

# the **KEY** reporter

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## THE KEY TO PHI BETA KAPPA

EWART K. LEWIS



*The following is a Phi Beta Kappa address, given by Mrs. Lewis at the 1956 Oberlin annual dinner in honor of newly elected members. Mrs. Lewis (ΦΒΚ, Wisconsin, '29) was a member of the department of history at Oberlin until her death in 1968. The editor wishes to thank her husband, Professor John D. Lewis, and The Oberlin Alumni Magazine for permission to reprint this sophisticated and challenging response to a question that is perennial as well as timely. Comments from readers will be welcome, with the hope that space will permit publication.*

It is the peculiar destiny of those who make *philosophia* their helmsman that they cannot keep from raising questions. And over the years in which I have been an appreciative guest at this festival of intellect, I have observed from time to time the recurrent symptoms of a question. What is the point of Phi Beta Kappa?

I should be very rash if I assumed that in this assembly of scholars there would be a single answer to this question — or, indeed, to any question. For it is also characteristic of those who are steered by *philosophia* that they are always disagreeing with one another. If they agree on a fact, they disagree on its significance; if they agree on a principle, they disagree on the way it should be stated; if they agree on a goal, they disagree on methods. In an academic community, the love of wisdom seems scarcely distinguishable from the love of argument. An academic community is in a perpetual condition of war, like a Hobbesian state of nature; but it is the very antipodes of the state of nature, for all its wars are holy wars.

I shall, then, attempt nothing more than my own answer.

It seems clear that the essence of Phi Beta Kappa is in its local chapters. There is, I understand, a central organization

which performs various useful functions and from time to time appeals for funds. But few members of Phi Beta Kappa ever have any dealings with the central office, and its functions are not very different from those of many other worthy institutions, except as it fosters and assists the local chapters. But a local chapter of Phi Beta Kappa is a very strange sort of institution. It administers no property. It lobbies for no policies. It holds almost no meetings. For most of the year, it retreats into a profound dormancy; its only sign of continuing existence is the occasional glitter of a golden key, a key which, significantly, unlocks no doors and winds no main-springs.

I would not wish to call Phi Beta Kappa a butterfly; the comparison is undignified. But in one respect it is very like a butterfly: it exists, apparently, only to perpetuate itself. From the shy chrysalis in which it has lain hidden through the long winter months, it emerges in the spring of the year for its brief moment of intense and glorious life, devoted exclusively to the business of reproduction. I must drop the metaphor here, for the method of reproduction is significant. In prosaic language: the chapter holds a business meeting to elect new members on the basis of academic grades and to debate, solemnly but inconclusively, whether its electoral procedures



Mr. and Mrs. William B. Jaffe

The United Chapters takes pleasure in announcing the establishment of a new award, The Phi Beta Kappa Award for Distinguished Service to the Humanities. The award will be a prize of \$4,000 and a medal (now being designed) that will be offered every third year and presented at the triennial meetings of the Council. Presentation ceremonies will include an address by the award winner. It is hoped that the first award can be made at the 1970 Council meeting, but plans are not yet definite as *The Key Reporter* goes to press.

The award has been made possible by a generous gift of \$25,000 from Mr. and Mrs. William B. Jaffe of New York City. Mr. Jaffe, a partner in the law firm Shea Gallop Climenko & Gould, holds an honorary doctorate of Humane Letters from Dartmouth College and is a trustee of Union College, where he graduated with Phi Beta Kappa honors. A sponsor and patron of numerous philanthropic activities in the fields of health and education, as well as the arts, Mr. Jaffe is also a trustee of Mount Sinai Hospital and New York Eye and Ear Infirmary.

might be in any respect improved; it announces the names of those it has elected; it holds a banquet at which the chosen initiates are gravely welcomed into the goodly fellowship; and then it disappears, leaving no visible trace except a little sprinkling of bright new keys, a little cluster of bright new names in the newspapers and on the Commencement Program.

It is all very strange. No wonder the new members feel some bewilderment, particularly about their own role in this fantastic institution. They are always very polite, but their questioning is betrayed, I think, in a sort of squirming ambivalence between a quite legitimate pride and an equally defensible embarrassment, combined with just the faintest suggestion that there is something artificial, perhaps even a little invidious, not to say phony, about the whole business. It is, perhaps, pleasant to be honored, but — why?

I suggest that the problem can be solved by a shift from our usual perspectives. Let us make it clear that election to Phi Beta Kappa is not a reward for scholarly attainment. We cannot presume to reward scholarship. None of you, none of us, would be here if we had not discovered long ago that scholarship is its own reward, a reward far more deeply and permanently satisfying than the moment of recognition and the glitter of the key. And scholarship itself leads to other rewards, to opportunities of influence and usefulness and some more hard work. Moreover, the intrinsic satisfactions of scholarship and the rewards that are its natural consequences are certainly no monopoly of the members of Phi Beta Kappa. Reward is not the point. What then?

The point of Phi Beta Kappa, I suggest, is that it is completely ceremonial. It is artificial in the sense that a flag salute is artificial, or an Indian dance, or any deliberate ritual that attempts to make a symbolic affirmation of a value transcending the participants. I am thinking not only of the obviously liturgic details — the common meal, the handclasp, the key — but of the whole existence of Phi Beta Kappa, whose center is the election of new members and their acceptance of membership. That antiphonal rite is not to be understood in practical terms. It is a gesture. It is the formal affirmation of a creed.

The essentially ritualistic character of Phi Beta Kappa is somewhat obscured by its lack of the more obvious trappings of ceremony. Phi Beta Kappa behaves in a very sober fashion. It does not dance or chant; it wears no masks or feathers. Its only incense is a delicate aroma of mothballs, arising from the

slightly ill-fitting tuxedos that are its only ceremonial vestments.

This sobriety of Phi Beta Kappa, which gives a misleading impression that it is a practical sort of institution instead of the wildly poetic one it actually is, arises, I suppose, from the fact that it is transmitted through professors. Professors are as a class a particularly sober, prosaic, and practical sort of people. They have a high rating with credit bureaus and automobile insurance companies. They do not, typically, indulge in crime. Their holy wars, however vehement, inflict no other social casualties than a general round of insomnia. Aside from their professional duties, their chief activity is the patient renovation of some of the crummier specimens of American real estate. Their chief reading-matter is the blue-books and term-papers of their students: literature which, however meritorious, is scarcely the food to nourish a venturesome or glamorous imagination.

And yet, I suppose, a need for ritual lurks in every human breast. Those who intensely share a deep conviction must on occasion feel a need to have asserted, in some emphatic and unmistakable way, the premises on which their lives are based. This impulse sometimes issues in creeds and manifestos; but no two lovers of wisdom will ever quite agree on the words in which a creed should be defined. Creeds and manifestos, if taken literally, tend to divide men instead of uniting them. Besides, they have no publicity value, since they are nearly always very boring. What is needed is a dramatic ritual, a gesture, to remind ourselves, and to serve notice on the world, of the values we affirm.

The butterfly-life of Phi Beta Kappa becomes quite intelligible if it is seen as such a gesture, whose complete purpose is the recurrent glorification, not of particular persons, but of *philosophia*. Through giving honor, every spring, to carefully selected specimens who typify the values we cherish, we perennially assert that quick intelligence, accurate knowledge, precise and logical thought, and the disciplined pursuit of wisdom are honorable things. And we call upon the initiates, in accepting honor for themselves, to join us in declaring that these things are honorable, these things are good.

In this solemn ceremony, the initiates do indeed play the central role, but that role is a ceremonial one. They may look like normal Oberlin undergraduates, but this evening they are something more. Like victims coming to the sacrifice, they have been feasted and adorned with figurative garlands, but they are not sacrificial victims — at least, I trust not. They



are, in fact, like the sacred cats and crocodiles of ancient Egypt, the current incarnations of a deity. They are the best available symbols of what *philosophia* means.

Symbols, of course, should be appropriate to what they symbolize; thus the choice of initiates is based on the best index we have to the location of the qualities we honor: the recorded judgments of those who, in various fields of knowledge, are more proficient. Nobody claims that this index is infallible; it is, like all human measurements, an approximation; but it is good enough. Of course there are other sheep, not of this fold; no visible church has ever yet exactly coincided with the communion of saints.

The symbolism of the ritual gesture should not be blurred by the inclusion of extraneous elements; thus I think that the Oberlin chapter is wise in basing election to Phi Beta Kappa on the index of scholarship alone, without confusing the point with estimates of "character" or "leadership," regardless of that third star on the Phi Beta Kappa key. "Morality" is all very well in its place, but it is somewhat irrelevant here unless one says, as I should like to say, that true morality requires the love of wisdom.

Is there an unresolved inconsistency in our acceptance of scholarship as evidence of the love of wisdom? I think not; I suggest rather that this is the very heart of the affirmation that Phi Beta Kappa symbolically makes. Everybody loves wisdom — if he can get it cheap. What we are saying is that wisdom is not cheap. It is not a matter of amiable intentions or random intuitions. It is not an attribute of mere opinions; it implies the disciplined and strenuous and communicable process by which thought, as distinguished from opinion, occurs. That process varies with each field of thought; but in whatever field, it demands capacity, it demands knowledge, and it demands techniques. It demands, in short, the ingredients which, in an academic context, we call scholarship.

This relation between wisdom and scholarship is worth emphasizing because it is so often obscured. Even in an academic community, an amazing amount of ingenuity goes into a search for shortcuts to wisdom. There is, for instance, the method of elimination, which tries to abolish an argument by attacking the motives or the manner of its maker. A generation ago, a popular form of this method was what has been called the "Aha!" school of propaganda analysis: if X discovered that Y was trying to convince him of something, he said, "Aha! propaganda," and was thereby absolved from any obligation to examine

the evidence. More subtle variants of the method of elimination are by no means obsolete: for instance, that which uses the concepts and techniques of one field of thought in an attempt to explain away the concepts and techniques of another, in the happy faith that all problems will disappear if ideas can be recognized as historically conditioned, or as economically determined, or as part of a culture-pattern, or if thought itself can be diagnosed as a substitute for mother-love. Another very popular shortcut is the method of geometrical bisection, resting on the hypothesis that truth always lies half-way between two extremes. It may take considerable effort to locate the two extremes; after that it's easy. Easier still is the more sophisticated variant that assumes that truth is always equitably distributed around all the extremes at once, depending on the point of view. Finally, there is the method of direct intuition, typically introduced by the statement, "I feel . . ." This method seems to be most satisfying to its practitioners when applied to questions particularly remote from their own experience.

In answer to all this obfuscation, Phi Beta Kappa asserts and reasserts, in its choice of those whom it delights to honor, that the way of wisdom is a hard way, but yet a way worth taking. And the significance of its gesture is widely and clearly understood. For Phi Beta Kappa is not a secret society; it courts, and gets, publicity. And the world in general, one must observe, whether it admires Phi Betes or despises them, has a very accurate notion of what a Phi Bete is. He is a brain, and a grind. He is moreover, a person who is proud to be recognized as a brain and a grind, because he thinks that those are good things to be.

The ritual gesture of Phi Beta Kappa has one other meaning. It asserts that the love of wisdom is a fellowship. It is a fellowship across the generations, and across geographical boundaries, and across those much more stubborn boundaries of concept and method that mark out the separate fields of scholarship. I began by saying that the love of wisdom continually issues in dispute. This is inevitable; the territory of wisdom is so vast, and still so little charted, and each of us is at home in so small a part of it. And it is even desirable: for dispute can be one of the methods by which thought is enlarged and refined. But at least once a year there should be a time to remember that the disputes that divide us do not cut quite so deep as the conviction that unites us; for the disputes of those who love wisdom are grounded on a common premise, that wisdom is a stern and lovely thing.

## LETTERS TO THE EDITOR

To the Editor:

*Philosophia biou kubernetes* — love of wisdom, the helmsman of life. *Per aspera ad astra* — to the stars through difficulties. When these aspirations become irrelevant we shall be in a new age of barbarism; worse than that — even a barbarian must struggle against obstacles. We shall be a generation of vegetables.

How can we make our goals seem relevant to today's students? How can education be relevant? To the problems of the day? Cambodia and Kent State, today; ecology, yesterday; Vietnam, before that; civil rights, even longer ago. How can anyone make education out of the hurricane? For that matter, should education be relevant?

I've been talking about this problem. My son was the only person who tried to answer me. He said that education should be relevant to a person's life's work if he knows what it will be. Regardless of that aspect, it must teach him how educated people think.

Can we apply his answer to the problem of ΦBK in a time when students may soon receive no marks? Perhaps the faculty could nominate the students who seem to have the kind of mind and liberal outlook we expect from our members. Each nominee could be asked to submit some thing which would show that he could approach a problem from a humane point of view and focus his mental capacities on solving it. Many would present a scholarly fragment which they have already prepared for some course; some might offer a creative work. Each should be judged on these factors: does this person have the caliber and quality of mind we expect in our members? Does he seem to value the humane ideals we try to foster? Does his work show that he has reflected on his material and found its significance?

Are the "multiversities" really so large and impersonal that their faculties could not choose candidates for such an opportunity? If they are, this is a problem in itself.

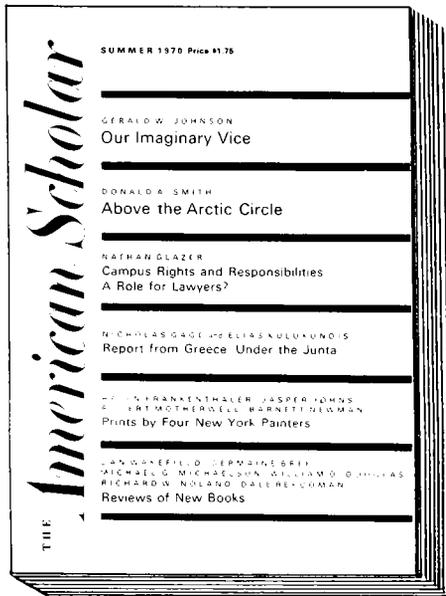
Mae Rastall Sizer (Mrs.)  
East Greenwich, R.I.  
ΦBK, Mount Holyoke '34

To the Editor:

I wish to register my disappointment and, indeed, dismay, that those directing the Visiting Scholar Program did not deem it

(continued on next page)

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**LETTERS TO THE EDITOR**

(continued from page 3)

possible to find even one outstanding woman scholar in all of academia. While I do not in any way wish to dispute the qualifications of any of the scholars designated, I do think an academic organization such as Phi Beta Kappa has a particular responsibility to encourage women to pursue scholarly careers. An effective way of doing this is through a means such as the Visiting Scholar Program, where students can meet women of scholarly achievement. It is especially important for young women to meet, talk with, and learn from other women who have chosen the academic life; it is no less important for future male scholars also to meet such women. And for those of us in graduate school, where the place of women in Ph.D. programs is not particularly secure or even always pleasant, the recognition of women scholars would be most encouraging and helpful.

The academic community should be among the vanguard of those responsibly encouraging the full rights of women and the recognition of their achievements in all areas of life. I would hope that Phi Beta Kappa, through the Visiting Scholar Program and otherwise, would begin to show its commitment to women.

Francine Cardman  
New Haven, Connecticut  
ΦBK, Swarthmore '69

To the Editor:

I read with great interest your lead article about Visiting Scholars in the spring *Key Reporter*. However, it is with some dismay that I note that these scholars are all men. Could you please answer these questions for me: (1) What is the male-female ratio in (a) ΦBK's undergraduate membership and (b) alumni or graduate membership, as of last count? (2) How many female Visiting Scholars have there been in the 95 appointed since 1956?

Thank you so much —

Mary M. Bowen (Mrs.)  
Stone Mountain, Ga.  
ΦBK, Randolph Macon '57

Editor's note:

*The 1969 Phi Beta Kappa (living) membership count is 131,327 men and 103,588 women; we have no statistics on (b). You may be interested to know, however, that women were elected to*

ΦBK as early as 1875 (by the chapter at the University of Vermont)—an innovation that became general practice within a few years.

*Eleven women, out of the total of 95 scholars participating in the Visiting Scholar Program, have served on its panel.*

To the Editor:

The article "Big Bother Is Watching You" by Nicholas Johnson is superb. For the past 20 years I have been receiving *The Key Reporter* but have felt uninvolved. Now I have read a pertinent, well presented view on an important subject.

Phi Beta Kappa, if it is to be meaningful, should get involved in life as it is lived today and not just address itself to very small audiences on very highly specialized subjects. Emphasis should be placed on subjects of broad interest and applicability — to paraphrase Mr. Johnson's article, conflicts should be resolved by listening, thinking and understanding, troubles should be dissolved by dedication, training and discipline, and personal satisfaction comes from the activity of commitment.

The effect of television on the young child is discussed. The training obtained in force and violence when the young child's personality is being formed is an important factor in perpetuating violence in our society.

May I make a suggestion? Could you organize with the aid of a university department of pediatrics and psychiatry a series of articles indicating the type of environment, both in the home and outside, which a child, from birth on, should be exposed to so that he may grow up to be a thinking, understanding, human being?

Clifton Rothman, M.D.  
White Plains, New York  
ΦBK, New York University '50



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## LOUIS C. HUNTER

*Modernizing Peasant Societies: A Comparative Study in Asia and Africa.* Guy Hunter. Oxford. \$6.50.

*Peasants in the Modern World.* Edited by Philip K. Bock. New Mexico. \$6.

*Proper Peasants: Traditional Life in a Hungarian Village.* Edit Fél and Tomás Hofer. Aldine. \$9.75.

*Land Control and Social Structure in Indian History.* Edited by R. E. Frykenberg. Wisconsin. \$10.

*The Soviet Model and Underdeveloped Countries.* Charles K. Wilber. North Carolina. \$7.50.

*Peasant Wars of the Twentieth Century.* Eric R. Wolf. Harper & Row. \$7.95.

*The Origins of Socialism in Cuba.* James O'Connor. Cornell. \$10.

*The Vietnamese and Their Revolution.* John T. McAlister, Jr. and Paul Mus. Harper & Row. \$7.95.

*The Economics of Insurgency in the Mekong Delta of Vietnam.* Robert L. Sansom. M.I.T. \$12.50.

The focus of these studies is upon peasant societies in underdeveloped countries, upon peoples living since time immemorial on and by the land within the relatively stable, though not unchanging, traditional society in its varied forms. It is upon old societies, but new nations, comprising the greater part of the world's population, caught up since World War II in the promise and the despair of social revolution, and the determined drive for control over their own destinies. Except for *Proper Peasants* these studies are all concerned with the problems of economic development and modernization in peasant societies, whether by capitalist, communist, or some 'mixed' route. At bottom, in most instances, the Brechtian phrase is applicable: "It is not communism that is radical, it is capitalism," the dynamic forces of which have progressively undermined the economies and cultures of traditional societies. The authors are in most instances economists, historians, anthropologists; their approaches are scholarly but rarely detached. They view sympathetically the struggles of backward peoples to attain dignity and decency of living, with independence a means to these ends. As a group these studies reflect the marked shift in emphasis from early analyses of underdevelopment that assumed that the problems of

backwardness would be resolved by large infusions of capital, technical assistance and applied science, with modernization seen primarily in terms of forced-draft industrialization. In one author's view it was not for lack of scientific methods that previous efforts to remake rural life had failed: "The problems which defy solutions have been of an altogether different order. Fundamentally they have been religious, social and political." (Frykenberg, xiv)

*Modernizing Peasant Societies* is much the most comprehensive and systematic of these studies. It is Hunter's intention "to enquire more deeply into the effect of 'the transfer of institutions from developed to developing communities.'" Change of the traditional peasant culture and its subsistence agricultural base is seen as "inseparable from . . . history, beliefs, institutions, education, politics, administration, ambitions, and ideals." *Peasants in the Modern World* brings together eight brief and stimulating articles ranging widely over several continents and dealing with such varied subjects as agrarian vs. land reform, health conditions among peasants, family and community organizations, and comparative trends in agricultural modernization. *Proper Peasants*, the work of Hungarian ethnographers, suggests the rich and varied texture of a homogeneous culture attainable in a peasant world under favoring conditions. With the specialized companion studies to follow, this portrayal of a central European community on the eve of collectivization may make a place for itself suggestive of the quite differently oriented classic of fifty years ago, Thomas and Znaniecki's *Polish Peasant in Europe and America* (1918 et seq.). *Land Control and Social Structure in India* explores the deeply tangled roots of present-day institutions in an effort to escape from the dead-end of older studies preoccupied with law and administration and "weighed down with Western preconceptions." Even to raise the questions dealt with in Wilber's *Soviet Model and Underdeveloped Countries* is to defy the canons of official doctrine and national policy. This is a carefully reasoned and well documented enquiry into the relevance of the Soviet model, methods and policies of social change, in both agricultural and industrial aspects, to the conditions and needs of underdeveloped countries generally. In comparing growth rates and results of economic development in capitalist and Soviet systems alike, as re-

flected in generally accepted economic and social statistics, in appraising the "human costs" of such development, and in reviewing in some detail the results of the Soviet model as applied in Soviet Central Asia, Wilber has helped rescue discussion of this much debated issue from the clichés of ideological warfare.

Peasant rebellions have been familiar incidents in European history; in *Peasant Wars of the Twentieth Century* an anthropologist reviews "the evidence of six cases of rebellion in our time [Mexico, Russia, China, Cuba, Algeria, and Vietnam] in which peasants have been the principal actors." Unpalatable as much of the author's interpretation will be in this country, *The Origins of Socialism in Cuba* is an important if not entirely dispassionate contribution to our understanding of the processes of social change. It will probably be examined with greater eagerness in many underdeveloped countries than here. In their quite different approaches to the tragedy of Vietnam, the McAlister-Mus and Sansom volumes each suggest that the goals of the great powers in this area may have slight relevance to the needs, values and development goals of the peasant peoples directly and catastrophically involved.

Despite a heritage of life and work on the land deeply rooted in our historic experience, we Americans find ourselves by most accounts, curiously remote from the lives, the fears and the hopes of the peasant peoples of the underdeveloped world. With the rapidly growing scholarly literature in this field, illustrated by such recent works as cited above, the means for bridging the gap in understanding are no longer wanting.

## LAWRENCE H. CHAMBERLAIN

*Present at the Creation.* Dean Acheson. Norton. \$15.

At approximately two cents a page, this is one of the best literary bargains of the year. Few writers, alive or dead, can surpass Acheson when it comes to pith, style, felicity of expression. One may or may not agree with all opinions or judgments; to some the author may seem unduly self-confident, even arrogant. More important than matters of this sort, however, is the inescapable and significant fact that here is a vital documentary, a dynamic, pulsating report that faithfully recaptures the temper and spirit of the events recorded.

*The Americans: A Conflict of Creed and Reality.* Ronald Segal. Viking. \$6.95.

Critical commentaries on America by observers from abroad are an important part of our literature. Such names as Dickens, Tocqueville, Bryce, Laski, Brogan come to mind. Ronald Segal is the latest. His recurrent theme is the gap between American promise and performance. His opinions are frank, abrasive, occasionally distorted, but even if one believes his conclusions overdrawn in specific instances, the basic honesty of his indictment cannot be denied. His chapter, "The Insurrectionists," provides perhaps the best account and clearest rationale of student unrest, black violence, and the prevailing mood of disillusionment that I have read.

*Power.* Adolf A. Berle. Harcourt, Brace & World. \$10.

The concept of power has long received scholarly attention. Mr. Berle's reflections on power have a refreshing quality rarely encountered in serious studies of profound subjects. What he has given us is not so much a philosophy of power as his philosophizing about power. Although comprehensive in that it treats power in all its ramifications, the book is uneven: some topics are merely touched upon while others receive detailed analysis. Only occasionally autobiographic or anecdotal, the commentary tends nevertheless to be personal rather than abstract.

*Robert Kennedy.* Jack Newfield. Dutton. \$6.95.

Robert Kennedy was a controversial figure during the years 1960-1968. Reaction to him was almost invariably extreme: favorable or critical; there seemed to be no middle ground. Yet during his brief public career many observers shifted from dislike, even hostility, to admiration. Newfield, himself a convert, has done a magnificent job of explaining how such a change came about. His book is a glowing, eloquent tribute to Bobby, but it is also an important contribution to our understanding of contemporary political life.

*High on Foggy Bottom.* Charles Frankel. Harper & Row. \$6.95.

This is not just another sad report by a frustrated and disillusioned academic on his abortive tour of duty in Washington. Mr. Frankel is a philosopher by profession; perhaps this helps him to be philosophical rather than bitter and to reflect upon and seek to understand the operating realities of our government. His device of alternating log entries of daily occurrences — meetings, conferences, trends, hearings, etc. — with speculative or evaluative observations about governmental phenomena makes his book a particularly useful reference for the potential bureaucrat.

*The End of Liberalism.* Theodore J. Lowi. Norton. \$6.95.

The title of this book is misleading. It is actually a critique of the American governmental system, purporting to show how it *really* works, why it falls short of meeting current needs, how it should be reformed to function properly. Lowi's analysis is directed toward both the layman and the specialist although the former will be hard put at times to follow the argument because of the author's style and affinity for technical language. For some, the analytical sections with their rich underpinning of factual material will be more valuable — and convincing — than the prescriptive portions.

*The Reach of Politics.* James K. Feibleman. Horizon. \$10.

The author, a philosopher, designates his work "a new look at government." His viewpoint is certainly not that of the political scientist. The result is an essay that sometimes illuminates because of its fresh insights and sometimes disappoints because of its apparent naivete. Part of his diffi-

culty, perhaps, is that his subject is so immense, so complex, that his discussion of any single point necessarily falls well short of thoroughness. Mr. Feibleman has courageously undertaken a formidable task; if he has not fully achieved his goal, his success has been sufficient to justify the attempt.

*Politics and the Social Sciences.* Edited by Seymour M. Lipset. Oxford. \$7.50.

A collection of highly technical essays on the several social sciences — their respective methodological emphases, their overlapping jurisdictions, their interrelationships.

#### KIRTLEY F. MATHER

*Reason Awake: Science for Man.* Rene Dubos. Columbia. \$6.95.

A scholarly discourse in which the distinguished professor of environmental biomedicine at Rockefeller University surveys with rare discernment the diversity of the scientific enterprise in different cultures throughout the past and at the present time, stresses insightfully the contemporary ecological crisis in human affairs, and offers cogent advice concerning "the penetration of science into all aspects of human life."

*Scene of Change.* Warren Weaver. Scribner's. \$7.50.

Written in the author's characteristic, crisp, vivid, and evocative style, this autobiographical memoir, subtitled "a lifetime in American science," includes fascinating reminiscences of a widely-known and much-admired scientist-administrator (now in his seventy-sixth year), reveals some of the inner workings of certain important governmental agencies and philanthropic foundations during the last half-century, and concludes with three notable chapters about the nature and philosophy of the scientific enterprise and the relation between science and religion.

*Mind and Matter.* Cecil J. Schneer. Grove. \$8.50.

A refreshing presentation of "man's changing concepts of the material world" by a well-trained geologist (one of my own students in the late 1940s!) and competent historian of science who therein displays unusual literary ability. The emphasis is on "the heights to which the mind of man can rise" in the "most beautiful and intricate science of matter" but the fact that "ethics and morality . . . [are] essential to civilization" is not overlooked.

*Science: The Center of Culture.* I. I. Rabi. New American Library/World. \$5.50.

A collection of eleven essays loosely strung together on the fragile thread identified by the book's title. Three of the essays were previously published in *Atlantic Monthly* and *Think*, the others are slightly edited transcripts of lectures delivered by the Nobel laureate in physics (1944) before academic audiences between 1949 and 1967. They include some interesting historical items concerning the activities of physical scientists during and immediately following the Second World War and some cogent advice concerning the social responsibilities of all scientists.

*The Astrologers and their Creed.* Christopher McIntosh. Praeger. \$4.95.

Although I am chronologically and descriptively an Aquarian, I continue to scoff at astrology. Even so, I commend this thoroughly researched and fluently written "historical outline" of the subject. As Aghananda Bharati says in his witty foreword, "believers will enjoy this work of love, as grist to their mills — and nonbelievers, as grist to theirs."

*Violent Universe.* Nigel Calder. Viking. \$8.95.

This breezy, well-written, abundantly illustrated, and quite trustworthy "eye-witness account of the new astronomy" by a British physicist-turned-journalist is based on material gathered for one of BBC's most successful educational television programs. It reports the work now going forward in many parts of the world where astronomers are using new instruments and novel techniques of observation as they develop new ideas concerning the far-flung universe with its pulsars, quasars, nebulae, galaxies, and other still mysterious phenomena, many of which involve the violent release of vast quantities of energy.

*Geology of the Moon.* Thomas A. Mutch. Princeton. \$17.50.

Not only to be prized — and proudly displayed — for its unique collection of extraordinary, and magnificently reproduced, photographs, its surprisingly readable text is a competent synthesis of the many studies of lunar geology from the time of Galileo to the return of samples of the moon's surface rocks and dust by the Apollo XI astronauts. The author's approach is that of the stratigrapher among geologists, with emphasis upon the historical sequence of events and frequent citation of analogies between terrestrial and lunar features. Although intended primarily for astrogeologists, the general reader will have little difficulty in comprehending even the more technical analyses of the many puzzling phenomena.

*Exploring the Ocean World.* Edited by C. P. Idyll. Thos. Crowell. \$14.95.

Profusely illustrated and eminently readable, this handsome book covers well the broad and burgeoning science of oceanography. Its ten chapters by nine recognized experts range from the historical development of the science, through "the underwater landscape," the biology, physics, and chemistry of the sea, to such items of contemporary importance as food and minerals from the oceans. Included also are chapters on underwater archeology and "man beneath the sea."

*The Earth: Its Origin, History and Physical Constitution.* Harold Jeffreys. Cambridge. \$22.50.

Not for the general reader. I include this note to help make certain that all geologists, geophysicists, astronomers, and other concerned specialists are aware of the publication of this 5th edition of Sir Harold's indispensable compendium, with its new material based on knowledge and concepts developed since the publication of the 4th edition in 1957.

*Strategies of American Water Management.* Gilbert F. White. Michigan. \$5.95.

An excellent example of the acceptance of the social responsibilities of scientists in which the eminent geographer of the University of Chicago considers the ways and means whereby American water resources can be managed so as to meet adequately the needs of both the short-range and long-range future.

*Dictionary of Scientific Biography, Vols. I and II.* Charles C. Gillispie, Ed. in Chief. Scribner's. \$35 per volume.

Edited under the auspices of the American Council of Learned Societies with the support of the National Science Foundation, this *tour de force*, to be completed in thirteen volumes by 1975, is an invaluable reference work composed of authoritative biographical essays concerning natural scientists and mathematicians of all periods and regions. The first two volumes, covering subjects from Pierre Abailard (1079-1142) to C.H.D. Buys Ballot (1817-1890), are now available. They include such well-known American scientists as E. E. Barnard, Joseph Barrell, Franz Boas, Isaiah Bowman, and Percy Bridgman; no living scientists are included.

#### FREDERICK B. ARTZ

*A Short History of the Western World.* J. E. Rodes. Scribner's. \$10.

An unusually successful attempt at a general survey.

*A History of the Crusades.* K. M. Setton and others. 2 vols. Wisconsin. \$25.

The first volumes of a six-volume work that will be the definitive history of the Crusading Movement.

*Europe in the Age of Louis XIV.* R. Halton. Harcourt, Brace & World. \$6.95.

Lays emphasis on social, economic, and intellectual trends; copiously illustrated.

*Age of Louis XIV.* Pierre Gaxotte. Macmillan. \$7.95.

A brilliant account by a French royalist.

*The Enlightenment, Vol. II.* Peter Gay. Knopf. \$10.

The concluding volume of a penetrating study.

*Memoirs.* Edward Gibbon. Edited by G. Bonnard. Funk and Wagnalls. \$10.

The standard edition of one of the great autobiographies.

*Napoleon from Tilsit to Waterloo.* G. Lefebvre. Columbia. \$7.50.

Concluding volume of a definitive life of Napoleon.

*The Hapsburg Empire 1790-1918.* C. A. Macartney. Macmillan. \$14.95.

Now the best account in English.

*Science and Technology in the Industrial Revolution.* A. Musson and E. Robinson. Toronto. \$9.50.

Shows that there was much closer relationship than has been usually believed.

*The Social Foundations of German Unification.* T. S. Hamerow. Princeton. \$12.50.

One of the few good works in English on nineteenth-century Germany.

*The Conspiracy against Hitler.* H. C. Deutsch. Minnesota. \$3.45 pb.

A brilliant piece of detective work.

#### GUY A. CARDWELL

*African Art: Its Background and Traditions.* René S. Wassing. Abrams. \$25.

*African Art.* Michel Leiris and Jacqueline Delange. Translated by Michael Ross. Golden. \$29.95.

*Tradition and Creativity in Tribal Art.* Edited by Daniel P. Biebuyek. California. \$12.

According to M. Leiris, a great expert in the field, European interest in things African is ancient, but it is to artists like Vlaminck and to exhibitions at museums around the beginning of this century that African art owes its current high status. The last volume listed above goes beyond the African; it assembles seven essays by as many contributors (plus extensive comments) on such topics as "The Concept of Style in Non-Western Art" and "The Concept of Norm in the Art of Some Oceanian Societies." The first two books — particularly the second — are of great value to readers who wish to know more about Africa and the artistic and cultural heritage of blacks. All volumes are illustrated.

*The American Heritage Dictionary of the English Language.* Edited by William Morris. American Heritage and Houghton Mifflin. \$7.95 and up.

This 1550-page dictionary is both cheap and decidedly worth having. In prescribing usage it is conservative. In listing four-letter words it is wildly libertarian and trail blazing. The linguistic apparatus is useful even to linguists. Illustrated.

*Inventory.* Michel Butor. Edited with a Foreword by Richard Howard. Simon & Shuster. \$7.95.

*Niagara.* Michel Butor. Translated by Elinor S. Miller. Regnery. \$7.95.

Butor, an admired writer of the *nouveau roman*, is also a subtle theorist and critic of literature, music, and painting. *Inventory* includes essays on the novel, on novelists, and (a long, enthralling piece) on "Chat-eaubriand and Early America." *Niagara*, his new, complex, highly experimental, "stereophonic" study, or novel, is, as the title implies, American in setting.

*Alone with America: Essays on the Art of Poetry in the United States Since 1950.* Richard Howard. Atheneum. \$12.95.

A massive volume of personal, sympathetic critiques of forty-one poets by this year's Pulitzer winner for verse. More useful for explaining the poets one knows than those one doesn't of course. At times it would seem easier to read the poets than the mediating critiques, which are made obscure by an apocalyptic style and by the treatment of each poet as a "free-standing" figure — which means that the book lacks an intellectual center and a clearly discernible poetics.

*The Raw and the Cooked: Introduction to a Science of Mythology, I.* Claude Lévi-Strauss. Translated by John and Doreen Weightman. Harper & Row. \$10.

*The Savage Mind.* Claude Lévi-Strauss. Chicago. \$10.

*The Flight of the Wild Gander: Explorations in the Mythological Dimension.* Joseph Campbell. Viking. \$7.50.

M. Lévi-Strauss is a fashionable cult figure, though a controversial one, among intellectuals. His structural anthropology is likely to receive increasing attention from readers interested in the relationships between myth and literature. Mr. Campbell, a professor of English whose books have done much to popularize a version of the idea of monomyth among American students of literature, gathers in this latest book essays written over a quarter-century.

*Selected Writings of E. T. A. Hoffman.* Edited and translated by Leonard J. Kent and Elizabeth C. Knight. 2 vols. Chicago. \$20.

Needed translations of work by a lesser master who was important to Hawthorne and Poe and who is akin to the present in his stressing of fantasy, extreme subjectivity, alienation, abnormality, and horror. The informative introduction is marred by some bad proofreading and bad writing.

*On Neoclassicism.* Mario Praz. Translated by Angus Davidson. Northwestern. \$12.95.  
*Mnemosyne: The Parallel between Literature and the Visual Arts.* Mario Praz. Bollingen Series XXXV. 16. Princeton. \$15.

Several kinds of literary and art histories are richly mingled in these books by one of the most curiously erudite among European professors of literature. The first book is a translation (with omissions) of the second edition of an early (1940) publication. It examines instances and aspects of Neoclassic art. (71 plates) The second, from the A. W. Mellon lectures at the National Gallery of Art in 1967, views structural similarities — the way people of an epoch "see and memorize facts aesthetically" — as underlying likenesses among the arts within a period. (121 illustrations)

*The Notebooks of Thomas Wolfe.* Edited by Richard S. Kennedy and Paschal Reeves. 2 vols. North Carolina. \$30.

Approximately nine-tenths of the total material in thirty-five pocket notebooks carried by Wolfe from 1926 until just before his death in 1938. Well edited for ease in reading. Much waste material; a good deal that was worked into stories. Personalia, conversations, lists, sensory impressions, egocentric outcries. All relatively indiscriminating and conceptually barren but at times absorbing.

#### Also Recommended:

*The Collected Stories of Peter Taylor.* Farrar, Straus & Giroux. \$10.

*Literature and the Sixth Sense.* Philip Rahv. Houghton Mifflin. \$10.

*On Extended Wings: Wallace Stevens' Longer Poems.* Helen H. Vendler. Harvard. \$7.50.

## TWENTY-NINTH TRIENNIAL COUNCIL TO MEET AT INDIANA UNIVERSITY

The Twenty-Ninth Triennial Council will be held at Indiana University in Bloomington, Indiana on September 9-11. Delegates from each of the 184 chapters and many of the associations will meet to elect officers and Senators for the coming triennium, consider recommendations by the Committee on Qualifications for 15 new chapters, and review the activities of the United Chapters during this past triennium. In view of the increasing use of pass/fail options and disuse of class rankings by colleges and universities across the country, discussions on more effective and significant procedures for the election of members to Phi Beta Kappa will also be held.

Two distinguished speakers will address the Council delegates. Herman Wells, University Chancellor of Indiana University, will speak at the Council Banquet on September 11, and Byrum E. Carter, Chancellor of Indiana University at Bloomington, will give a talk entitled "The Seven Sleepers" the preceding afternoon.

## SIBLEY FELLOW CHOSEN

Elana Klausner, a Ph.D. candidate in comparative literature at Princeton University, has been awarded the 1970 Mary Isabel Sibley Fellowship in French. Miss Klausner will use the \$6,000 grant to complete her dissertation, a study of *mal du siecle* in nineteenth-century Romantic literature. Her study will focus upon the development of *malaise* in France and concentrate upon such writers as Rousseau, Chateaubriand, Musset, Baudelaire, and Flaubert, but within the context of an analysis of its Russian counterpart, the alienated "superfluous man" depicted by Pushkin, Turgenev, Dostoyevsky, and others.

The new Sibley Fellow's home is Cranston, Rhode Island. She received her B.A., *magna cum laude*, from Bryn Mawr in 1967, spending her junior year abroad at the Academie in Paris in 1965-66. Her studies also include a trip to the U.S.S.R. with the Indiana University Slavic Program the summer of 1965. Miss Klausner plans to spend her fellowship year in Paris. After completing her doctoral work, she expects to follow a career of teaching and research.

Next year the fellowship will be offered for Greek studies. Candidates must be unmarried women between 25 and 35 years of age who hold the doctorate or who have fulfilled all the requirements for the doctorate except the dissertation. They must be planning to devote fulltime work to research during the fellowship year, which begins September 1, 1971. Further information and application forms may be obtained by writing

to the Mary Isabel Sibley Fellowship Committee, Phi Beta Kappa, 1811 Q Street, N.W., Washington, D.C. 20009.

Serving on this year's Award Committee were Miss Germaine Brée of the Institute for Research in the Humanities at the University of Wisconsin as chairman, Brooks Otis, professor of Classics at Stanford University, and Bernard Weinberg, professor of Romance Languages at the University of Chicago. The 1971 Award Committee will include Professor Otis as chairman, Professor Weinberg, and Richard McKeon, professor of Greek and Philosophy at the University of Chicago.



Miss Elana Klausner

## the KEY reporter

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