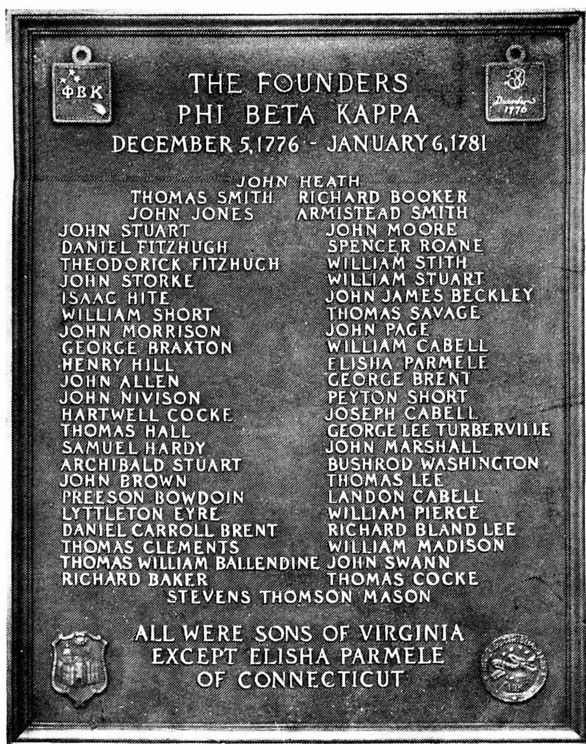
The Key Reporter

VOLUME XLI □ NUMBER FOUR □ SUMMER 1976

PHI BETA KAPPA FOUNDERS AT WILLIAM AND MARY



The Bronze Tablet includes, in addition to the names of a Chief Justice and of an Associate Justice of the Supreme Court, those of two members of the Continental Congress, five members of the U.S. Congress, two U.S. Senators, the first Librarian of Congress, eighteen men who served in the Virginia House of Delegates and three Virginia Senators.

The plaque in the Phi Beta Kappa Memorial Hall at the College of William and Mary in Williamsburg lists the fifty members elected to Phi Beta Kappa during the first four years of the Society's history. At the top are the names of the five young men who organized the Society, and below these are listed the forty-five who joined their ranks before war-time emergency forced them to suspend Phi Beta Kappa activities in Virginia, according to the early Minutes, "in the sure and certain hope that the Fraternity will one day rise to life everlasting and Glory immortal."

On January 6, 1781 British troops were so near that a meeting was called "for the Purpose of Securing the Papers of the Society during the Confusion of the Times, and the present Dissolution which threatens the University." This, as it turned out, was the last meeting held by the Virginia Alpha for seventy years. The future of the Society would have been dim indeed if the Virginia members had not, in the preceding year, sent charters to the "universities of Cambridge and New Haven." The branch at Yale was formally organized on November 13, 1780, less than two months before the last meeting of the parent branch in Williamsburg.

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SIBLEY FELLOWSHIP WINNER

Barbara Jane Ford of Providence, Rhode Island is the winner of the 1976 Mary Isabel Sibley Fellowship. Miss Ford is a Ph.D. candidate in the Department of French Studies at Brown University whose special interest is seventeenth century literature. She will use the $6000 stipend to complete her dissertation, "La Rochefoucauld: The *Maxime* as Expression of the Unknown." By a detailed analysis of themes and language, Miss Ford hopes to demonstrate that while the form of the *Maximes* is restricted and fixed, the author's thought reveals his awareness of a complex world of movement, change, relativity and mystery.

The new Sibley Fellow received her B.A. from the University of Illinois where she was elected to Phi Beta Kappa. As a graduate student at Brown University she has been the recipient of a National Defense Education Act three-year fellowship as well as a travel grant for six months of study in Paris. Miss Ford has been an instructor of French at Rutgers University and at Brown.

The award for 1977 will be offered for

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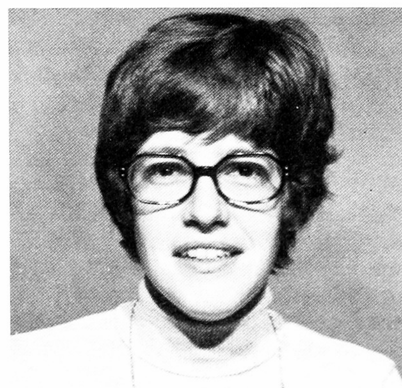

Barbara Jane Ford

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GREEK MYTHICAL FIGURES AS CONTEMPORARY IMAGES by Hazel E. Barnes

I subscribe to the opinion that Greek myths are true. Not only historically true in the sense that some of them are the overlay of legends clustered about an actual event. More significantly they express truths about the world of Nature in its various aspects, about the human condition and the unwritten laws of human society, about human psychology. Greek myths are particularly rich in psychological insights, partly, though not entirely, because most of them come to us from literary sources. Observations range from the fairly obvious depiction of the squabblings of the archetypal married couple, Hera and Zeus, to the portrayal of such mysterious forces as cause us to stand bewildered before ourselves such as the passion instilled by Aphrodite. If we enter the world of depth psychology, we find that the insight conveyed by the figures of Greek mythology tend to reinforce the theories of the Freudian or Jungian psychotherapists.

In relatively stable periods, writers tend to use Greek myths decoratively, allusively, for poetic enrichment. In periods like our own when all is in flux, when it is hard even to call our age transitional since we have no idea of where we are headed, the myths seem to stand as a challenge for reinterpretation. A contemporary rewriting may primarily serve to update the myth; or it may deliberately propose a meaning quite opposite to that which the tale held for the Greeks as if to say that the traditional answer to this basic situation will no longer do.
I should like to suggest four areas in which I think Greek myths speak significantly to our time and to examine some responses from our writers in their attempt to understand and to express our human situation by means of myth.

First, there are the negative images. My most unpleasant example is perhaps more legendary than mythical — Herostratus the Ephesian who is said to have burned down the temple of Artemis in order that his name would be remembered. He succeeded. Herostratus represents a purely negative revolt. He is motivated by a perversion of the positive thirst for immortality. In his desire to be singled out for notice, he represents a frustrated personal thrust against anonymity in too great a collection of people where one feels impotent. But he has a basic hostility toward all of society. His self-sacrifice is not *for* others but against them. We see his descendants in those who perpetrate meaningless mass murders or who willfully destroy the greatest works of art. Sartre offers a portrait of him in a short story "Erostrate." This anti-hero has contempt for mankind. He is incapable of even sexual relations with others except as a voyeur and faint-hearted sadist. Maddened by his sense of insignificance, Erostrate resolves to shoot at random into the crowd and then use the last bullet on himself. But he fails to kill himself and instead allows himself to be ignominiously captured in a lavatory. He hates the physicality of humanity, and yet he craves human relationships.

A more appealing example, Antigone, also illustrates rejection of life though without the hostility which we saw in Herostratus. Not a negative figure in Sophocles' play, Antigone has undergone a radical transformation in the hand of Anouilh. In the Greek play, I think we must see in Antigone the true martyr. Dying for what she believes right, she bestows a chosen significance on her life. As de Beauvoir would put it, she finds life valuable because she has found something worth dying for. But she has a deep love for the life which she must leave. With Anouilh's Antigone we have exchanged martyrdom for the martyr complex. Her original burial of her brother against Creon's order may have been for much the same reasons that Sophocles' heroine held. Her ultimate defiance of the tyrant is based on pure rejection of life. She admits that religion means nothing to her, that her brother was unworthy of her sacrifice, that in fact she does not even know which brother she has tried to bury. She confesses that she is going to die "for nothing." The truth is that she does not wish to live.

Might one object that what I am calling the rejection of life is actually the commitment to purity of principle? I think not, though the two are closely linked. I am reminded of a student who tried to persuade me that suicide could be a wholly positive act even when it was not for the sake of a cause or to save someone else's life or something of that sort. He argued that if you achieved a situation in which you were wholly in control so that everything was as you wished, then the best thing would be to kill yourself so that you need never descend to an inferior plain of existence. The hypothetical situation set up by my student recalls the decision of the young hero of Gide's novel *The Counterfeiters.* Olivier had made a comparable resolution. Consequently after a first night of perfect love, he turned on the gas. Fortunately he was rescued in time to learn that the peak of perfection could be reattained if not surpassed—as I trust my student has come to realize. To my mind Anouilh's Antigone stands for all purely negative rebellion, the revolt which is based on disbelief in the struggle to improve things rather than on a faith that it can be done. Camus made an appropriate comment in this connection when he said that an inhuman, perfectionist morality, like cynicism, demoralizes. For it deprives man of his "just measures of meanness and magnificence."

A second group of images has been used by contemporary writers to express possible attitudes toward the absurdity of existence. The outstanding example, of course, is Sisyphus, who is the absurd hero *par excellence.* I suspect that Camus' Sisyphus would be unrecognizable to the ancient Greeks, who were satisfied to view him primarily as the father of liars. Yet the ingredients were there for the hero of humanistic affirmation. Sisyphus, Camus points out, betrayed the secret love of Zeus in return for a better water system for Corinth, and he managed to trick Death into letting him return for a while to this earth. It is his punishment which makes him the symbol of our life in a meaningless universe. After the rock which he has pushed up to the crest of the hill has once more rolled back, Camus imagines us talking with Sisyphus as he walks down the hill. Why will he, or any of us, continue this futile task? Sisyphus' response is a personal revolt, an assertion of human meaning *against* the indifference of the universe. His task henceforth will be transformed because Sisyphus has made it his own and given it a meaning. He is happy because, as Camus says in literal translation, "the rock is his thing."

Just what is it that Camus wants in *The Myth of Sisyphus* when he represents man's futile cry for unity and some kind of response from the mute cosmos? It seems to be something in between Goethe's Earth Spirit, which would nourish the heart of man, and Einstein's Field Theory. At any rate Camus asks whether one can live in such a desert without appeal to anything outside or above this world. He concludes that we must create our own

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Professor Barnes, a ΦBK Visiting Scholar in 1974-75, is professor of classics at the University of Colorado.

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values where there are none offered to us. Camus has said, "The future is the only transcendence for men without God." In working together to make this future, we feel our solidarity with humankind.

From Japan there comes a work, presumably written under the influence of Camus, at least expressing the dilemma of Sisyphus in the form of a novel—Kobo Abé's *The Woman in the Dunes*. On holiday, an amateur entomologist finds himself among people who dwell in sand pits. Every day they spend collecting the sand which threatens to submerge them. Discovering that he is a prisoner of the widow whom he had assumed to be his landlady, the former teacher is compelled to labor every day like the others, piling the sand in containers to be hauled away. After one abortive attempt at escape, he stays on, rebellious, continually dreaming of the day when he can get away. One evening after drinking, he made love to the woman, out of despair and loneliness. On the day when she is taken to the hospital because of pregnancy difficulties, he realizes that a rope ladder has been left in the pit. He climbs up, ready to go away, then returns. The excuse he gives himself is that he wants to tell someone of a water trap he has invented, but we know that he will never leave. The film version stresses the positive aspect of his decision; the man is indeed another Sisyphus, the absurd hero. One feels that his commitment to the woman, a response to human need, and creative involvement with the water trap have given his life a significance he had never known before. The book is more ambivalent. The reader must decide for himself whether the man is a hero of the absurd or one more example of how easily we settle for self-imprisonment in meaningless routine.

A different kind of absurd hero is Orestes in *The Flies*. Sartre has deliberately stood the Greek myth on its head. The Greek hero killed his mother and her lover because he was ordered to do so by Apollo. In Aeschylus' great trial scene the god himself defends Orestes, declaring that the command was in accordance with the will of Zeus. Orestes is acquitted; human justice is shown to be supported and measured by an eternal divine Justice. Sartre's Orestes, after the murders, defies Zeus. He affirms the freedom of man, against both gods and tyrants, in a universe which is neither just nor rational. Justice is the concern of human beings in their relations with one another. Man is an exile; in the midst of nature he alone finds no natural place. Of all existentialist plays *The Flies* is most obviously written in the wake of Nietzsche's "God is Dead." Yet Orestes, though fully testifying to the loneliness and futility of life without God or cosmic teleology, concludes with a positive note. "On the far side of despair," he proclaims, "life begins." The symbolism of the play, which was produced in 1944 during the Nazi Occupation, is political as well as philosophical. Orestes is the Resistance hero, who will work for freedom without remorse even though he must commit acts which will inevitably bring death to some of his people.

A third set of images depicts the underlying nature of the relations of human beings with one another. Rather than discussing the obvious example of Oedipus, I should like to comment on Medusa, the Gorgon whose eyes, both before and after her decapitation by Perseus, turned into stone all those who met her gaze. Both Freud and Sartre have defined a "Medusa complex." Their interpretations of the meaning of the Medusa head reflect the radical difference between Freudian psychoanalysis and Sartrean existentialism, so much so that a full understanding of what the symbol means to each one would constitute an adequate introduction to their respective thought.

Freud begins with an equation: "To decapitate = to castrate." The fear of castration is linked to the sight of something. Of what? The sight of the female genitals, he concludes, and especially those of the mother.

If we go beyond Freud's narrow identification and view Medusa more generally as the threat of castration offered by the mother, then certainly we can see some applicability of the theory. Medusa might be said to be the object of Philip Wylie's diatribe against "Momism" or the archetype of the destructive and hypersexed Mother in Arthur Kopit's *Oh, Dad, Poor Dad*.. . . . One cannot deny that there are some women who, in their relations with men, are "castrating." And there are some men who see women as castrating whether they are or not.

Yet despite all this, I do not believe that the Freudian interpretation of the Gorgon is the correct or natural one. I object to any interpretation based on the experiences of only one-half of the species. More specifically, I think that Freud misses the point. It is Medusa's active look at her victim which petrifies, not the fact that she is the passive object of our look at her.

Sartre's existentialist interpretation rests on the statement that the profound meaning of the Medusa myth is the fear on the part of being-for-itself of being petrified in being in-itself by the Other's Look. He uses the example of a person bent over a keyhole. At that moment while unseen he watches the person-objects on the other side of the door, he is all subjectivity, a simple center of reference; he has no outside. But if suddenly he is caught by someone coming down the corridor, the situation is radically reversed; now he, too, is an object, observed and judged by the Other. The Other's Look reveals my vulnerability, the fact that in my Self-for-Others, I *am* what I appear to be but cannot by myself determine the quality of this appearance. The Medusa complex represents the extreme fear of the Other's Look. It is my dread of being made helplessly and permanently an object, of being judged, of being labeled and categorized, of being reduced solely to the role which I play in a world for others, of being made a thing—in short, of being petrified. The usual way of fighting back, of course, is to try to make the Other into an object though sometimes, Sartre says, one may so fear his own freedom as subject that he may deliberately, though in vain, try to lose his sense of self-responsibility by making himself nothing but object. In this case he has himself become the Gorgon and turned the petrifying look against himself.

Sartre's view seems to me to come closer to what the Medusa apparently meant to the Greeks. For them she functioned as the incarnation of the Evil Eye, a malevolent unseen power which could paralyze a person or bring about the failure of his projects. If we see in this the projection of everybody's feeling that one's actions are actually or potentially always there to be judged or interferred with—by personal associates, by one's enemies, by Society, by God—then Medusa as interpreted by Sartre fits in with the traditional use of the symbol. (Freud, of course, ignores the connection with the Evil Eye.) It would be a long task to examine all the relevant literature, but a glance at two famous examples tends to confirm the Sartrean interpretation. In the *Inferno* Dante and Virgil are threatened by Medusa's head at a point which suggests that she, like Minos, stands as the representative of God's Judgment. Virgil shows extreme fear lest the still unrepentant Dante might at this premature

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moment encounter the infernal equivalent of the eye of God the Judge. In the Walpurgisnacht scene Goethe shows how Faust's conscience is suddenly awakened by what looks like his own Gretchen in chains, a figure which actually is that of Medusa, who takes on the form of "any man's love."

Both Freud and Sartre have directly influenced other writers to make use of Medusa. Philip Slater in *The Glory of Hera* has enlarged the application of the symbol to express the combined dependence and fear which the son feels toward the mother in societies where women are simultaneously kept in an inferior position and given almost sole responsibility for tending the young child. R. D. Laing has developed Sartre's "Medusa complex" in *The Divided Self*. Under the heading "ontological insecurity" he describes persons who, because they have no secure sense of their own being as separate individuals feel that others may "petrify them." As a defense they allow only a false self-system to enter into relation with others. And gradually the secret "true self" dies for lack of nourishment. They have become their own Medusas.

A fourth group of mythical figures has been used by modern writers to express the tension between the secular and the divine. Especially interesting is T. S. Eliot, who in two of his plays has pulled the same remarkable trick. Both *The Cocktail Party* and *The Confidential Clerk* are inspired by dramas of Euripides—*Alcestis* and *Ion*. In each case Eliot has seen in the central figure of the Greek play possibilities for two characters, representing alternative possibilities for development. In *The Cocktail Party* he contrasts the fate of Lavinia with that of the martyred Celia, while the plot of *The Confidential Clerk* revolves about the identities and contrasting characters of Colby and Kaghan.

Eliot, like Kierkegaard, strongly stresses the either/or. Like the Danish philosopher he can recognize a certain validity in any authentic choice, but he attaches higher value to the recognition of the demand which the divine exerts upon us.

In the twentieth century perhaps the most popular mythical representation of polarized forces in human persons is the pair Apollo and Dionysus. For the uncritical mind today Apollo stands for a narrow rationality, for all that is "uptight" and restrictive. Dionysus symbolizes community, release, the pleasurably orgiastic, the mystic. The two come close to representing prosaic science versus poetic religion. For Nietzsche the dualism was of a quite different order. In *The Birth of Tragedy* Apollo symbolizes the individual's desire to impose form upon experience, to eternalize in some way his own rational values. The ultimate goal is the apotheosis of the individual dream in art. Dionysus is the flux of cosmic change, with the meaningless emergence and destruction of transient existents. He represents not the fulfillment of man's urge to be eternal but the denial of the lasting significance of any human aspiration or achievement. Only aesthetically can the world be justified—either through art or by our learning imaginatively to find joy in contemplating the eternal play of existence which is not for us. Later Nietzsche combines both impulses in the single figure of Dionysus. The Superman, who wills to incarnate the spirit of Dionysus in his life, expresses simultaneously the denial of God and the apotheosis of the mortal.

Camus, in contrast to Nietzsche, opposes and fears man's desire to replace the missing God, particularly in the political sphere. In *The Rebel* Camus uses Prometheus as a symbol of the pure rebellion for the sake of human freedom which gradually becomes the institutionalized revolution which destroys individual freedoms. Camus imagines the Titan leading mankind in an assault against the heavens. But as their leader he takes on more and more of responsibility and authority. At last when Zeus has been overthrown, "Prometheus alone has become god and reigns over the solitude of men. But from Zeus he has gained only solitude and cruelty; he is no longer Prometheus, he is Caesar. The real, the eternal Prometheus has now assumed the aspect of one of his victims." In contrast to Prometheus, Camus gives us the image of Odysseus. This hero rejected Calypso's nectar and ambrosia with their promise of immortality and returned to his mortal wife and to the difficulties confronting a purely human king come home after a long absence. He remained "faithful to the human condition."

There are infinite possibilities of making Greek myths our own if we look for images to express either our private or our collective views of society or the human condition or those impulses which, like Plato's Eros, would lead us beyond mortal limitations. We are all too much aware of the Hydra, who keeps growing new heads to menace us in the political and

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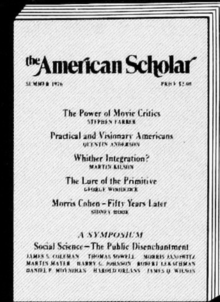

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natural sciences RUSSELL B. STEVENS, RONALD GEBALLE

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The Poverty of Power: Energy and the Economic Crisis. Barry Commoner. Knopf. $10.
The concerned citizen must be wary when reading books like this. Commoner's use of data to support his notion that we have 50 or 60 years for developing renewable energy supplies to supplant oil has already been attacked vigorously by M. King Hubbert, a respected analyst of the fossil fuel supply. Federal Energy Administration Circular 725 (1975) which was available to Commoner, estimates the domestic oil at less than half of the figure in this book, denying us adequate time for large-scale deployment of any system not ready-to-go today. The book contains a simply- and well-presented thermodynamics lesson, applied to show how poorly we match energy-producing machines to the tasks we set them and how costly is this flouting of the Second Law. Commoner argues that the U.S. economic system submerges any prospect for rational use of resources and he advocates a move toward socialism but does not analyze the performance of other systems.

Computer Power and Human Reason: From Judgment to Calculation. Joseph Weizenbaum. W. H. Freeman, San Francisco. $9.95.
A significant book about the interactions of humans and computers, ending, "What could it mean to speak of risk, courage, trust, endurance, and overcoming when one speaks of machines?" In arriving at the position from which this question is posed, the author, himself a computer scientist at MIT, has described the basic operations of computers, the ways they are used by those who are attempting to model thought and the pitfalls faced by designers of programs intended to emulate human behavior. The producer, a few years ago, of a much-publicized dialog between a young lady and a computer masquerading as a psychiatrist, Weizenbaum might surprise readers with his insistence that computers won't and shouldn't make it. They will never, he believes, respond "Because I chose to" when asked "Why did you do that?"

Sir Oliver Lodge: Psychical Researcher and Scientist. W. P. Jolly. Associated University Presses. Cranbury, N.J. $10.
A quirk that set Lodge apart from the giants in physics who were his contemporaries was his persistent interest in the possibility of life after death. At the same time he was an eminent physicist and a pioneer in the demonstration of radio propagation. Given a greater interest in exploiting his knowledge, he would have beaten the single-minded amateur Marconi to the first dramatic success in radio communication. Accepted into the upper stratum of British intellectual life of the late 19th and early 20th centuries, he was a friend and adviser to literary and political figures. He patiently bore the skepticism of the many regarding psychic phenomena, recognized the inconclusiveness of the evidence at hand, and asked only for perseverance and scrupulous care. Jolly comments, "He took the evidence of the senses when this was still just permissible, before physicists had clipped their own wings so that, like domestic ducks, they could never fly from their own pond."

The Dark Night Sky: A Personal Adventure in Cosmology. Donald A. Clayton. Quadrangle. $9.95.
An interweaving of present-day knowledge about the universe, the history of cosmology and of men who made important contributions to it, the role of astronomy in the development of culture and the growth and the reflections of the author as he matured under the influence of outstanding contemporary figures in his field. Clayton succeeds admirably; without overstraining, the book is entertaining, instructive, and conveys his excitement and pleasure in his work together with the special awareness it gives him for beauty and meaning in nature.

The Force of Knowledge: The Scientific Dimension of Society. John Ziman. Cambridge. $15.95.
Lectures given by Ziman, physics professor in the University of Bristol, on the relations between science and society. He describes briskly the growth of science and technology out of practical arts and the variable interactions among the three, the development of science as a profession and the advent of Big Science. The role of communication in science, economic aspects of science, the troublesome connections between science and military affairs, and even whether there is a social need for science are discussed provocatively. Most of the material is historical, but Ziman does poke into the current scene. Among the refreshing features of the book are glances at the U.S. scientific enterprise by a perceptive observer.

Ronald Geballe of the University of Washington will review books in the physical sciences.

MADELINE R. ROBINTON

Medieval Women. Eileen Power. Ed. M. M. Postan. Cambridge. $12.95, p. $4.95.
Thirty-five years after her death in 1940, Eileen Power's husband and then colleague at the London School of Economics, Professor Postan, has edited and published her lectures based on her studies for a history of women in the Middle ages which she did not live to complete. Her **Medieval Nunneries** and **Medieval People** have enlivened and enriched the minds of many generations of students. This slight volume, richly documented with quotations from literary and legal sources and charmingly illustrated, combines the study of medieval ideas about women with the actualities of their existence as the lady, the working woman and the religious.

Uncle of Europe: The Social and Diplomatic Life of Edward VII. Gordon Brook-Shepherd. Harcourt Brace Jovanovich: $12.95.
This is a well written and lively account of the role Edward VII played in European diplomacy in the nine years in which he was king. The discovery of hitherto unknown private papers of close personal associates of the king has enabled Mr. Brook-Shepherd, for many years diplomatic correspondent of the **Sunday Telegraph,** to supply the intimate details that illuminate the social life of the aristocracy and give color to many incidents of the royal travels so closely intertwined with the diplomatic maneuvering of Edward that helped create the Triple Entente.

The Edwardians: The Remaking of British Society. Paul Thompson. Indiana. $15.
This book is an attempt to describe the life and values of the middle and working classes in the time of Edward VII, roughly 1900-1914, (Society here does not include the aristocracy except peripherally) based on oral interviews with over 500 men and women born before 1906, "so chosen that they broadly represent the social class and geographical distribution of Edwardian England, Wales and Scotland." Paul Thompson, Reader in Social History at the University of Essex, attempts to reconstruct from excerpts in their own words, the lives they had lived in their homes, their food, their work, their family relations, their perception of themselves, and how they coped with the problems they faced: unemployment, illness, poverty and social change. It is fascinating in the vividness of the life stories as they unfold. Conclusions about social patterns and change are merely adumbrated, because, as the author states, it is "an interim interpretation," full analysis is "still ahead."

Recasting Bourgeois Europe: Stabilization in France, Germany, and Italy in the Decade after World War I. Charles S. Maier, Princeton. $27.50, p. $11.50.
An intensive study on a comparative basis of how stabilization was achieved in the decade of the Nineteen Twenties in France, Germany and Italy despite the

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turbulence and violence, the threat of revolution, and economic dislocation. Corporatism described as the "displacement of power from elected representatives or a career bureaucracy to the major organized forces of European society and economy" using consensus "through continued bargaining among organized interests" is the explanation offered. Detailed analyses of the historical development in these countries with some reference to Britain and the United States — the growth of large scale business, organized labor, the regulatory authorities, and the weakening of parliamentary authority — is used to support this thesis. An excellent bibliographic guide to the documentary sources and their location as well as to printed collections is provided; footnotes offer valuable comment on the extensive secondary material used.

In the Anglo-Arab Labyrinth: The McMahon-Husayne Correspondence and Its Interpretation, 1914-1939. Elie Kedouri. Cambridge. $32.50.
This is a closely reasoned and thoroughly documented account by the Professor of Politics of the London School of Economics of the negotiations between the British and the Arabs to secure mutual help against the Turks in World War I, with the promise of an Arab revolt and the support for Arab territorial claims in the Middle East. What these claims were and to what territories and to what extent was British support committed has been at issue ever since in Anglo-Arab relations. Using all available British, French and Arabic sources, Professor Kedourie provides a fascinating narrative and then an evaluation of the way the Foreign Office worked or rather did not work because of lack of communication, control, comprehension, and sheer incompetence. The activities of Arnold Toynbee, Harold Nicholson and T. E. Lawrence in contributing to further obfuscation of the evidence are carefully delineated and documented.

EARL W. COUNT

Leakey's Luck. Sonia Cole. Harcourt Brace Jovanovich. $14.95.
If today we know suddenly much more than yesterday about the evolution of humanness, we may thank this giant. An incipient legend in his later years, he did not live to finish his autobiography; but here, perhaps, is a better thing.

Introduction to Soviet Ethnography. Eds., Stephen P. Dunn and Ethel Dunn. Highgate Road Social Science Research Station, Berkeley, California. 2 vols. $10.
A respectworthy gleaning and translation of professional papers — ethnography, folklore, culture-historical theory. The latter proceeds from a Marxian base. ('Tis well to remember that "Soviet" and "Russian" are not the same thing.) Ordinarily, this column leaves such writings to the technical journals, but "beyond the mountains there are people too," and a layman will appreciate these, together with the editors' judicious introduction.

In Search of the Maya: The First Archaeologists. Robert L. Brunhouse. $7.95, and
Pursuit of the Ancient Maya: Some Archaeologists of Yesterday. Robert L. Brunhouse. New Mexico. $8.95.
They were a variegated lot. Their genius lay not in sheer brainpower but in the courage of resolute imagination. The relating is even, not colorful, substantial.

Feathered Serpent and Smoking Mirror: The Gods and Cultures of Ancient Mexico. C. A. Burland and Werner Forman. Putnam. $12.95.
The stones of Anahuac tell ever more of the intimacy between ritual and public life, and the world-view all lived by. Pictured with a deep-breathing power are long-familiar monuments, together with others less known.

The Dacian Stones Speak. Paul MacKendrick. North Carolina. $12.95.
This authority's latest, most digressive excursion among the vocal stones. Romania, from prehistory to Imperial Rome's postlude. Dacians, Greeks, Celts, Goths, Slavs, indeterminate others, Romans: impressive cultural endeavors nipped by fresh incursions — the obdurate outcome: prevailing Dacian ethnics, a Romance speech interlaced with some Greek, a Byzantine Christianization.

Time Before Morning: Art and Myth of the Australian Aborigine. Louis A. Allen. $18.95.
Ethnography is a matured profession, but its ancestry was responsible amateurs; may their kind never become extinct. Here, beautifully rendered, are remarkable art-pieces from Arnhem Land and their explicative tales. These are handled with an anxious care that their meaning be not quite leeched out as they pass from natives to — us.

The Old Ones of New Mexico. Robert Coles. Alex Harris, photoportraiture. New Mexico. $7.95.
The Hispanos. Deeper-rooted than we Anglos. Naive where we are not. And vice versa. Catholic, devout, in a chthonic way. And a tenacious, tranquil gerarchy, loosening perhaps under our time's familiar mordents. The writer listened to the Old Ones and wrote as he heard; the picturemaker saw and fixed as he saw, and has left his gleanings tellingly captionless. Place this next to your **Almost Ancestors** (TKR winter 1968-69.)

The Reservation. Ted C. Williams. Syracuse. $12.
A young Tuscarora, his respect for his own people not slacked by his white-man education, remembers. His episodes and his prose (expectably) are rough-hewn and earthy; vital withal. Poignancy suddenly invaded by humor remains intact. The amiable argument between a clerical Baptist and an un-convert, fellow-tribesman, approaches the classic; so too the saga of the embattled and failure-doomed men and women confronting the Government-backed reservoir-builders.

The Rise of Modern Mythology: 1680-1860. Eds. Burton Feldman and Robert D. Richardson. Indiana. $12.50. p. $5.95.
An anthology, long overdue and peerless; becomingly introduced and annotated, with a bibliography of contemporaneous treatises on "myth."

VICTORIA SCHUCK

Congress: The Electoral Connection. David R. Mayhew. Yale. $7.95.
A delightfully written essay by a close observer of Congress who argues that the all-pervasive motivation of members of Congress is gaining re-election. This goal explicates lawmaking politics inside and outside of Congress. Indeed electoral needs structure the functions of congressional offices, committees, the leadership and affect accountability.

Political Woman. Jeane J. Kirkpatrick. Basic Books. $10.
A seminal study of "political woman" in American state legislatures in the early 1970s. Commissioned by the Eagleton Institute's Center for the American *Woman and Politics, the author draws* upon data from questionnaires and personal interviews of 46 women from 28 states who had served more than one term and had reputations as effective legislators. Kirkpatrick analyzes why so few women enter high politics and what will effect greater participation in the future. A superb book.

Presidential Spending Power. Louis Fisher. Princeton. $12.50.
An indispensable, easy-to-read monograph on how the President and departments spend congressional appropriations and transgress on congressional policies. Included is an excellent discussion of the Nixon administration's quarrel with Congress over impoundment and the Pentagon's use of the "feed and forage law" obligating hundreds of millions of dollars.

The Making of the Diplomatic Mind: The Training, Outlook, and Style of United States Foreign Service Officers, 1908-1931. Robert D. Schulzinger. Wesleyan. $15.
An account of the creation of a professional American Foreign Service beginning with the late 19th century antecedents and concluding with an epilogue noting the dilemmas of recent years. Personalities and issues come alive as diplomats, scholars, bureaucrats, and businessmen vie for advantage in successive reorganizations and for influence in foreign policy.

Simple Justice: The History of Brown v. Board of Education and Black America's Struggle for Equality. Richard Kluger. Knopf. $15.95.
A remarkably researched, beautifully and dramatically told story of the battles through the courts to eradicate the 1896 "separate but equal" doctrine which legalized segregation in American society. Although Kluger's history is constructed around the Supreme Court's 1954 decision ending legal segregation in education, it touches on the total struggle to obtain black equality and provides comments on present-day busing issues.

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The New England States: People, Politics and Power in the Six New England States. Neal R. Peirce. Norton. $12.95.
The seventh volume in the author's admirable series describing the United States. He draws a profile of the region with attention to its uniqueness and then follows with a portrait of each state from Massachusetts, the most liberal, to staid and socially unresponsive New Hampshire. The complexities of energy, planning, and land-use as well as the history, economy, political culture, state government, cities, ethnicity are presented engagingly and with insight.

The United Nations in a Changing World. Leland M. Goodrich. Columbia. $12.95.
A scholar-participant in the writing of the UN Charter reviews the thirty years of its existence, observing the changing roles of UN organs. He contrasts the original intent of the Charter — the maintenance of peace and security — with present priorities emphasizing economic and social development and human rights. The decisive role of the United States in the UN's future is stressed.

Unequal Justice: Lawyers and Social Change in Modern America. Jerold S. Auerbach. Oxford. $13.95.
With evidence from primary sources, the author indicts the legal elite and its protective organization (The American Bar Association) for perpetuating Anglo-Saxon values, racism, social inequality, and a justice defined in terms of services to the wealthy and corporate clients. Auerbach advocates public regulation of the profession as a step toward reform.

GUY A. CARDWELL

Day of the Leopards: Essays in Defense of Poems. W. K. Wimsatt. Yale. $12.50.
On Value Judgments in the Arts, and Other Essays. Elder Olson. Chicago. $20.
The Aims of Interpretation. E. D. Hirsch, Jr. Chicago. $10.
The Secular Scripture: A Study of the Structure of Romance. Northrop Frye. Harvard. $8.95.
Kabbalah and Criticism. Harold Bloom. Seabury. $6.95.
Poetry & Repression: Revisionism from Blake to Stevens. Harold Bloom. Yale. $11.95.
At its best our Age of Criticism has become one of exacting criticism from disparate, strongly argued positions, as the books mentioned here demonstrate. Until his recent death, W. K. Wimsatt, American formalist, was an extraordinary force in practical criticism and in theory of poetry. His final collection shows him at his most subtle, trenchant, and logical. Olson, a talented poet and a prominent member of the Chicago neo-Aristotelians, closes his important volume with a closely reasoned attempt to establish the foundations for critical pluralism. Hirsch cogently defends **ad hoc** value criteria and the possibility of knowledge in interpretation; he attacks relativist and skeptical hermeneutic theories. Frye elaborates ideas on romance that he first aired in a section of his prodigiously influential **Anatomy of Criticism.** Bloom has presented in a series of volumes his complex view of strong poets as aggressing against their poetic fathers.

How to Do Things with Words. J. L. Austin. Harvard. p. $2.95.
Analysis of the Poetic Text. Yury Lotman. Ardis. $16.95.
A Theory of Semiotics. Umberto Eco. Indiana. $15.
Reflections on Language. Noam Chomsky. Pantheon. p. $3.95.
Rethinking Symbolism. Dan Sperber. Cambridge. $13.75; p. $4.95.
Implicit Meanings: Essays in Anthropology. Mary Douglas. Routledge & Kegan Paul. $23.50.
Style and Structure in Literature: Essays in the New Stylistics. Ed. Roger Fowler. Cornell. $13.50.
Aspects of Language. Dwight Bolinger. 2nd ed. Harcourt Brace Jovanovich. p. $8.95.
Literary critics now find themselves having to accept, repudiate, or come to terms with vigorously proliferating philosophical, linguistic, anthropological and sociological theories of language, language processes, and language functions. Old categories tend to blur. J. L. Austin, then a leading English philosopher, gave trail-blazing lectures at Harvard in 1955 that compelled scrutiny of such terms as 'sentence' and 'statement.' Those lectures have now been re-edited. Lotman, the most prominent current Soviet theoretician of literary structuralism, recapitulates his basic constructs and then makes applications to poems. A useful Introduction sketches and assesses his thought. Eco, an accomplished Italian linguist with a talent for making the difficult accessible, treats communication and signification in such a way as to move toward a logic of culture. Chomsky, the best known living American linguist, explains why the study of language may have general interest and how language structures may reflect structures of the mind. The French linguist Dan Sperber argues against a semiological view of symbolism and develops a cognitive view. Douglas, in lively essays ranging from tribal studies to an extended discussion of the nature of self-evidence, pursues the Durkheimian theses that knowledge is a product of social behavior and that questions of meaning must be related to social contexts. In **Style and Structure in Literature** seven experts present papers balanced between theories and their applications to prose or verse. Bolinger's eclectic, compendious book provides sensible introductory statements on all aspects of linguistics.

ALSO RECOMMENDED:

The European Vision of America. Hugh Honour. Cleveland Museum of Art. $17.50.
The New Golden Land: European Images of America from the Discoveries to the Present Time. Hugh Honour. Pantheon. $20; p. $8.95.
Emblem and Expression: Meaning in English Art of the Eighteenth Century. Ronald Paulson. Harvard. $25.
Toscana. Andrea Caizzi and others. Electra Editrice; Schram Enterprises. $50.
Letters and Notes on the North American Indians. George Catlin. Ed. Michael M. Mooney. Potter. $15.
A History of Greek Art. Martin Robertson. 2 vols. Cambridge. $75.
The Kariye Djami. Paul A. Underwood. Vol. 4. Princeton. $40.
The Valois Tapestries. Frances A. Yates. 2nd ed. Routledge & Kegan Paul. $26.25.
Masked Rituals of Afikpo: The Context of an African Art. Simon Ottenberg. Washington. $25.

ELLIOT ZUPNICK

China's Economic Development: The Interplay of Scarcity and Ideology. Alexander Eckstein. Michigan. $16.50.
This book is required reading for anyone interested in China's postwar economic development. Working with totally inadequate data, Professor Eckstein uses all the ingenuity he can muster to piece together a coherent story. According to Eckstein, the Chinese Communists automatically adopted the Soviet model of development when they assumed power. It was not until 1955 that they realized that the Stalin model was not applicable to Chinese conditions, that a development strategy that promoted industry at the expense of agriculture was doomed to failure in a country consisting mainly of peasants. This realization forced the Chinese to do what they initially desperately wished to avoid; i.e., to forge a development policy tailored to their unique conditions. The various developments in China in recent years which have baffled foreigners—among them the great leap forward, the blooming of a thousand flowers, the cultural revolution —are but manifestations of a continuous effort to find the "right" strategy. This is an important, authoritative book.

Did Monetary Forces Cause the Great Depression? Peter Temin. Norton. $8.95.
Professor Temin, one of a new breed of historians, examined the question posed by the title of his book as carefully as the data would permit and concluded that "the spending hypothesis fits the observed data better than the monetary hypothesis, that is, that it is more plausible to believe that the Depression was the result of a drop in autonomous expenditure . . . than the result of autonomous bank failures." Although this conclusion would tend to support the Keynesians in their battle with the monetarists, Temin is quick to point out that the available data are not really adequate to support either the monetary or the spending hypothesis and urges that judgment on this question be suspended. Quite aside from the substantive questions, Termin's study is an excellent example of the new economic history. Economists and historians can profit from it.

Housing and the Money Market. Roger Starr. Basic Books. $10.95.
Roger Starr is one of the leading housing authorities in the United States. In this

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Book Reviews (continued)

book he examines the various financial institutions that specialize in extending mortgages, the factors that affect the supply of houses, the relationship between government agencies and the lending institutions and the impact of government regulations on the supply of finance, and various policies that could increase the stock of housing. Starr is a wise man who has thought deeply about the problems he is professionally concerned with. His book should not be missed by anyone with an interest in the housing problem in the U.S. or, for that matter, in other western countries.

Thomas Malthus: An Essay on the Principle of Population. Ed. Philip Appleman. Norton. $10.
Philip Appleman, Professor of English at Indiana University, has brought together the text of Malthus' *Essay on the Principle of Population* and a number of other essays (or parts of essays) by thinkers who influenced Malthus, and by 19th and 20th century commentators on Malthus' work. The essays in the book are all interesting and for the most part well known. One could question the need for this kind of volume—I am not convinced that the present and prospective food shortage provides sufficient rationale for resurrecting Malthus.

Sibley Fellowship

(continued from page one)

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 full-time work to research during the fellowship year which begins September 1, 1977. 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.

Phi Beta Kappa Founders

(continued from page one)

The originator of the idea of Phi Beta Kappa and the Society's first president was John Heath, Jr., who was eighteen years old at the time, and a prize Greek scholar at the College of William and Mary. He is credited with forming the Greek phrase that gave the Society its name.

The first man to conceive of extending Phi Beta Kappa to colleges in other areas, as a means of binding together men of like mind at a critical time in the history of the young nation, was Samuel Hardy. Many years later William Short wrote of him, "He was a man of a most comprehensive mind, but as he was what was termed an irregular student, that is, not entitled to wear a cap and gown, he was not held in estimation by the pedantic and often thickheaded cap-and-gown students. I remember yet my surprise when he communicated to me his plan for extending branches of our Society to the different States. He expatiated on the great advantages that would attend it in binding together the several States.

"I happened at that time to be acquainted with a gentleman from the Eastward who was a private tutor in the family of one of my friends, and as I knew he then contemplated returning to his native state, I suggested to Mr. Hardy the propriety of bringing forward his plan before the society, so that the charter might be ready to be sent by this gentleman."

Elisha Parmele, the "gentleman from the Eastward," had studied at Yale but received his A.B. from Harvard in 1777, and in 1779 was tutoring in a Virginia family. Elected to Phi Beta Kappa in July of that year, he applied for a charter for Harvard on December 4, and five days later for a charter for Yale. These he carried north in 1780.

(Based on a 1960 *Key Reporter* story by Virginia Waller Davis).

Greek Myths

(continued)

economic world. Which head, we may wonder, was the immortal one? Arachne seemingly never stops weaving the complexities of bureaucracy. Io, struggling to trace the letters of her name in the sand with her hoof, poignantly illustrates the difficulties of communication within the human world; Kafka might have seen in her as well mankind's relation to the distant, unapproachable God. My personal choice is Antaeus, the giant whose strength was renewed whenever he touched the earth, his mother. Whether the source of our psychic refreshment is a place or a person or an activity, an approach to the divine or a renewed affirmation of the human, we all need to find something which we feel stands as our life center and helps us to be most truly ourselves.

ΦBK BICENTENNIAL

Members of Phi Beta Kappa are welcome to attend the Bicentennial Council of the Society which will convene on the anniversary weekend, December 3-7, 1976, at Williamsburg, Virginia. Information about reservations and accommodations may be obtained by writing to the Bicentennial Arrangements Committee, 1811 Q Street, N.W., Washington, D. C. 20009.

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