one of a series of experiences that sent me out of the 1950s a confirmed feminist—and still a proud wearer of my key.

Alice Dieter, Boise, Idaho

I am a retired internist. While I was in practice, most of my patients were more impressed by my membership in Phi Beta Kappa than by Board Certification and membership in FACP (Fellow of the American College of Physicians).

Andrew C. Smith, Waterloo, Iowa

I can never forget the induction ceremony when I was presented with my key (New York University, 1938). I was the only member of my family of six born in the United States, and the only one to go beyond high school. My father beamed as though he had just received a Nobel prize. These days, I am never without my key, since I keep it attached to my key ring.

Sidney Reiff, Los Angeles, Calif.

The Phi Beta Kappa key has always been a source of inspiration for me. I received it at the University of Georgia in 1958 and wore it with pride. Life thereafter had its share of ups and downs, but

the key was always a reminder of more positive moments.

This was especially true when I awoke from a three-month coma following a serious accident in 1988. The doctors tried to persuade me to resign myself to a vegetative existence, predicting that I would never recover skills I had enjoyed previously. Some even advised me not to attempt to read books because, in their opinion, I no longer had the mental ability to do so.

At that time, the key was often a source of grief for me as I recalled past achievements and reflected on the possibility of never engaging in those activities again. Not for long, however. The key also reminded me that I had always found struggle to be a great learning experience and had created ways to overcome difficulties.

Since that time I have, in fact, read many books, taught many piano classes, written academic papers, acted in several plays, and resumed my study of Sanskrit, along with other activities. I am currently preparing a notebook of Sanskrit grammar to be used as an instruction guide.

The key has added meaning for me now, and I wear it with even greater pride.

William L. Brunkburst, New York, N.Y.

It was such a happy experience to read all the letters from people recounting their pleasure at being inducted into Phi Beta Kappa. It brought back my memory of the evening in 1942 that I returned to the home in which I rented a room to find a letter telling me of my induction, at the University of North Carolina at Chapel Hill.

I also recall that the fee was \$8, exactly the same as my monthly room rent. Never have I paid \$8 more willingly for anything.

Lloyd S. Nelson, Londonderry, N.H.

I let my key [from Miami University, 1971] languish in a jewelry box for 25 years after a professor admonished me, "One doesn't really *wear* the key, my dear." However, two years ago when I was toiling away at my job as a legal assistant in a four-attorney law firm in my small community, one of the lawyers (obviously in a politically incorrect mood) made a sneering remark about the lesser intellectual abilities of women. For once in my life I bit my tongue, but the next morning I fished out my key, hung it around my neck, and have worn it ever since.

The down-side of this move has been the astonishing number of people who don't know what the key is. To those who

ask, I respond simply, "It's a kind of honorary." The up-side has been that I left my female-unfriendly job at the law office and am now executive director in the United Way in our county. I have been appointed to the Regional Airport Authority and named to the committee of a local foundation that donates millions of dollars to area charitable organizations. I continue to be proud to wear my key.

Kathleen M. Thompson, Coshocton, Ohio

To me, whether or not I wear my key is irrelevant. (For the record, I don't.) Why do I need a key to show the world how smart I am? When my editor at Blue Cross and Blue Shield of Michigan tells people my credentials, she says, "He graduated Phi Beta Kappa [in 1994] from the University of Michigan," and people seem to know what that means.

I'm proud of my academic achievements, my hard work, my scholarship, my love of learning, but I don't need to shout it to the world. We need to focus less on worldly fashion and more on fashioning a world that has good reason to value the contributions of intelligent people.

Oliver J. Giancola, Livonia, Mich.

When I was elected to Phi Beta Kappa at Albion College in 1965, I was thrilled to accept and to pay the nominal initiation fee, which apparently included the cost of the key. My mother was truly proud, so she bought me a special necklace, which I seem to have lost. The key is still in its plastic case in my jewelry box.

I have never worn it and don't know if I will, but at least now I will consider it. Please continue the letters for a while longer. Maybe I'll decide to have my key placed on a neck chain as a result of this debate.

Marilyn Pajot Robinson, Stockbridge, Ga.

I was elected to Phi Beta Kappa at the University of Vermont in 1954 and entered medical school the same year. Uncertainty about my choice of career prompted me to take a year off, and I went to the University of Oregon and began basic research. When it became obvious that I needed to study calculus to do the research, I enrolled in the University of Portland. The dean informed me that I could not take the course requested until my transcripts arrived. I presented my Phi Beta Kappa key to him. He smiled and said he would permit me to take the course temporarily on the basis of my

key, informing me with some chagrin that he did not have one.

Ronald O. Weinraub, Little Falls, N.Y.

I wear my key around my neck on a gold chain at all times. It functions for me as a talisman, a reminder that striving persistently for an accomplishment that may seem impossible to achieve is well worth the effort, whatever the outcome. If I cherish my key inordinately, perhaps that is because it was awarded [at Rutgers University, 1988] when I was 55 years old, already the mother of four college graduates, and a grandmother. I am not the first ΦBK in my family, however; my son, David Rizzo (Rutgers University, 1984) preceded me in this honor by four years.

Ellen Alice Rizzo, Holmdel, N.J.

Membership Fees

Edward K. Markell suggested in his letter [*Key Reporter*, Spring 1997] that our sustaining membership fees be raised a few dollars and the additional money raised be used to supply Phi Beta Kappa keys to all new inductees at no charge to them.

The idea of membership in Phi Beta Kappa being a "purchased honor" is abhorrent, and any requirement, policy, or procedure of the Society that even suggests such should be eliminated.

Therefore, I second Mr. Markell's suggestion. Let's increase the sustaining membership fee and provide keys for all new members.

David R. Chenoweth, Warren, Ohio

My first encounter with Phi Beta Kappa came in the form of a letter received during my junior year at Berkeley, more than 30 years ago. It said, in effect, "Congratulations! You've just been elected to Phi Beta Kappa. Please send \$13.50 immediately."

At the time I was trying desperately to raise my two young sons by myself, hold down a part-time job, and go to school. I just glanced at the text briefly, laughed, and threw it in the wastebasket. I was then forced to drop out of school, but when I returned to my studies and while I was still trying to complete my junior year, another letter from Phi Beta Kappa arrived. By now the price had gone up but so had my circumstances. So I sent in my money.

I agree with other readers who have suggested that prosperous members should make it possible for the initiation fee to be abandoned. I believe that even well-heeled students should not be charged to have the honor of ΦBK membership conferred on them. As to the key,

CONTINUED ON PAGE 10

LETTERS TO THE EDITOR

CONTINUED FROM PAGE 9

I can't remember ever receiving one. Perhaps I needed to send more money?

Laura Lebmer Gould, Woodside, Calif.

I am highly opposed to an initiation fee, a requirement for the invitee to pay for a meal at the award ceremony, or a charge for a small key. Perhaps some of those successful people would not mind sharing their success with new members and subsidizing these costs.

I was initially instructed that it was braggadocio to wear my key except to events related to academia. I proudly wore my pin to mock trial competitions, symposiums, dignitary receptions, and graduation. However, now that I am in the "real world," I attend relatively few academic events. I have recently decided that I earned the right to wear that pin and will do so whenever I choose.

Since graduating from Southern Methodist University, I have had no contact with the Society, except for its very fine newsletter. As a law student at the Drake University Law School, I expected to be contacted by the members of the Drake chapter but was not. With the aid of computer technology, perhaps university chapters could be given a list of members in their geographical area so that these members could be informed of chapter activities.

Cynthia P. Letsch, West Des Moines, Iowa

Two Appreciations

I enrolled in the University of Missouri in 1929, the start of the Great Depression. By my sophomore year, my father had to sell his Ford agency and could not afford to send me back to college. However, my sorority aimed to have a member of Mortar Board and a member of Phi Beta Kappa. They looked to me as their white hope for both, and offered me two paying jobs in the sorority: treasurer and house manager. So, thanks to my sorority, Mortar Board, and Phi Beta Kappa, I was able to finish college.

I had majored in romance languages, so I took a course in a nearby business school to learn stenotypy. When I heard of an opening for a stenographer at the largest firm in my small town, a lead and zinc mining company, I applied for the job. The office manager said to me, "We don't want you as a stenographer, but as a cost accountant!" I assured him I knew nothing about cost accounting. He replied that he was confident I could handle

the job because I was a Phi Beta Kappa. I subsequently did the cost accounting for six mines, and enjoyed it.

I am very fortunate to live in Sarasota, as there is a large Φ BK association here—about 140 members. We meet three times a year, always with interesting speakers.

Phi Beta Kappa was responsible for my last three years of college and a very good job afterwards. I feel I owe it a great deal.

Madeline Almon Stewart, Sarasota, Fla.

Reading the letters to the editor in the Spring 1997 issue caused me to pause and consider why, after nearly two decades of neglect, I have begun to take intellectual interest in Phi Beta Kappa and include it among the beneficiaries of my small but faithful financial contributions.

Elected as a 19-year-old junior [Hunter College] in 1977, I think I was embarrassed by the response of adults who seemed terribly impressed by an honor about which I knew very little. Much to the dismay of my sponsoring professor, I did not attend the initiation ceremony and never acquired a pin.

Looking back, I think I felt removed from the honor because I had played no direct role in achieving it, and to boast a sense of accomplishment at the time felt false. For all her intellectual talents, my academic sponsor knew little about serving as a source of encouragement or a mentor. She never told me that she thought I was an excellent student or even that my work was more than acceptable. Though she may have praised my work to others, I was personally never acquainted with her praise. Long after the initiation ceremony had passed, I discovered—indirectly from a friend—that it was she who had recommended me for membership.

I sincerely hope her "old school" psychology of "implied communication" has disappeared from academic relationships today. Graduates need to emerge not only well educated but with a sense of confidence, instilled by intellectual encouragement and support.

Perhaps because the personal connection was lacking, I did not understand how Phi Beta Kappa's philosophy and activities were relevant to me. Like many others, I mistakenly assumed Phi Beta Kappa to be an elitist organization whose members took pleasure in obscure discussions that bore no resemblance to happenings in the real world.

While I was busy relocating for graduate school or career, the *Key Reporter* continued to arrive in my parents' mailbox in New York. Last November, I came

across the Autumn 1996 issue on my dad's desk—he's been reading and enjoying it since I moved out to be on my own in 1977. He was also an avid reader of the *American Scholar* until my graduate school reading load coupled with my ambivalence toward membership prompted me to discontinue my subscription.

No longer in a university setting, I now find few opportunities for the level of academic discourse I once took for granted. Looking over that autumn issue, I felt intellectually connected in a way I had clearly missed two decades earlier.

And so it has taken some years but I have come to recognize and appreciate the importance of Phi Beta Kappa in continuing a tradition of preserving and enhancing "the life of the mind." I would be pleased to know that some of my comments may serve as an impetus for others to reflect on their own relationship with Phi Beta Kappa. And I hope Phi Beta Kappa will look for new ways to strengthen its presence in the lives of existing and future members.

Hilary A. Kaplan, Atlanta, Ga.

Hitting the Road

The driver of this car wears his Phi Beta Kappa key often, but it's hard to see at 55 mph—hence the license plates.

Sean T. Bailey, Loveland, Ohio



Correction

The caption to the picture of the four long-serving Phi Beta Kappa senators [*Key Reporter*, Spring 1997] should have noted that David Hart's term continues until the year 2000, at which time he will retire after completing 18 years' service. The other three senators pictured—Joan Ferrante, Virginia Ferris, and Judith Sebesta—will retire from the Senate this September.

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

Michael Griffith

High Fidelity. Nick Hornby. *Riverhead*, 1996. \$12.

This much-praised novel is the tale of Rob, who owns a hip but unsuccessful record store in London. Two things set it apart from most first-person novels about adolescents: Rob catalogues his romantic, professional, and family humiliations in a way that's not in the least maundering; and he's coming of age—fighting it every step of the way—in his mid-30s. He's grumpy, hiply dismissive, selfish, and yet so charming and so candid about the tortures of being youngish, male, unmoored, and unattached that one can't help liking him. Best of all, his story—told in lists and snippets, for the most part—is hilarious. Rarely does a first novel come along that's so self-assured and adroitly narrated, and that manages, finally, to be such a successful meditation on what it means to be a “grown-up.”

The Giant's House. Elizabeth McCracken. *Dial*, 1996. \$19.95.

McCracken's first novel (and second book, after her volume of stories, *Here's Your Hat What's Your Hurry*) is an old-fashioned romance, with a twist. Peggy Cort, a librarian on Cape Cod, tells the affecting tale of her relationship with James Sweatt, a shy and awkward boy who is rapidly growing to be the tallest man in the world. It's an odd liaison, and one that percolates slowly, over years, as James grows up and up and up and Peggy becomes his confidante, handler, friend, and finally lover. The story is told tenderly, wittily, with a self-confident grace that's rare in so young a writer.

Resurrection Man. Eoin McNamee. *Picador*, 1996. \$12.

This chilling novel, set in Belfast in 1975, is unremittingly grim, unrelievedly bloody; it offers the same terrifying insight into violence that one finds in Cormac McCarthy, along with the terse lyricism and psychological penetration of James Dickey or Chris Offutt. Victor Kelly is a murderer, one who practices his craft with a bestiality so painstaking that it

borders on artistry. But in this time and place, simple killing will not suffice to make one's point—there must be some sign of either a higher purpose or a deeper depravity, and who's to say those things are different? McNamee is an astonishingly talented young novelist, and this book presages a great career.

Martin Dressler: The Tale of an American Dreamer. Steven Millhauser. *Crown*, 1996. \$24.

Millhauser's latest book isn't so flashy as some of its predecessors (most notably *Edwin Mullhouse*, one of the best American novels of the last quarter-century), but it bears its maker's unmistakable marks. Dressler is a Horatio Alger-like figure, a man who rises from gussying up his father's Manhattan cigar-store window to owning a string of lunchrooms to building a series of ever more ambitious (and fantastic) luxury residential hotels. The string culminates in the mind-boggling Grand Cosmo, a dream-edifice that manages to encompass almost the whole world. Millhauser constructs this fanciful city in the air (close cousin to the City on a Hill) by the accretion of precise, utterly convincing details. His imagination is at once playful and dark, his vision at once optimistic and dystopian. He reconfigures the world so that the impossible seems not only plausible but so finely woven into reality that one wonders how one failed to see it there before. This is a writer who consistently succeeds, as John Berryman said good poetry must, in “adding to the stock of available reality”—in both that phrase's meanings.

Fame & Folly: Essays. Cynthia Ozick. *Knopf*, 1996. \$26.

Ozick is a wonderful essayist, and if this collection is not so magnificent as *Metaphor & Memory* or *Art & Ardor*, it is still well worth reading. She is at her best when she wraps her rich and sinuous style, her singular mind, around a subject who can match her for subtlety: Eliot, James, Bellow. She is equally adept (as in “Alfred Chester's Wig”) at that trickiest of genres, memoir: she recalls others warmly, generously, but without letting

us lose sight of memory's superimpositions, its dead ends and digressions. Her subject is always, necessarily, herself—the treasure-house of her memory, the tracks of her style.

What's different in this book is a dogged attention to the vicissitudes of literary reputations and aesthetic ideals; Ozick seems nostalgic for the heyday of high modernism, skeptical of what's assumed its place. But one may share her concerns about academic tastes and yet regret that she is attending—too soon!—to questions of posterity. It's an anxiety that seems unnecessary: her style is as luminous as ever, her mind as acute. These essays are, as always, learned and wise, perceptive and eloquent.

Edisto Revisited. Padgett Powell. *Holt*, 1996. \$20.

The sequel to *Edisto* (1984) is a grand chaos, a noble mess. Simons Manigault, fresh from college, is back in South Carolina's Low Country, trying to postpone the career his father has mapped out. What happens there—it is in part, and creepily, engineered by his mother—makes the young man flee. The freewheeling picaresque that follows (during which he renews acquaintance with several holdovers from the earlier book) buzzes with Powell's customary density of incident, oddity of detail, frenzy of rumination.

The reader may wish now and then for a narrator capable of straightforward desires: some events and riffs can seem wayward, pointless, or willfully perverse. But for Simons, self-preservation and self-destruction are inseparable. All hilarity has an element of bleakness, and what looks like despair has a furtive (and deep) pleasure in it. Powell is a dizzying stylist whose trick is to overwhelm the reader, stupefy any scruples. It works: *Edisto Revisited* may bewilder, annoy, and frustrate, but the reader can't deny its power. In *Edisto*, no need is uncomplicated, no confusion mild.

CivilWarLand in Bad Decline. George Saunders. *Random House*, 1996. \$22.

Saunders's fictions emerge from a satirist's unskewable sense of balance, and from a flair for the outlandish. From the beleaguered theme-park Director of Verisimilitude of the title story, to the put-upon stooge who murders his way up the ladder in “The 400-Pound CEO,” to the delightfully hapless title character of “Downtrodden Mary's Failed Campaign of Terror,” Saunders has a gift for heaping artifice upon crooked artifice in such a way as to produce—via the alchemy of satire—genuine emotion.

CONTINUED ON PAGE 12

RECOMMENDED READING

CONTINUED FROM PAGE 11

These stories have to do, usually, with misfits of one kind or another—freaks, mutants, losers—groping their way through inexplicable circumstances, battling ready-made identities: Mr. Lard, Boneless, the Wavemaker, the Flawed. Saunders's most striking achievement is to make these apparent caricatures not only wildly funny but fully human. This is a remarkable, polished, and original first book.

Simon McVeigh

Richard Wagner and the Anti-Semitic Imagination. Marc A. Weiner. *Univ. of Nebraska*, 1995. \$40. *Postscript*, 1997; paper, \$20.

Bayreuth. Frederic Spotts. *Yale*, 1994. \$37.50; 1996, paper, \$18.

Wagner's anti-Semitism has often been discussed (see, for example, the recent book by Paul Lawrence Rose), but never has there been such a hard-hitting study of the operas themselves in this light. Many critics have argued that the stage works are (with the exception of Beckmesser in *Die Meistersinger*) free of overt racism, or at least that the luxuriance of the music in some way mitigates unpleasant undertones. But Weiner argues that *Der Ring* is also shot through with Jewish physical stereotyping, contrasting with the admirable German aspects: clear-eyed, low-voiced, sweet-smelling, sure-footed, qualities that could be preserved only by the preservation of pure German stock (as in the incestuous relationship of the Volsungs). He argues in particular that Jewish caricatures are characterized by nervous gabbling or coloratura of high male voices. The thesis is complex and in some respects tendentious; it is underlaid by the assumption that Wagner's own audiences would have recognized a wide range of allusions, allusions that are lost to us today, providing at the very least a disturbing challenge to the contemporary enthusiast.

The attraction of Wagner's operas to the Nazi movement looms large in Spotts's account of the Bayreuth Festival, a straightforward history that is always readable and often revealing. The early tribulations are well drawn, but it is Winifred Wagner's relationship with Hitler (who kept the festival going during the 1930s and made it into a national propaganda symbol during the war) that provides the emotional core of the book, the dispassionate tone of Spotts's writing emphasizing its chilling message. A par-

allel narrative, amply illustrated, traces the abandonment of traditional romantic naturalism in sets and production, culminating in the intellectual abstraction of Wieland Wagner's "New Bayreuth": a single-handed attempt to purge the festival of the oppressive weight of ideology and history alike.

Charles Ives. Jan Swafford. *Norton*, 1996. \$27.50.

Since Ives became firmly established, albeit retrospectively, as the founding father of modern American music, there have been many books about his life and his extraordinary synthesis of musical folk memories with the European tradition. But as an affectionate and often moving biography of a small-town bandleader's shy son who made riches in insurance but suffered constant rejection and humiliation for his visionary compositions, this enormous labor of love would be hard to match. As well as setting Ives's music firmly in the context of his own life and aesthetic, this book is also an immensely readable and vivid portrayal of life in the post-Civil War years, of sport and the musical academy at Yale, and of the insurance business, which, in Ives's idealistic vision of a world that could always be improved, whether by politics or by music, was itself a God-given benefit to humanity. His ever-promising, mostly unfulfilled hope of recognition is touchingly drawn. Just as younger modernists began to take up his cause, his health failed and the draining away of creativity left him unable to realize his final dreams.

Russell Stevens

The Environment as Hazard. 2nd edition. Ian Burton, Robert W. Kates, and Gilbert F. White. *Gulfport Press*, 1993. \$19.95.

This is a scholarly examination of certain aspects of the environment often overlooked—the impact of such things as storms, floods, drought, introduction of exotic species, pathogens, earthquakes, and hurricanes. The study deals with how individuals, communities, and nations respond and what factors condition and restrain those responses. Readers familiar with the 1978 edition of this work need examine only the first and last chapters, which have been extensively redone; other readers will be rewarded by careful study of the entire volume.

Big Fat Lies: The Truth about Your Weight and Your Health. Glenn A. Gaesser. *Faucett Columbine*, 1996. \$23.

This book is far better than its title and dust-cover blurbs suggest. Rather, it provides a wealth of material as counterpoise

to the unending stream of diet books that crowd store and library shelves and that tend seriously to oversimplify the complex interactions of diet, exercise, and health. The author strives to decouple the widely assumed linkage of body weight, per se, to health and well-being. One need not have detailed knowledge of human physiology to understand the key issues the author seeks to drive home: to challenge the validity of the obesity obsession, to emphasize the importance of the amount and nature of fat in the diet, and to underscore the value of exercise, even if neither vigorous nor prolonged.

Impure Science: AIDS, Activism, and the Politics of Knowledge. Steven Epstein. *Univ. of California*, 1996. \$29.95.

Roughly half of this study addresses what the author titles the politics of causation; the remainder deals with the politics of treatment. Except for the historical interest, hindsight suggests that the controversy over the cause of AIDS need not have been examined in such detail. Throughout the book, Epstein has meticulously and with commendable even-handedness detailed the history of events in the early years, despite an admitted "strong sympathy for AIDS activism." Readers will very likely arrive at a wide range of judgments as to the net impact, for good or ill, of activism during these tumultuous years. In any event one is forcefully reminded of the daunting complexity of disease, its cause, and its treatment.

Blondes in Venetian Paintings, the Nine-Banded Armadillo, and Other Essays in Biochemistry. Konrad Bloch. *Yale*, 1994. \$32.50.

Although it is important to have some familiarity with biochemistry to fully appreciate certain explanatory details in these essays, there is much remaining for the rest of us. As the title suggests, the author ranges widely and provocatively in his choice of topics. In so doing he reminds us that progress in scientific research not infrequently derives from unplanned, unexpected circumstances—in short, what the enterprise is *really* like.

Dinosaurs of the East Coast. David B. Weishampel and Luther Young. *Johns Hopkins*, 1996. \$33.95.

Dinosaur enthusiasts, accustomed to think mostly in terms of the arid West, may be pleasantly surprised to discover the extent to which valuable fossil finds have been made along the East Coast. For readers who are less technically informed, this book has much well-presented general information about this group of animals—their evolution, long

period of dominance, and rather sudden departure from the scene. The book also provides a useful summary of geological time sequences and an account of certain key questions that are as yet unanswered. Nonspecialists can, if they choose, pretty much ignore the detailed taxonomic terminology without appreciable loss.

Nature's Keepers: The New Science of Nature Management. *Stephen Budiansky. Free Press, 1995. \$25.*

The central thesis of this book, simply put, is that not only the general public but many specialists in the ecological sciences seem troublesomely committed to a concept of "nature" that cannot stand up to critical analysis. The author argues, for example, that what is often believed to be a pristine landscape is in fact the outcome of centuries of human intervention. He insists, further, that the Clements doctrine of plant succession toward a climax vegetation has proved seriously misleading and that the popular enthusiasm for setting aside "protected" areas is often inappropriate. The information is well documented, the text is highly readable, and the issues addressed are important and merit thought. There is some risk, I fear, that those environmentalists who might profit most from studying carefully the arguments presented will be put off by Budiansky's occasionally somewhat derogatory comments directed toward them—for this to happen would be most unfortunate.

Limits: The Role of the Law in Bioethical Decision Making. *Roger B. Dworkin. Indiana Univ., 1996. \$35.*

Although much of the detailed discussion here centers on biomedical concerns, Dworkin's careful analysis of the legal ramifications of decision making will be very helpful in dealing with a much wider range of issues. The writing is skillful and mercifully free of the jargon that would otherwise confuse those readers without formal training in the law.

At the outset the author provides a concise description of the "levels" of decisions from common law in the trial courts, through legislative and administrative law, to the constitutional matters considered in the U.S. Supreme Court. He then examines in detail the particulars of abortion, sterilization, alternative reproductive techniques, the new genetics, and death and dying. Throughout, Dworkin stresses two key admonitions: (1) Think small and settle each issue at the lowest level practicable, and (2) "If it ain't broke, don't fix it." Lawyers, judges, and legislators, along with the rest of us, would do well to give this book a careful read.

Eugen Weber

The Final Act: The Roads to Waterloo. *Gregor Dallas. Henry Holt, forthcoming, Oct. 1997. \$35.*

The years 1814 and 1815 were arguably the most momentous in the history of 19th-century Europe. Dallas's tour de force carries readers through them on a flood of anecdote and telling detail from London, Paris, Vienna, and Elba, to Brussels and Waterloo, then back to Paris and London, demonstrating en route that keeping a fragile peace is more complicated than making war.

Castlereagh, Talleyrand, Metternich, the mad, or merely Russian, Czar Alexander I, and Alexander's Antichrist, reckless Napoleon, responsible for countless deaths, head a cast of thousands full of negotiators, manipulators, religious fanatics, plotters, rioters, lovers, and partygoers, all busy making history and trouble. The author's comments, product of vast reading and critical reflection, punctuate the cameos, images, and illustrative quotations that let a powerful tale be told with a light touch. This is the best kind of history as story-telling: substantial, elegant, discriminating, and witty.

Nazi Germany and the Jews. Vol. I: The Years of Persecution, 1933–1939. *Saul Friedländer. HarperCollins, 1997. \$32.50.*

In the first of two volumes that might well become the definitive account of Nazi Germany and the Jews, Friedländer covers the years between Hitler's coming to power and the outbreak of war in 1939. A distinguished and sensitive historian, the author provides a compellingly relentless report of how Jews were forced out of the German economy and society, humiliated, mauled, robbed, killed, and otherwise encouraged to disappear. Within Germany this situation met no overt opposition; outside it evoked little or no action. By 1939, planning, legislation, and intimidation had cut the Jews' number to half or two-fifths of the half million who lived in Germany before disaster struck. Miserable, dispossessed, ruined, they had no place to go, for no one now would have them.

This authoritative account is made more harrowing by the one-damned-thing-after-another effect of unflinchingly painful detail. Perhaps not even Hitler knew how his war against the Jews would end; and no one could have imagined in 1933, 1934, or 1935 the lengths to which rabid anti-Semitism would extend only a few years later. Hitler's redemptive final battle to save Aryan humanity and exterminate the Jews was still to come.

Listening in Paris: A Cultural History. *James H. Johnson. Univ. of California, 1994. \$35. 1995, paper, \$16.95.*

James Johnson's very original book does just what the title claims. It lays out how (and why) between 1750 and 1850 Paris musical audiences stopped talking and started listening. Since musical experience is never just about music, Johnson's history interweaves society, taste, music, manners, and changing expectations as they evolved between the days of Lully and Louis XIV and those of Paganini, Berlioz, and Louis-Philippe. He begins when punctuality was unfashionable and audiences focused more on each other than on the stage, and ends with a dedicated public, absorbed, open to exhilaration and enthusiasm about performance and performers. Fuliginous candles, smoky stoves, noisome balconies, unruly spectators have been left behind; exuberant productions, clamorous claquees, exploding gaslights set new norms. But new sounds and civilities have taken over.

Learned, intelligent, sensitive, Johnson's mosaic of social and musical history, now available in paperback, clamors to be read by music lovers, specialists of the period, and all who enjoy an unexpected tale well told.

Russia: Empire and Nation. *Geoffrey Hosking. Harvard, 1997. \$27.95.*

Author of important works on Soviet society, Hosking has come up with the first really illuminating explanation of Russia that I have ever read. Put briefly, hence a bit distorted, his new interpretive approach argues that the empire Russians built impeded the formation of a Russian nation and stifled the formation of national, let alone civic, identity. Hosking ends his study in 1917, but he makes very clear that, from Peter the Great to Stalin and beyond, state-building obstructed nation-building, and the making and maintenance of empire prevented the formation of a nation.

The implications for contemporary Russia are profound. Though mutually suspicious, Russians today may be closer to nationhood than they have ever been, and Hosking believes that the sense of solidarity that goes with nationhood could help diminish the criminality, chaos, and conflict that now afflict the country. Is it too late, or beside the point, to affirm a "new" nation when we are allegedly moving into an age of global politics and economy? Hosking believes that the nation-state will be with us for a long time yet. I think he is right.

CONTINUED ON PAGE 14

RECOMMENDED READING

CONTINUED FROM PAGE 13

Ronald Geballe

Feynman's Lost Lecture: The Motion of Planets around the Sun. *David L. Goodstein and Judith R. Goodstein.* W. W. Norton, 1996. \$35.

This is a book for readers who enjoy geometry, who are interested in following Newton's path as he demonstrated the basis for Kepler's ellipticity of planetary orbits, and who admire Feynman's ability to explain physics in an original way. Newton's *Principia* was written in geometric language, then the only way to ensure scholarly attention, despite his having invented calculus. Today our immersion in geometry is so slight as to render Newton's treatment almost incomprehensible; calculus is far more direct and simple. Judith Goodstein found the notes for this lecture in papers left after Feynman's death, and David Goodstein reconstructed the lecture using these notes and an audio recording of the original. A CD recording accompanies the small volume.

Invention by Design: How Engineers Get from Thought to Thing. *Henry Petroski.* Harvard, 1996. \$24.95.

Constructed around case studies of familiar objects—paper clips, aluminum cans, pencils, bridges, airplanes, and buildings—this intriguing collection touches not only a variety of engineering disciplines but the constraints imposed by economics, politics, and aesthetics that govern design and realization. Failures and bypaths that strew the roads to success give Petroski the opportunity to show how engineers have approached problems, schemed about the laws of nature and materials, and altered designs in order to reach a fruitful goal.

Force of Nature: The Life of Linus Pauling. *Thomas Hager.* Simon & Schuster, 1995. \$35.

Linus Pauling: A Life in Science and Politics. *Ted Goertzel and Ben Goertzel.* Basic Books, 1995. \$27.50; paper, \$16.

Linus Pauling died on August 19, 1994, at the age of 93. He had come from the tiny town of Condon, Oregon, to become the best-known chemist of the century and an international celebrity. His contributions to understanding the chemical bond were fundamental and long-standing, earning him a Nobel prize. He showed sickle-cell anemia to be a molecular disease and came close in the race to find the structure of DNA. Always aided by his wife, Ava Helen, he delighted in taking controversial stands on public matters and health, forceful stands that led

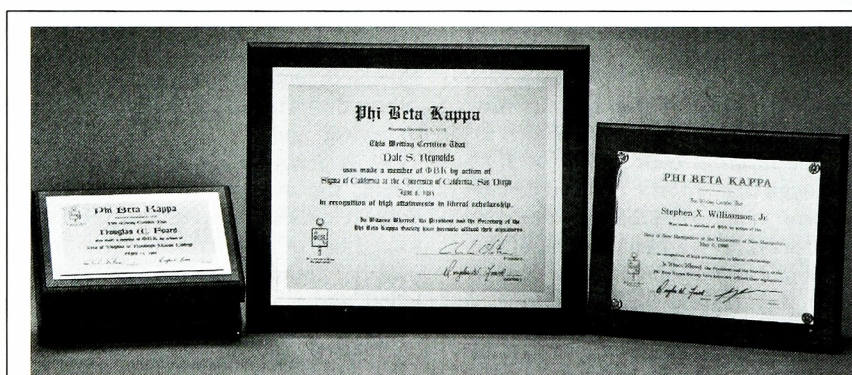
him to successful confrontations with the House Un-American Activities Committee, the Senate Internal Security Subcommittee, the FBI, and the State Department and a running battle with the medical profession. His efforts to stop nuclear-bomb testing (he picketed the White House on his way to dinner with the president) were recognized by a second Nobel prize, this time for peace, and the distinction of being the only scientist to win two unshared awards. Both of the books treat Pauling's vigorous life history. The Goertzel volume emphasizes the personal side; Hager's deals fully with it also but is a more complete treatment of the scientific accomplishments of this memorable figure.

Fragile Objects: Soft Matter, Hard Science and the Thrill of Discovery. *Pierre-Gilles de Gennes and Jacques Badoz.* Tr. by Axel Reisinger. Copernicus, 1996. \$24.

Fragile objects as meant here are, for example, red blood cells, detergents, liquid crystals, emulsions, colloids, ink, rubber. This interesting book is based on talks given by de Gennes to high school students throughout France. He had been invited to tour because he had been awarded a Nobel prize for his work on superconductivity, but that topic is barely mentioned, for he soon switched to the study of soft materials, seemingly mundane processes, and phenomena.

He explains what happened when, in 1839, Charles Goodyear boiled up latex with sulfate—an explanation not possible until a century had elapsed and the nature of long-chain molecules, soft at one end and hard at the other, had been demonstrated. The ancient Egyptians knew how to stabilize ink made from carbon black by adding a pinch of Arabic gum; again, the explanation of the process came only about a decade ago and, like the others he treats, depends on a marriage of the fundamental and the applied. Fragile objects are “an important element of man's future technologies as well as an essential foundation of life itself.”

One of de Gennes's aims has been to elucidate science as a cultural activity: “the mindset that grasps the hidden simplicity of things, in the spirit of show and tell.” The last third of the book contrasts education in France and the United States and offers a plea for “global solidarity.” **Note:** In my review of Susan Quinn's biography of Marie Curie [*Key Reporter*, Winter 1996–97] I incorrectly stated that no full treatment had appeared since the 1937 work by her daughter Eve. A reader has kindly called my attention to the fine volume *Grand Obsession: Madam Curie and Her World*, by Rosalyn Pflaum (1990). Biographies in other languages, including a French translation of Pflaum's book (1992), also have appeared. ■



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More Multigeneration ΦBK Families

Helen Gladys Anthony, Cornell University, 1921; her daughters, Margaret Geyh Rasmussen, St. Lawrence University, 1955, and Helen Geyh Goodman, Barnard College, 1963; and a grandson, Charles Gardner Geyh, University of Wisconsin, 1980.

Thomas Franklin Troxell, Johns Hopkins University, 1915; his niece, Anne Troxell Paine, Wells College, 1945; her brother, Richard Keene Troxell, Hamilton College, 1949; Anne's daughter, Catherine Paine Dixon, State University of New York at Stony Brook, 1976; Richard's daughter, Julia Troxell Alexandre, Wellesley College, 1978; and her husband, James Alexandre, University of North Carolina, 1977.

Elizabeth Lowe Gamble and her daughter, Catherine Gamble Curran, Mount Holyoke College, 1920 and 1947; and Catherine's daughter, Constance Curran McPhee, Princeton University, 1978.

Milton J. Goldberg, Drake University, 1929; his son, Lee Dresden Goldberg, Yale University, 1958, and daughter-in-law, Lana Ditchek Goldberg, City University of New York, 1961; and their daughter, Rachel Sherry Goldberg, Princeton University, 1995.

Carolyn C. May Tupper, Northwestern University, 1919; her grandson, Kenneth C. Cornelius, Carleton College, 1966; and Kenneth's daughter, Kari J. Cornelius, Carleton, 1996.

Edna Louise Mason Hayes, Syracuse University, 1910; her son, Malcolm Somers Hayes, University of Nebraska, 1941; and his son, David Cameron Hayes, Cornell College, 1978.

All at Williams College: William Robert Williams, 1889; Clarke Williams, 1922; and Evan Thomas Williams, 1958.

Ralph Stokes Collins, University of North Carolina, 1930; his daughter, Erica Zubiller Collins, University of Rochester, 1961; and his grandson, Alan Gerard Wagner, Pomona College, 1992.

All at Emory University: Nolan A. Goodyear, alumnus member, 1930; his son, William E. Goodyear, 1935; and William's daughter, Julie Goodyear Wheeler, 1968.

Ruth Galinsky Levy, University of Chicago, 1923; her daughter, Eleanor L. Lieberman, University of Wisconsin—Madison, 1956; and Eleanor's son, Peter H. Lieberman, University of Michigan, 1985.

Percy Stephens, University of Chicago, 1921; his daughter, Clemence Stephens Curry, University of Rochester, 1939; and his great-granddaughter, Joanna Clemence Curry, New York University, 1995.

Richard Bland Lee, College of William and Mary, 1780; his great-great-great-granddaughter, Elizabeth Fleming Rhodes, Wellesley College, 1937; and her daughter, Margaret Louise Rhodes, Stanford University, 1965.

Philip M. Gottlieb, University of Pennsylvania, 1932; his daughter, Roberta G. Rauh, Clark University, 1966; and her son, Joshua D. Rauh, Yale University, 1996.

Frederick William Harriman, Trinity College, 1873; his grandsons, John H. and Thomas J. Harriman, Dartmouth College, 1941; John's daughter, Constance Harriman Whitfield, Stanford University, 1970; and Thomas's daughter-in-law, Janice King, University of California, Berkeley, 1973.

William G. Cane, Columbia University, 1909; his daughter, Susan Cane Stone, Mount Holyoke College, 1945; and her daughter, Jennifer Abby Stone, Earlham College, 1977.

William Charles Fankhauser, Pomona College, alumnus member, 1914; his daughter, Elizabeth Fankhauser Lewis, University of California, Berkeley, 1943; and her daughter, Katharine Rose Lewis, Yale University, 1971.

I enjoyed your article on multigenerational Phi Beta Kappa families, which appeared just after I returned from seeing my daughter, Karen Rosenberg, inducted into Columbia University's chapter of Phi Beta Kappa as a member of the class of 1997.

Although we cannot be a "multi"-generation family since I am a first-generation American and the first member of my family to be privileged enough to attend college, I was reminded of my much beloved late mother-in-law, Edith K. Rosenberg, who used to proudly tell everyone that although none of her children were Phi Betes, all three of the children married Phi Betes! She considered this our leading virtue.

Sandra Mattison Rosenberg, Barrington, R.I.

[The ΦBK in-laws are Sandra, City College of New York, 1964; Waldron Kraemer, Colgate University, 1958; and Patricia Epstein Rosenberg, Wellesley College, 1971.]

Carroll Vincent Newsom, University of Michigan, alumnus member, 1931; his daughter, Jeanne Newsom Challenger, and her husband, William A. Challenger III, Allegheny College, 1951 and 1949; their son, William A. Challenger IV, Massachusetts Institute of Technology, 1977.

Russell Floyd William Smith, Brown University, 1937; his daughters, Karen Elisabeth Chan, New York University, 1962, and Margaret Wiltrude Szewczyk, University of Massachusetts—Amherst, 1968; and Karen's daughter, Alexandra Antonia Chan, Vassar College, 1996.

All at Brown University: Nathaniel French Davis, 1870; his son, Harvey Nathaniel Davis, 1901; Harvey's son, Nathaniel Davis, 1944; and Nathaniel's son, Thomas Rohde Davis, 1991.

Sylvia Entes Chalik and her sister, Ruth Entes, Hunter College, 1932 and 1934; Sylvia's son, Robert Chalik, City University of New York, Brooklyn College, 1969; and Sylvia's granddaughter, Laura Knitzer, State University of New York at Albany, 1992.

Daniel Pratt, Union College, 1833; his great-granddaughter, Marion Jenckes Ryan, Indiana University, 1933; and Marion's twin daughters, Constance Ryan Lathrop and Catherine Ryan Taylor, both at DePauw University, 1972.

Edward M. Shepard, City College of New York, 1869; his grand-nephew, Edward M. Shepard, Williams College, 1935; the latter's son, Edward M. Shepard, University of New Hampshire, 1977; and a cousin, Rodney Birney, Skidmore College, 1980.

All at the University of Nebraska: Rosalyn Lashinsky Perlman, 1938; her daughter-in-law, Susan Unthank Perlman, 1964; and Susan's daughter, Anne Michelle Perlman, 1993.

Joshua William Beede, Dartmouth College, 1858; his daughter, Helen Beede Breneman, Colby College, alumna member, 1896; and Helen's granddaughter, Sylvia Ross, Denison University, 1952.

Floyd Earl Bartell, Albion College, alumnus member, 1944; his son, Lawrence Sims Bartell, University of Michigan, 1944; and Lawrence's son, Michael Keer Bartell, Iowa State University, 1976.

Ben H. Wells, University of Michigan, 1932; his son, Benjamin G. Wells, Amherst College, 1965; and Benjamin's children, Barbara Wells Trautner, Princeton University, 1991, and Benjamin H. Wells, Amherst, 1995.

Frank Parkhurst Brackett, Dartmouth College, 1887; Frank Parkhurst Brackett Jr., Pomona College, 1928; and Frank Jr.'s daughter, Alison Brackett Howell, UCLA, 1961. ■

D.C. Teachers Study Anacostia River Basin With Phi Beta Kappa Faculty at Local Colleges

Beginning on June 23, some 21 teachers from public secondary schools in Washington, D.C., attended a six-day institute focusing on the Anacostia River basin, led by Phi Beta Kappa faculty from five local colleges and universities. Phi Beta Kappa has sponsored several such institutes—including three others in Washington—as part of an effort to encourage outstanding teachers to remain in their profession.

With faculty at the University of Maryland, the participants first explored the environmental setting of the river basin and its early agricultural development. On June 24, at

Catholic University, the group studied the early commercial and industrial development in the basin, and then visited an early grist mill and the port of Bladensburg.

At Howard University, participants investigated African-American settlement in the greater Anacostia basin and the evolution of local African-American arts and literature.

At American University, the group learned about the suburbanization of the upper Anacostia basin and about current efforts to preserve the resources of the basin.

On June 27, faculty at George Washington University led an all-day

field trip to explore the tidal Anacostia River, urbanization in the lower Anacostia basin, preservation of local heritage resources, and the role of the U.S. Navy Yard in the basin's history and development.

The institute ended on July 18 with a tour of Mount Vernon and a lecture by a staff historian. Participating teachers have subsequently prepared lessons plans to integrate the institute into their curricula.

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Photo by Margaret L. Parris

Philip Ogilvie, former archivist in the District of Columbia government, leads a discussion at the Adelphi Grist Mill on the Anacostia River, on the second day of the ΦBK institute for D.C. teachers in June.

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