

Inside

'Esteem Enlivened by Desire'

by Jean H. Hagstrum p. 2

Recommended Reading p. 5



The Key Reporter

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FROM A VISITING SCHOLAR'S NOTEBOOK

'YOU ARE WELCOME, MASTERS, WELCOME ALL'

—*Hamlet*, II, 2

by *Arnold Moss*

WASNT it Catherine the Great of Russia who, more than two hundred years ago, decided to expose her geographically remote empire to whatever influences the important thinkers of Western Europe might provide? To the ideas of a Voltaire, a Diderot, a d'Alembert? For the past 28 years, the United Chapters of Phi Beta Kappa through its Visiting Scholar program has been effecting a similar project by bringing distinguished scholars, often of international renown, to campuses where such visits are comparatively infrequent.

This past year, as a specialist in theater and acting, I have been one of the fortunate baker's dozen to participate. I have met and exchanged ideas with colleagues on 13 campuses, in 11 states, from Maine to Wyoming, from Vermont to Wisconsin to Arizona. Undergraduates and I have discussed matters pertaining to theater on a one-to-one basis on campuses ranging from 800 students to a teeming 40,000. The architecture of the institutions has varied from the overpowering sandstone monoliths of Frank Lloyd Wright to the gentle, charming grace of the classic revival of early 19th-century French.

In a matter of hours I have been whisked from sea level and a balmy 75 degrees to an altitude exceeding 7,200 feet and—for the natives—an equally balmy 18 degrees! I have been quartered in a comfortable hotel room built over what was once the old Chisholm Trail of the Texas longhorns. I have spent quiet nights in a jewel of a country inn (generous breakfast included), the like of which has all but disappeared from the American scene. Or in a luxuriously appointed two-bedroom cottage, with well-stocked pantry, smack in the middle of a university campus.

Transportation has included 747s, buses, a private automobile inching its way through a blinding snowstorm, a 16-seat DeHavilland-Otter airplane unblest with air-conditioning, pressur-

ization, or sound-proofing, and another plane where a cramped fetal position was the obligatory posture for all eight passengers. The means of travel included just about everything that reached "more remote areas" except, maybe, a Mississippi flat-bottomed steamboat or an Indian pirogue.

For the city-born-and-bred, big-town resident that I am, there was the enchantment of clean streets, immaculate rural roads and campus pathways; of no graffiti; of clear azure skies and breathable air; of open space; and of the absence of middle-of-the-night banshee wails from



Arnold Moss

ambulances, police patrol cars, fire engines, and cacophony of claxons sounded by impatient drivers caught in the gridlock outside my bedroom window.

But above all there was the unsparing warmth of welcome, of the friendliness of my hosts. Careful preparations were evident, and in the shortest possible time I had the unmistakable feeling of spending a couple of days with "family"—a family that shared similar interests, people who were eager to listen, to learn, to appreci-

ate whatever it was I was attempting to offer and at the same time feeling free to express *their* points of view. This applied to students as well as to faculty, whether the group consisted of a half-dozen enthusiastic undergraduates or of more than a hundred members of the entire academic community.

My assignment embraced a fairly wide variety of topics: readings from Shakespeare or John Donne; a talk on the practicalities of becoming and surviving as a theater professional in 1984; the different techniques and problems a stage-trained actor faces in making the transition to other acting media; guidelines to the playing of Shakespeare; a thumbnail sketch of the history of actors and acting—"From the Stone Age to Stanislavski." And to exploit my peculiar hobby, there was even one talk titled "Words, Words, Words—and All of Them Crossed," an introduction to the technique of constructing crossword puzzles. In some instances my lecture-demonstration meant cramming the highest points

(continued on back cover)

A WARM WELCOME TO 12,800 NEW MEMBERS

With the spring issue, *The Key Reporter* welcomes almost 13,000 new members of Phi Beta Kappa selected by 234 chapters nationwide. You will receive this publication free for as long as we are able to keep up with your address. We hope you will read and enjoy it.

Obviously, our readers are a diverse group, but we hope that the material we publish will be varied enough to interest large numbers of our membership. If you wish to comment on something in this issue or on any aspect of liberal studies, we shall be happy to hear from you. Please address your comments to Editor, *The Key Reporter*, 1811 Q St., N.W., Washington, DC 20009.

And when you move, be sure to let us have your new address.



'ESTEEM ENLIVENED BY DESIRE':

THE IDEAL OF FRIENDSHIP BETWEEN MEN AND WOMEN IN WESTERN CULTURE

by Jean H. Hagstrum

ALTHOUGH man has regarded woman in many different ways—angel, beloved, doll, plaything, companion, nurse, assistant—he has seldom called her *friend*. This is so melancholy a fact that we might ask why such a sad disparity between the ideal and the real should exist. I find at least five reasons, two deriving from human nature itself, three from culture, particularly literary culture.

The first is the curse of human selfishness. Francis Bacon referred to a natural and corrupt love of the lie; he might have said a natural and corrupt love of the self. And one of the most potent and persistent doctrines in Western culture is the doctrine of original sin, holding that our very nature is by birth and inheritance contaminated by selfishness.

A second reason is the potent mischief of human sexuality. Blind Cupid, it is fabled, wounds with his arrows. And we are told on high authority that he is cunning and sly (the great poet Spenser calls him a destroyer). Our greeting-card people tend to forget this truth about Cupid, or Eros, but there is more great literature about his mischief than about his pleasurable titillations.

My third reason is a sad heritage from our past: the long suppression and misunderstanding of women, which has been fully documented in our age and need not be rehearsed. As a student of literature, I must emphasize that misunderstanding, oppression, and sometimes scorn of woman have entered into the very language, the very idiom that we use. (On this matter, let me recommend Mary Ellmann's book, *Thinking about Women*.)

There can be no true friendship except between equals; friendship is unthinkable with a drudge, a slave, a drone. Samuel Richardson and Samuel Johnson defined marriage as the highest form of friendship, a state in which we share desires and diversions. The cultural disparagement of woman deprives both men and women of the sweetest of joys, mutuality, which cannot exist without a glad and ungrudging acceptance of the fundamental equality of the sexes.

Fourth, literature and the arts, when they attempt to exalt love, often produce instead dismay and ridicule. Saccharine sentimentality makes the judicious grieve. We wince at the tastelessness of many attempts to be positive about love. Charles Dickens, great novelist though he was, was guilty in some pages of *David Copperfield* and elsewhere of a cloying sweetness in treating love. No small embarrassment this, for anyone recommending friendship between men and women!

There can be no true friendship except between equals; friendship is unthinkable with a drudge, a slave, a drone.

And, finally, literature and the other arts have looked with unquenchable fascination upon the evil side of love, the morbid, the abnormal. This fascination may peculiarly characterize our own day, but the attraction of the prohibited, the negative, or the sinful—adultery, fornication, sadomasochism, promiscuity, bestiality—is found in many cultures and many historical periods. We who teach Blake often discover that our students are drawn to his *Songs of Experience* more than to his *Songs of Innocence*.

These various reasons have, in our long history, tended to make great monuments to love, real or imagined, rare. Do the great philosophical syntheses of Western culture in fact encourage heterosexual friendship?

Platonic Friendship

Plato said a lot about Aphrodite, but his most important insight was to split her in two and separate sharply the earthly from the heavenly. The good life, according to Plato, involved an ascent from the physical and material to a higher world of abstract forms, to the pure ideas of beauty, truth, and goodness. In his prescriptions for the good society, Plato severely restricted sexuality. Government

became an austere, rigorously spiritual and intellectual athleticism.

Another side of Plato is far from austere; he praised beauty rhapsodically—with poetic fury and imaginative energy. In his two great works on love, the *Phaedrus* and *Symposium*, all human dialectical achievement is seen to begin with Eros, or desire. But although Plato does recognize love, it is not love of man for woman or woman for man, but love of man for man. Plato's thought really leaves no place at all for the kind of heterosexual friendship that I am talking about. And his system of values has been one of the most influential in the whole course of human thought.

Ascetic Christianity

Christianity, which was influenced by Platonism and Neoplatonism, has been, in its main branches, powerfully ascetic. The ascent to the One was regarded as a progressive denial of the body. The He-



Jean H. Hagstrum, one of this year's Visiting Scholars, is John C. Shaffer Professor Emeritus of English and Humanities at Northwestern University. His latest book is *Sex and Sensibility: Ideal and Erotic Love from Milton to Mozart*.

brew influence upon Christianity is much more pervasive; it led to a conception of God as a loving father, a sacrificing redeemer, and a suffering servant. The love of God for Israel and of Israel for God was seen as an erotic relationship between man and woman. The *Song of Songs* is an unashamed love poem that was admitted to the sacred canon because it could easily be interpreted as religious bonding. In Christian allegory, the church became the bride of Christ, Christ became the husband of the church, and the culmination of historical time was a marriage feast.

The two great Christian commandments are, first, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul," and, second, "Thou shalt love thy neighbor as thyself." This summary of the law and the gospels makes a radical statement and presents an enormously challenging ideal. Perhaps the most radical Christian ideal is not that God loves and should be loved, but that He *is* love. God had been called law or power. He had been seen in the natural world and had even been identified with parts of it, like the sun. But to call Him love, pure love, was profoundly new.

A corollary conception, one partly related to Plato's thought, is that God is plenitude, an endlessly creating and fructifying principle, overflowing with a boundless energy that cannot tolerate an empty universe. If an energetic God created teeming natural life, a loving God created a dynamically fraternal social life. The Christian community in its early days thought of itself as a community bonded by love, one of whose rituals was the love feast.

One could be pardoned for thinking that this great system of Judeo-Christian belief and ethics would unequivocally honor heterosexual friendship. But throughout the early Christian centuries, fear of woman predominated. And many writings by church fathers are stained (a strong but appropriate word) by vigorous and shameful denunciations of woman. Theology under such impulses could negate life and history: Christ was born, but theology gave him an absolutely stainless body; the womb that bore him was that of a virgin who was herself the child of an immaculate conception. Marriage was permitted—Paul said that it is better to marry than to burn, a grudging point of view, at best—but of course it is best not to burn at all. And millions of Christians have regarded leading lives of total sexual abstinence as a divine vocation.

Romantic Love

A movement that grew up within Christianity but at some points challenged or even defied it could be loosely called ro-

mantic love. It arose toward the end of the 11th century in Provence among the troubadours, who paid court to rich and lovely ladies. Knightly courtship pledged faith to one woman, whom it exalted almost to celestial heights. It praised and served her in elaborate love rituals that imitated Christian devotions. But it was illegal, extramarital, and sometimes even adulterous.

Romantic love was present during the Renaissance. Consider how Shakespeare in *Antony and Cleopatra* altered the tradition he inherited. In most previous accounts of these famous lovers, Cleopatra was little more than a prostitute. She embodied the pleasure-mad, sensualist standards of Egypt. Antony was a Roman, to be sure, but a defective one—a carouser and a drunkard, even a pederast, who neglected his duty as a leader, his soldierly glory and honor, to return to his Egyptian dish. But Shakespeare, and Dryden after him, transformed all that. Cleopatra became a marvel of energy, wit, passion; Antony, a man of profound passion, a good heart, and generous impulses. Their love was extramarital and ended in death, and was therefore not in the tradition of what James Thomson in *The Seasons* called "esteem enlivened by desire." But in death, that love remained triumphant.

Freud was a brilliant authority on the forces that destroy love, yet he presented no positive vision of sustaining heterosexual relationships.

One of the purest embodiments of romantic love is Emily Brontë's *Wuthering Heights*, in which Cathy's all-consuming love for Heathcliff and his equally obsessive love for her do not end when she dies but burn on against the day of their reunion in an un-Christian consummation beyond the grave. This is romantic love at its most intense.

Is not romantic love, then, the natural place for friendship between men and women? Yes, but too often romantic love is hectic, self-preoccupied, and isolated, too unsocial to qualify fully as an ideal.

Freud's Vision of Love

Sigmund Freud gave us a profoundly influential 20th-century philosophy of love, stemming in part from romantic love and containing elements of Judaism and Christianity. Although Freud was a believer in neither religion, he respected Christianity for raising the psychic value of love by creating barriers to it. And for Freud, mature growth is to move from self-love to love of someone or something

outside the self—very much the Christian movement from narcissistic love toward love outside the self, toward love of God and love of neighbor.

And yet Freud distrusted profoundly the traditional conceptions of love. In *Civilization and Its Discontents* he attacked as irredeemably childish what he called the "oceanic feeling," the romantic, naturalistic idea of total union, of losing one's identity in something outside the self. Such a feeling respects neither the identity of the ego nor the vital contributions of the separate partners in mutual relationships.

Freud did not really ever recommend the union of tender feelings and love. And he found most examples of human affection to contain no tenderness but selfishness, even degradation. He attacked the Christian idea of universal love and brotherhood as leading to failure by setting expectations so unrealistically high that no individual, much less the human race as a whole, can live up to them. Freud seemed to reinforce and extend the ancient Socratic precepts: know yourself, study reality, accept your limitations, respect yourself, and love your friends. But do not feel obliged to love your enemies, to go the second mile, or to turn the other cheek.

D. H. Lawrence's great novel, *Sons and Lovers*, without being directly influenced by the founder of psychoanalysis, rests on its four cornerstones: the unconscious and its impingement on conscious human behavior, the persistent and inescapable omnipresence of the body, the machinery of sexual repression with the welling up of the libidinous drive in unexpected places, and the presence of—perhaps, at the end of the novel, the recovery from—the Oedipus complex.

For Freud, the maturest love was love between the sexes, and he was a keen and sympathetic analyst of male and female sexuality. His attack on the dangers of inhibition is life-enhancing and spirit-freeing. But if I understand Freud correctly, he tended to look upon woman as an incomplete, even a truncated, man, and his system—mischievously, in my view—tended to separate the tender from the erotic. He stated no compelling ideal of friendship between men and women. He was a brilliant authority on the forces that destroy love, yet he presented no positive vision of sustaining heterosexual relationships.

The Ideal in Western Culture

Where, then, in Western culture, can something like the ideal promised in my title be found? I locate that ideal in the period from the late 17th century to the late 19th century, from Milton's *Paradise Lost* in 1667, with its portrait of Eden, at least to Tolstoy's *Anna Karenina* in 1875.

John Milton's ideal was companionate marriage, what he described as pleasing conversation, cheer, comfort, compatibility, and "the genial bed." The old order, the official church (Anglican or Roman Catholic), and most later Protestant denominations stated the ideals of marriage as, first, the production of children; second, protection from sin by confinement of passion to one another; and third, mutual comfort and solace. Milton made that "third" first, and he strengthened it. Married companionship, besides being amorous and relaxing, he regarded as spirited, cheerful, comforting—a view far more complex, sensitive, and profound than anything Plato or St. Augustine imagined about intersexual companionship.

John Milton's ideal was companionate marriage, what he described as pleasing conversation, cheer, comfort, compatibility, and 'the genial bed.'

At the end of this period, came the great Tolstoy to freshen and immortalize the love tradition. In *War and Peace*, we learn not only about the ravages of the French invasion of Russia, but also about the love of Pierre and Natasha, which culminates in marriage and children. How simple, how normal, how moving that relationship is! Anna Karenina's adulterous loves with her military and artistic paramours are surpassed, if not in dramatic and tragic interest certainly in joyful satisfactions, by the soberly beautiful love and marriage of Levin and Kitty. How gracious, human, mutual, and deeply instructive that love is! Tolstoy realized the Miltonic ideal of complex heterosexual friendship in conditions that are endearingly human.

In the years between Milton's dream of Adam and Eve in their bower of bliss in Eden and Tolstoy's achievement, many works strove toward but fell short of that ideal. In *La Nouvelle Heloise* Rousseau distributed three versions of love among his characters—but never united them fully: the rational love of the husband and wife, the passionate love of Saint-Preux and Julie (the heroine, who is later the wife of another), and the devoted friendship of the female cousins, Claire and Julie. All three loves were carried through to the novel's very climax, with the priority given, I believe, to the passionate love.

Why should rationality, passion, and devoted friendship be kept separate, even as late as Rousseau? Where can we see them united with a force that leads us to

feel the ideal that we have been talking about?

Jane Eyre, a work by Emily Brontë's sister Charlotte, appeared in 1847, the same year as that masterpiece of romantic passion, *Wuthering Heights*. *Jane Eyre* tells of a plain, energetic, intelligent orphan, tormented first by her adoptive sisters and parents in a dreadful domestic situation, then sent to an establishment school where she suffers deep physical and psychic harm—and yet gets an education! She goes to a remote estate as the governess of a little girl who speaks only French, and there she meets Rochester and falls in love. Eventually this powerful, strange, and fierce man falls in love with her.

But Rochester's house contains a deeply disturbed woman whose blood-curdling shrieks are heard in the night. And when Rochester takes Jane to the altar, a voice interrupts the marriage ceremony to protest its illegality: the crazed woman in Rochester's house is his legal wife. When Rochester urges Jane to leave with him for a life in the south of France or Italy, she refuses and runs away. After much suffering—and a restoration to the fortune that she had lost—she returns.

And when Jane Eyre says, 'Reader, I married him,' the victory celebrates not only passionate love, but also a friendship between the man and the woman enlarged by suffering to embrace mutual care and devotion.

The man to whom she returns has been mutilated in one hand and is almost totally blind, having sought to save his mad wife from the fire she had started. Despite all this—in a deeper sense, because of all this—Jane regards the voice that has called her back to her suffering man as divine. And when she says toward the end of the book, "Reader, I married him," the victory celebrates not only passionate love, but also a friendship between the man and the woman enlarged by suffering to embrace mutual care and devotion.

Jane's statement, infinitely complex, infinitely simple—"Reader, I married him"—is one culmination of a tradition deep in our Judeo-Christian religious heritage. It is related to the sentimental movement of the 18th century and has more than a dash of powerful romantic love. It unites all these in "esteem enlivened by desire."

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ANDREW GYORGY, MADELINE R. ROBINSON,
VICTORIA SCHUCK
RONALD GEBALLE, RUSSELL B. STEVENS

ROBERT B. HEILMAN

The Creative Imagination: Enlightenment to Romanticism. James Engel. Harvard, 1981. \$16.

A thorough history of ideas about the imagination, advanced by all types of writers and thinkers, shows not only how imagination became a central force of the human psyche but also how a concept associated with Romanticism dates from various figures of the Enlightenment.

The Antitheatrical Prejudice. Jonas Barish. California, 1981. \$24.50.

Barish discusses numerous theorists from Plato, the church fathers, and the Puritans to various novelists, Nietzsche, and Yvor Winters, including paradoxical defenders of the theatrical such as Wilde. He argues with everyone, achieving a reference-book inclusiveness. But the book can be sampled as well as totally consumed.

Matthew Arnold: A Life. Park Honan. McGraw-Hill, 1981. \$19.95.

This excellent biography works mainly from unpublished materials. It portrays a much richer and more varied personality than we have usually seen in Arnold. Honan's method generally is to make the basic factual record slightly subordinate to a series of impressions of Arnold's mind and heart as revealed in letters, journals, responses of others, and the like.

Camus. Patrick McCarthy. Random House, 1982. \$17.95.

A briskly written survey of the life and works which occupies a middle ground between the sanctifying and the debunking. There is much background material—historical, social, ideological.

In Defence of the Imagination. Helen Gardner. Harvard, 1982. \$15.

With a union of good sense, imagination, great learning, and a civilized bearing and verbal style, Gardner replies quietly but most effectively to various goings-on in contemporary literary theory, not to mention the more eccentric readings and productions of Shakespeare. She exemplifies the best tradition of humanistic discourse.

Marcel Proust: Selected Letters (1880–1903). Trans. by Ralph Manheim. Ed. by Philip Kolb. Doubleday, 1983. \$19.95.

These 264 letters, well translated and edited, admirably reveal Proust to age 32: the affectionate son, the supporter of Dreyfus, the translator of Ruskin, the amateur and critic of arts and letters, the master of courtesy and compliment, the independent thinker, and the friend and observer of diverse men and women on whom he based his major fictional characters.

An Absurd Vice: A Biography of Cesare Pavese. David Lajolo. Trans. by Mario and Mark Pietralunga. New Directions, 1983. \$18.50.

This 1960 portrait is a useful introduction to Pavese (1908–1950), the talented but suicidal poet, novelist, translator of English and American works, and enthusiast for American fiction. Depending heavily on quotations from Pavese's work, it is less a biography than a friend's impressionistic memoir. The translators' style lacks grace.

Auden: A Carnival of Intellect. Edward Callan. Oxford, 1983. \$25.

Callan writes an excellent straightforward guide to Auden's poetry, taking it chronologically, using a biographical framework wherever helpful, explicating form and content, and making quiet judgments of better and worse.

Portrait of a Friend. Gwen Watkins. Gomer Press (Wales), 1983. £7.50 (ca. \$11).

Vernon Watkins's widow dispassionately but fascinatingly records the details of one phase of Vernon's life: his devotion to and blind defense of Dylan Thomas (always a taker and rarely a giver). Her extraordinary conclusion locates the ground of Vernon's fidelity to Dylan in a quality shared by two men otherwise markedly different: a central immaturity and dependence on others.

The Vendor of Sweets. R. K. Narayan. Penguin, 1983. \$4.95.

A paperback reissue of the 1967 serious comedy by India's leading novelist. Narayan traces the ways in which a sweet-shop owner, a somewhat vague traditionalist and once a follower of Gandhi, tries to cope with a son who, modernized in America, returns to India with a Chinese live-in and a scheme to get rich by marketing computers that will write fiction.

Browning and Italy. Jacob Korg. Ohio University, 1983. \$22.95.

Korg tells how Italian scenes, history, literature, and art made an impact on Browning's imagination, helped him to discover the themes and attitudes that were to become characteristic of his work, and influenced his basic poetic method. The approach leads to helpful and engaging criticism.

ANDREW GYORGY

Avoiding Inadvertent War—Crisis Management. Ed. by Hilliard Roderick and Ulla Magnusson. Univ. Texas at Austin, 1983. \$7.95.

This extremely ably edited new book is a major contribution to our rapidly mushrooming literature on war and peace. The results of

a high-level professional conference held in Austin in 1983 are lucidly presented here by authors and editors alike. The difficult concepts of *crisis* and *management* are well defined and discussed. This important volume should be of interest both to specialists in this field and to a larger reading public.

Envoy to the Middle World, Adventures in Diplomacy. George McGhee. Harper & Row, 1983. \$26.

Today, the term *Third World* would probably mean more to the reader than *Middle World*; nevertheless, the countries that McGhee describes here are crucial in any sense of the geopolitical phrase. His rich diplomatic experience took him to nations like Turkey, Ghana, and Ethiopia as well as to all the major Middle Eastern countries. The post-World War II period was indeed critical for American foreign policy and McGhee participated in many diplomatic crises. The book is further brightened by a short but excellent foreword by Dean Rusk. Excellently edited, this important work truly accomplishes what the publisher claims: "It advances a new conceptual identity for a vast chunk of the world."

Ist der Kommunismus reformierbar? Nach dem polnischen Herbst-Frühling in Osteuropa? Hans Peter Rullmann. Wilhelm Goldmann Verlag, 1981. DM 6.80.

This useful book should soon be translated into English. The author graphically presents seven major obstacles (or reasons) proving that modern communism is essentially unchangeable; he has excellent chapters on economic problems, ideology, the elite as a "gerontocracy," the bureaucracy in general, among others. If properly translated, this book should prove to be an immediate best-seller.

Political Participation in the U.S.S.R. Theodore H. Friedgut. Princeton, 1979. \$6.90.

This fascinating study dissects the Soviet system of "political participation." Particularly useful to this reviewer are the long discussions on "the local Soviets at work," and the "social mobilization" and "social control" mechanisms of the Soviet Communist Party. There is also an excellent chapter on "systemic development in the U.S.S.R." Both author and publisher should be congratulated on producing this fine book, aimed particularly at a specialized, professional readership.

Nations and Nationalism. Ernest Gellner. Cornell, 1983. \$24.50; paper, \$6.95.

This ably written book has a simple yet historically fascinating and challenging theme; the author successfully accounts in his analysis both for the contemporary strength of nationalism and for its relative weakness in the past. This reviewer was particularly impressed by chapters on "A Typology of Nationalisms" and "Nationalism and Ideology." This work will play a major role in the rapidly expanding contemporary literature on traditional (historical) as well as modern nationalism.

Global Mini-Nationalisms, Autonomy and Independence. Louis L. Snyder. Greenwood, 1982. \$25.

In his term *Mini-Nationalism*, the author concentrates on the nationalist fervor of the small (and usually ex-colonial) countries of Africa and Asia in addition to the traditional

nationalism of other nations. The chapter on "Separatism in the Balkans" is particularly useful. Snyder is undoubtedly the leading American social scientist studying nationalism full time. This important book will delight both the specialist and the larger reading public. The chapter on "Minority Nationalisms in the Soviet Union" is especially commendable.

"Über die Russen heute, Was sie lesen, wie sie sind." Klaus Mehnert. Deutsche Verlags-Anstalt, 1983.

This is the last book by one of the leading Soviet experts and Kremlinologists of our times, who recently passed away at age 77. Author of outstanding books on Soviet man and the Sino-Soviet dispute, Klaus Mehnert brilliantly combined outstanding scholarship with a genuine flair for presenting his views in a popular and broadly attractive manner. *The Russians Today* is a storehouse of information and opinion. It is to be hoped that it will soon be translated into English and made available to a large American public. Despite his long illness, the author showed no weakening of his powers and ability. *Highly recommended.*

ROBERT P. SONKOWSKY

Roman Gaul: The Three Provinces, 58 B.C.—A.D. 260. J. F. Drinkwater. Cornell, 1983. \$25.

Roman Arabia. G. W. Bowersock. Harvard, 1983. \$17.50.

Life in Egypt Under Roman Rule. Naphtali Lewis. Oxford, 1983. \$24.50.

Historical studies of the Roman Empire in the past have tended to favor Rome's own point of view and to depend on literary sources. Ancient history today—which encompasses the evidence of important auxiliary fields, including archaeology, epigraphy, and papyrology—yields exciting new information and conclusions. In *Roman Gaul*, Drinkwater finds already in place a reasonably complex civilization and advanced organizations, without which the Romans could not have established their presence. Using archaeological evidence and inscriptions, he provides an up-to-date survey of the history of Gaul from Caesar's campaigns through the reign of Emperor Valerian. A sound analysis of the Romanization of the *partes tres* of Gaul, important for general European history.

In his research for *Roman Arabia*, Bowersock did not have an abundant tradition of scholarship to draw upon, but he has surely provided a new foundation for the recent scholarly interest in a previously neglected topic. He argues convincingly that this neglect has imperiled our whole understanding of the Roman Empire in the Near East. His evidence includes not only ancient literary sources, such as Strabo, Josephus, Diodorus, and Ammianus, but also excavations, inscriptions, some papyri. His conclusions deal primarily with Roman control of Arabia in terms of its key geographical and economic advantages as well as its relations with neighboring states, from the coming of the Nabataean Arabs in the 4th century B.C., through the formation of the Roman province, to its dissolution at the death of Iru'l-qais in the reign of Diocletian.

In *Life in Egypt*, a foremost papyrologist, Naphtali Lewis, has presented a lively, intriguing, and unique account of that life from 30 B.C. to A.D. 285. Of the three areas of the

Roman Empire represented in these volumes, Egypt reveals by far the most "nonliterary" information, chiefly, of course, on papyrus, the "paper" produced in Egypt and used everywhere in the ancient world, but preserved almost exclusively in the dryness of the Egyptian sands. From these letters, notes, accounts, exercises, memoranda, petitions, public records—mostly the jottings of ordinary people—Lewis provides glimpses, often quite intimate, of social relations, economics, religion, education, government in Egypt, not as seen by the Roman rulers or by Juvenal or Tacitus, but by human beings in the middle and lowest social orders. Choice quotations from the papyri are elucidated.

The Nature of History in Ancient Greece and Rome. Charles William Fornara. California, 1984. \$22.

Biography in Late Antiquity: A Quest for the Holy Man. Patricia Cox. California, 1983. \$25.

Like the author of the first volume in the "Eidos" series on classical literary genres, which deals with lyric poetry (*KR*, Autumn 1983), Fornara in the second volume discusses historical prose through its related genres (genealogy, ethnography, horography, chronography) and subspecies (war monographs, national and universal histories). Gradually he delineates the essence of history itself—research and careful evaluation of sources—which he sees as the Greek contribution. He refutes modern misconceptions of deliberate bias on the part of Greek and Roman historians. He also analyzes classical contributions to theory of history, not only in the statements of well-known authors such as Thucydides or Cicero, but also in the evolution of theoretical assumptions reconstructed from evidence on such figures as Duris of Samos (ca. 340–260 B.C.).

Cox, who argues that ancient biography is very different from history, discusses classical biography generally and then focuses on the idea of the divine sage in biographical and other writings of Late Antiquity. She analyzes the "Life of Origen" in Book 6 of the *Ecclesiastical History* by the Christian Eusebius of Caesarea (ca. 260–340) and the *Life of Plotinus* by the Neoplatonist Porphyry (ca. 232–305). Eusebius and Porphyry celebrate the virtues of their respective heroes by seeing them through certain ideal traits. Each biographer thereby reveals his own sense of himself in the context of the cultural tradition and setting in which he wrote. Cox's style matches her subject in that it refracts much light upon obscure matters.

Roman Comedy. David Konstan. Cornell, 1983. \$19.50.

A fresh, tightly written and reasoned analysis of five plays of Plautus and three of Terence, directed chiefly to the social and ethical implications of the plots. Konstan's goal is not social history but an interpretation of the playwright's artistry in constructing the social world of each play. Konstan's innovative approach should improve our understanding of the complex use of social tensions in comedy.

The Ancient Greeks: A Critical History. John V. A. Fine. Harvard, 1983. \$35.

A comprehensive, thoughtful survey of the history of Greece from prehistoric times through the rise of Macedon in the 4th cen-

tury, assessing the strength of the evidence and the conclusions of modern scholarship. Although a survey cannot linger in details of analysis, Fine's clear, prismatic style conveys his careful scholarship.

Three Archaic Poets: Archilocus, Alcaeus, Sappho. Anne Pippin Burnett. Harvard, 1983. \$25.

This important study of three Greek lyric poets of the 7th century B.C. goes into complexities of myth and thought behind the poems and fragments of poems. Burnett reconstructs these complexities through fresh analysis of poetic tradition; her clear prose style is persuasive.

FREDERICK J. CROSSON

The Legitimacy of the Modern Age. Hans Blumenberg. Trans. by R.M. Wallace. M.I.T., 1983. \$37.50.

A large (600 pages), powerful analysis of modernity, not as a reaction against the Middle Ages (secularization), but as the warranted self-assertion of man's autonomy brought about by the internal inconsistency and collapse of the Christian world view. Reflecting unusually impressive scholarship, this penetrating and thoughtful work by the foremost philosophical historian of ideas in Germany (perhaps anywhere) deserves a wide audience.

Plato's Late Ontology. Kenneth M. Sayre. Princeton, 1983. \$28.50.

Many theories have been produced to explain Aristotle's account of Plato's teaching, because that account seemed to bear little resemblance to the extant dialogues. Sayre persuasively resolves the riddle by offering an analysis of the later dialogues matching the Aristotelian report point by point. Arguing carefully and keeping close to the texts, Sayre has produced an original interpretation that no future reading of Plato can ignore.

The Philosophy of Schopenhauer. Bryan Magee. Oxford, 1983. \$29.95.

One of the most influential and least read 19th-century philosophers here receives a superbly clear and coherent defense. Wittgenstein, Nietzsche, Wagner, and many other figures were deeply impressed by Schopenhauer's ideas. His premises were Kantian, and one of the merits of this very readable book is to make transcendental idealism as plausible as it can be.

Beyond Objectivism and Relativism. Richard J. Bernstein. Pennsylvania, 1983. \$25, paper \$8.95.

By following the arguments in three distinct battlefields of current controversy—philosophy of science, hermeneutics, and praxis—to their presuppositions, Bernstein discovers the same basic set of issues concerning rationality. In each area, he argues, one can discern the emergence of a new notion of reason ("historically situated, non-algorithmic, flexible"), but it is distorted by being still formulated in the language of objectivism and relativism ("the central cultural opposition of our time"). His conclusion attempts—all too briefly—to disengage the notion from that opposition. A stimulating book, accessible to the general reader.

Sexism and God-Talk. Rosemary Radford Reuther. Beacon, 1983. \$16.95.

One of the forms of liberation theology is feminist theology, which regards the categories of classical theology as distorted by androcentrism. Restoring the balance is complicated by temptations toward romantic feminism, androgyny, and liberalism. Reuther criticizes these temptations (and others) while trying to delineate an undistorted orthodoxy. Evaluations of her success will doubtless differ, but she has made an honest, responsible approach to the issues.

Superior Beings. Steven J. Brams. Springer-Verlag, 1983. \$21.95.

Following up his earlier *Biblical Games*, Brams here applies game-theoretic analysis to the topics of revelation, the existence of evil, and so on. Making certain plausible assumptions about the goals of the players, how would a Superior Being (e.g., the God of the Bible) endowed with omniscience and omnipotence interact with human players? If the method seems bizarrely applicable to such topics, the results are intriguing and sometimes illuminating.

The Changing of the Gods. Frank E. Manuel. Brown, 1983. \$18.

Seven essays on issues of belief and unbelief in the Enlightenment by a disciple of Hume and recent winner of the Emerson Award. Gibbon, Herder, and the situation of Jews in that period are among the subjects treated with elegance and urbanity.

Three Faces of Hermeneutics. Roy J. Howard. California, 1982. \$16.95; paper \$5.95.

One of the best of the increasing number of introductions to a dominant mode of approaching philosophical problems. Not the least of the merits of this book is to draw the work of writers influenced by Wittgenstein—Von Wright and Winch—into the discussion of Habermas and Gadamer. Recommended for its lucidity and sobriety.

EARL W. COUNT

Europe and the People Without History. Eric R. Wolf. California, 1982. \$29.95; paper, \$8.95.

A powerful narrative and thesis: Man's own culture-world has always been global, but perhaps has never been so treated. "Common" folk have always contributed to that culture worldwide, but historiography treats them rather as recipients or victims. And they are history-less until caught up in the aggressions of a sophisticated culture with a history (in this study, recent Europe). The author, a Marxist, summons the social sciences, anthropology particularly, to rethink its philosophy and cast itself in an historical framework.

Marxism and Anthropology: The History of a Relationship. Maurice Bloch. Clarendon, Oxford, 1983. \$19.95.

An inchoate 19th-century anthropology, American especially, profoundly shaped Marx and Engels. The author achieves *multum in parvo*; anthropologist or no, this book is for you.

The Aztec Image in Western Thought. Benjamin Keen. Rutgers, 1971. \$50.

Europe in the 16th century was intellectually unfit to cope with any utterly novel civi-

lization. *The Aztec Image*—dispassionate, competent, well written—holds up a mirror to 4½ ungraceful centuries of dawning light: Spain, whose Roman Catholic world view was elsewhere on the verge of the Protestant revolt; late-Renaissance thinking, the Baroque, 18th-century Enlightenment, 19th-century evolutionary history extracted from a sober archaeology. Enough debris remains today to remind us that the Aztec civilization was one of mankind's greatest cultural achievements.

The Maya Book of the Dead: The Ceramic Codex. Francis Robicsek and Donald Hales. Oklahoma, n.d. \$48.50.

The authors have done a novel thing. Convinced that the same artists who indited the sheet codices also dressed these vases, the authors have grouped the vases by narrative content. Intricate and consummately beautiful, the vases "pictographize" legends of the Maya underworld. The authors comment upon each vase and upon each set.

Ancient Maya Civilization. Norman Hammond. Rutgers, 1982. \$27.50; paper, \$12.95.

The Maya probably is humanity's most self-contained civilization: mysterious, miraculous when first glimpsed, it is less mysterious and all the more miraculous as we see it today. And as long as organic and social sciences shall gain vision, this shall be so. The gains are in settlement dynamics, in the mind behind architecture, art, world view.

The Ancestors: Native Artisans of the Americas. Anna Curtenius Roosevelt and James G. E. Smith, eds. Museum of the American Indian, 1980. \$17.50.

Painters, feather workers, carvers, goldsmiths, basketmakers, weavers, potters. Goldsmiths excepted, the "ancestors" linger on as living artisans. The impelling exhibit has been disassembled; the "catalogue" is free to be a book—color and sepia photographs, cartographs, an urbane guide.

Ruth Benedict: Patterns of a Life. Judith Schachter Modell. Pennsylvania, 1983. \$25.
Loren Eiseley: The Development of a Writer. E. Fred Carlisle. Illinois, 1983. \$15.95.

Each book alone is much gain; read together, the more. Two fine, diverse minds converge and both testify that anthropology will always incarnate humanism and science. Ruth was an upstate New Yorker; Loren, a Nebraskan. Ruth's great tragedy was her father's early death; Loren's, a deaf-mute mother who did not know how to love. Both grew lastingly introverted and self-doubting. Ruth sought the meaning of her womanhood; Loren turned hobo. Ruth emancipated herself from the protection of her extended family and essayed social work; Loren raised himself by his bootstraps by plunging into paleontology. Both strove via poetry, before anthropology drew them in. Ruth, who discovered patterns in the life of individuals and society, wrote *Patterns of Culture* and *The Chrysanthemum and the Sword* (under government commission). Loren, who brooded on the epic of evolution, wrote *The Immense Journey* and *The Mind as Nature*. The austere beauty of the one was feminine; the austere beauty of the other, masculine. Both were out of step with their generation; hence they are seers still.

Inanna: Queen of Heaven and Earth. Her Stories and Hymns from Sumer. Diane Wolkstein and Samuel Noah Kramer. Art compiled by Elizabeth Williams-Forte. Harper & Row, 1983. \$16.95.

Her lineage remains unbroken still, her majesty is greater and profounder, even her most ancient poetry is intense and beautiful. And what happier partnership of authors could we ask for than a sensitive folklorist and a great cuneiform scholar?

RUSSELL B. STEVENS

Politics and the Restraint of Science. Leonard A. Cole. Rowman and Allanheld, 1983. \$17.95.

Abortion in America: The Origins and Evolution of National Policy, 1800–1900. James E. Mohr. Oxford, 1978. \$12.50.

Neither of these authors is a natural scientist. Cole writes from the perspective of political science, Mohr as a historian, all the more to dramatize the extent to which the distinction, if there ever was a valid one, between natural and social sciences is fast becoming blurred. At no time in history has it been more necessary for there to be an understanding and awareness of each for the other—and, of course, between scientist and nonscientist.

Cole vigorously defends the position that the political systems characteristic of modern technological societies serve as a needed and effective check and balance vis-à-vis scientific research and application, that the excesses characterizing certain historic cases of suppression (e.g., Galileo in Italy or Mendelian genetics in the Soviet Union) will almost certainly not recur in today's climate, and that scientists themselves cannot be relied upon to establish their own corrective mechanisms. Predictably, substantial numbers of scientists will disagree at least in part with his views, but they merit careful consideration.

As for abortion, no issue is more immediately part of the current political scene and none more thoroughly admixes scientific knowledge, political expediency, religious and ethical conviction, and sheer emotion. Mohr provides a useful account of what actually happened in the United States in the preceding century, useful to all, regardless of their stance on the issues under debate.

Aristotle to Zoos: A Philosophical Dictionary of Biology. P. B. Medawar and J. S. Medawar. Harvard, 1983. \$18.50.

Only the Medawars, or some others with their rare gift for English prose style, could have produced a work bearing the subtitle "dictionary" that is at the same time highly readable. Mostly, confronted by a term of uncertain definition, one resorts to a dictionary to resolve and clarify the matter. But whereas that may prompt the first approach to *Aristotle to Zoos*, it is difficult indeed not to continue rummaging about, savoring the pleasure of the authors' commentary on a wealth of miscellaneous topics. Users will soon be mildly disappointed to discover that this or that word is not to be found. At the same time, difficult concepts are not avoided, and the volume will be highly useful as an adjunct to readings in biology generally, as a way of settling after-dinner arguments, and as a thoroughly enjoyable source of thoughtful, witty, and important expositions.

(continued on back cover)

READING (continued from page 7)

Naked Emperors: Essays of a Taboo Stalker. Garrett Hardin. William Kaufmann, 1982. \$15; paper, \$8.95.

It is hard to imagine any thoughtful reader who would not find Hardin's selected essays stimulating and valuable. Not all readers will agree with the author's point of view; indeed some of his more notable pieces have sparked sharp rejoinders in the past. But Hardin brings to his task an impressive biological understanding and an incursive rhetorical style.

VISITING SCHOLAR

(continued from page 1)

of a full semester's course into an all-too-brief fifty minutes. Fast talking helped!

For me the Visiting Scholar odyssey has been an exhausting but exhilarating experience. It occurred to me—I think it was in the high plains of Wyoming—that the entire program could be compared to the snorkel apparatus of prenuclear submarines that admitted a small flow of fresh air without letting in water. Or even better—a means of administering a modest charge to the storage batteries that are, in a sense, the faculty and students of every campus, while giving my own generator a boost of clean, fresh energy from my contact with them.

It was quite wonderful. The question has been asked: would I do it again, knowing some of the pitfalls and inconveniences? Please, someone—ask me.

Arnold Moss is an actor, director, and author who lives in New York City. He has starred in numerous Broadway plays and Hollywood films, has represented the State Department as a specialist in theater in Africa and South America, and for 20 years directed and made annual appearances at the Library of Congress in programs of Shakespeare, Ben Jonson, John Donne, and others.

Spires of Form: Glimpses of Evolution. Victor B. Scheffer. Washington, 1983. \$13.95.
The Myths of Human Evolution. Niles Eldredge and Ian Tattersall. Columbia, 1982. \$16.95.

Human Culture: A Moment in Evolution. Theodosius Dobzhansky and Ernest Boesiger. Edited and completed by Bruce Wallace. Columbia, 1983. \$18.50.

Instant Evolution: We'd Better Get Good At It. Thomas P. Carney. Notre Dame, 1980. \$13.95.

As one of these authors remarks, "Hundreds of books on evolution are catalogued in libraries under author's name, or under Evolution, or under Darwin." That this should be so and that new volumes continue to appear is striking evidence of the matchless importance of this underlying concept in all of biology and in many sister sciences as they relate to living systems. And, of course, also of the fact that by no means the last word has been spoken; evolution continues to be a crucial area of research and speculation, a lively and provocative topic.

This selection of books in no sense spans the range of thought in this area, but it does represent a measure of the diversity of topics available. Few will wish to study all these books; final choice will rest much on individual backgrounds and interests. Most people should find at least one book that is both attractive and enlightening. The first, by Scheffer, is intended to show the nonspecialist some of the remarkable results of the evolutionary process, the diversity of organic life, the endless ways in which this or that species is suited for the niche in which it is to be found. The author makes no special case for the mechanisms of change; he is content to lay before the reader the wonders of the biological world as he has come to know it.

Eldredge and Tattersall, to the contrary, are champions of a particular theory of the very mechanisms by which organic evolution has operated through time. They see themselves as challenging what they regard as pervasive myths concerning this process, particularly the view that change is customarily gradual, continuous, and "progressive." Their view, which has been dubbed "punctuated equilibria," is that stability is the usual state

and that change is both rare and brief—whether in biological or cultural evolution.

Dobzhansky and Boesiger try not so much to argue for this or that mechanism of evolution as to explore some of the more speculative and sweeping aspects of the development of man and his culture. On the whole their book is perhaps both the most difficult and thought-provoking of the lot.

Finally, as the title suggests, Carney's *Instant Evolution* is a highly readable, almost chatty, examination of the political and ethical dilemmas that emerge from the explosive growth of knowledge about biological systems and, in particular, the capacity to intervene in events that were until very recent times left to natural processes. Granted that no book of this kind can possibly include the very latest discoveries in the research laboratory, there is quite enough food for serious thought in what Carney has found space to describe.

The Archeology of Beekeeping. Eva Crane. Cornell, 1984. \$35.

It is intriguing, to say the least, to happen upon an entire book dealing with a topic that, up to that point, one didn't even know existed. And if the subject dealt with is also not only unexpected but inherently interesting, so much the better. We can only be thankful for the pervasive curiosity of the human mind—that there are always Eva Cranes willing to devote several decades of scholarship to such esoteric areas of research. Introductory and final chapters put bees and beekeeping into the context of ancient civilizations, art, and everyday life. The core of the book deals with details of the diverse ways in which beekeepers have cared for their charges, in a variety of times and cultures.

Focus on Vision. R. A. Weale. Harvard, 1982. \$15.

The Logic of Perception. Irvin Rock. M.I.T., 1983. \$22.50.

Although both these books are well written, they are too technically specialized to appeal to nonscientists. Weale's book centers its discussion on the eye as a sensory organ, with a final chapter on perception. The study by Rock carries on from that point to examine the nature of perception and the issues that stem from this phenomenon.



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