In 1985-86, the South Florida and Long Island chapters of Phi Beta Kappa celebrated their 50th and 30th anniversaries, respectively. Forty-two persons attended the banquet at the University of Miami on December 15, 1985, at which Georgia Institute of Technology Professor Melvin Kranzberg, a Phi Beta Kappa Associates Lecturer, discussed “Technology Is the Answer—But That’s Not the Question.”

More than 90 members and guests attended the 30th-anniversary luncheon for the Long Island Association on March 9, 1986, at Adelphi University. Dr. Alan Campbell, a charter member of the association and its first president, spoke on the topic “On Government, Business, and Education.”

These are just two of the approximately 50 Phi Beta Kappa associations currently active across the United States, providing intellectual and social opportunities for their members and communities and bringing to the attention of these communities the goals and ideals of Phi Beta Kappa. Some groups award scholarships to outstanding high school and college students; many give book awards or certificates of achievement to such students.

The most generous scholarship program is the one in Houston, Texas, which was begun in 1972. The Phi Beta Kappa association there gives a one-time grant of $750 toward college tuition for the outstanding graduate at each of the area’s 56 high schools, for a total of $42,000 each year.

The awards are made on the basis of academic excellence alone. Recipients are chosen locally by the scholarship committee of the Houston association. The committee invites each school to nominate three to five candidates, from which the committee selects the winner. At present, the association has six permanently endowed scholarships.

Each autumn, the United Chapters publish a newsletter for the associations, giving details of activities and listing the names and addresses for the secretaries of existing associations. If you wish to receive a copy of this newsletter, write to the United Chapters of Phi Beta Kappa, 1811 Q St. N.W., Washington, DC 20009.

Penal Philosophy
A RETURN TO ‘JUST DESERTS’
By Marvin E. Wolfgang

HE PREVAILING PENAL philosophy in the United States today, supported by science and ethics, is a revival of the classical emphasis on “just deserts.” The rationale is that society cannot deter, rehabilitate, or accurately predict future dangerousness or violent behavior by a criminal. The best predictor of criminal violence is past criminal violence—and even this tends to over-predict violence.

According to the prevailing view, justice requires equity, with precise penalties announced in advance—what is often called presumptive sentencing. Any general or specific deterrence that results is a by-product, not the prime goal of punishment. Just deserts may mean not only punishment for the offender, but also justice for the victim through restitution or compensation.

How did we arrive at this philosophy?

Why We Punish
Throughout history, the main purposes of punishment have been some combination of the following: retribution (an eye for an eye); expiation (restitution); general deterrence through punishment of individual offenders; reformation of criminals so they will not commit further crime; and protection of society by the detention or imprisonment of offenders. Deterrence is future-oriented—meant to deter the same offender or others from committing crimes in the future. Punishment of offenders for what they have already done looks primarily to the past. Punishment of offenders on the basis of what they deserve to receive is retributive.

These rationales have not moved through history like a Roman army phalanx, but, as historian Crane Brinton has said, like a train wreck in time—a telescoping of historical thought. In different periods, each of these penal philosophies has been dominant.

In its day, 1700 B.C., the Hammurabi Code, with its emphasis on retribution, amounted to a brilliant advance in penal philosophy, mainly because it represented an attempt to keep cruelty within bounds. The code provided that, if a noble destroyed the eye of another noble, the offender’s eye should be destroyed; if he broke the bone of another noble, “they shall break his bone”; and if he knocked out the teeth of a noble “of his own rank, they shall knock out his teeth.”

But Hammurabi’s code did not always reflect the strict proportionality often attributed to it. When the victim was not a noble, the punishment was a fine, as in the case of a commoner who struck the cheek of a noble. A noble who struck the cheek of a noble of higher rank received 60 lashes with an oxtail whip. A noble who struck a noble of equal rank got a fine. But a slave who struck a noble lost an ear, and a son who struck his father lost a hand.

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The Law of Moses is usually claimed to be retributive. Careful reading of Exodus, Leviticus, Numbers, and Deuteronomy shows that the “eye for an eye” phrase appears three times, but the utilitarian notion of deterrence is also present, as in Deuteronomy 19:20: “The rest shall hear and fear, and shall never again commit any such evil in your midst.”

In an effort to produce a kind of equilibrium or homeostasis, some scholars have asserted that even the rationale of retribution is really an eye under an eye.
referring to the letters of the Hebrew alphabet, and that the letters preceding the eye, ayin tachat ayin, spell "money" (mahmon), which is interpreted as monetary compensation or restitution to the victim by the offender. The Talmud makes a clear effort to avoid the literal translation. I believe this interpretation or equivalent is important because it raises the issue of restitution to the victim. The implication is that corresponding and proportional sanctions are possible without exactly the same pain being required. Similarly, not sameness, becomes the consequence of equivalences.

Although Socrates, through Plato, and Aristotle were more future-oriented than past-oriented relative to punishment, Plato in particular refers to retribution as just deserts: "But if anyone seems to deserve a greater penalty, let him undergo a long and public imprisonment and be dishonored. . . . No criminal shall go unpunished, not even for a single offense . . . let the penalty be according to his deserts . . . " (emphasis added). He sounds quite modern when he says:

When a man does another any injury by theft or violence, for the greater injury let him pay greater damages to the injured man, and less for the smaller injury; but in all cases, whatever the injury may have been, as much as will compensate the loss. And besides the compensation of the wrong, let a man pay a further penalty for the chastisement of his offense: he who has done the wrong mitigated by the folly of another, through the light-heartedness of youth or the like, shall pay a lighter penalty; but he who has injured another through his own folly, when overcome by pleasure or pain, in cowardly fear, or lust, or envy, or implacable anger, shall endure a heavier punishment. . . . The law, like a good archer, should aim at the right measure of punishment, and in all cases at the deserved punishment (emphasis added).

**Proportionality and Deprivation of Liberty**

In the Age of Reason, with its emphasis on the rationality of man, deterrence was the principal purpose of punishment. In 1764, one of the "pioneers in criminology," Cesare Beccaria, in his classic book On Crime and Punishment, proposed the principle of proportionality, that is, the establishment by the legal system of a scale of the seriousness of crimes with a corresponding scale of the severity of sanctions. Despite Beccaria's emphasis on deterrence as the main purpose of punishment, one of his major statements—which surely has contemporary value—was that it is not the severity but the certainty of punishment that deters.

Thomas Jefferson, who was familiar with Beccaria's essay, proposed in his first inaugural address what he called "equal and exact justice to all men." In 1779, he drafted "A Bill for Proportioning Crimes and Punishments." Although some of what Jefferson said may sound bizarre, he nonetheless was nodding in the direction of equivalences and proportionality. For example, "Whosoever shall be guilty of rape, polygamy or sodomy with man or woman, shall be punished, if a man, by castration, if a woman, by cutting through the cartilage of her nose a hole of one half inch in diameter at the least." He also wrote:

"Whosoever on purpose, and of malice aforethought, shall main another, or shall disfigure him, by cutting out or disabling the tongue, slitting or cutting of a nose, lip, or ear, branding, or otherwise, shall be maimed or disfigured in like sort; or if that cannot be, for want of the same part, then as nearly as may be, in some other part of at least equal value and estimation, in the opinion of the jury, and moreover shall forfeit one half of his lands and goods to the sufferer." From Detention to Punishment

Sanctioning equivalences took an important step forward when imprisonment became a form of punishment, one intended, in essence, to replace corporal punishments. Previously, prisons had been used to detain defendants awaiting trial or flogging, branding, mutilation, exile, and banishment, but not as a punishment. In 1300, Florence opened new prisons, and, under the Ordinances of Justice of 1298, for the first time sentenced convicted offenders to the cells for definite, flat periods of time—without corporal punishment: two years for simple theft, four years for robbery, four years for sodomy (one so sentenced was Benvenuto Cellini, although he never served the term), and so forth.

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About this time, a number of factors converged to move contemporary thinking from the other-worldliness of the Middle Ages to attitudes more appropriate to an economy based on mercantile capitalism. When time, labor, and money can be equated, when liberty becomes a precious commodity, then deprivation of liberty for specific lengths of time can become a proper and just punishment.

**The Rise of Reformation or Rehabilitation**

A corollary trend in the United States, which had roots in older philosophies, related to a belief in society's capacity to reform, remold, rehabilitate, and re-socialize offenders. In the 19th century, psychiatrists became increasingly concerned with criminality. In 1958, Isaac Ray wrote about insanity and criminal responsibility in his famous treatise on medical jurisprudence, A Treatise on the Medical Jurisprudence of Insanity. The writings of Sigmund Freud and others subsequently increased the "psychiatrization" of criminal law. The medical guild linked with the legal guild to persuade administrators of criminal law that offenders could be reformed, thereby reducing criminality. In 1870, the American Prison Association, meeting in Cincinnati, declared that the principal purpose of punishment was reformation. From that time on, through six decades of the 20th century, our criminal justice system was oriented primarily toward this rationale.

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Offenders were to be treated, not punished. Punishment came to be viewed as barbaric, treatment as humane. Individualized treatment to meet the personality needs of each offender, indeterminate sentencing (two to four, four to eight years), or indefinite sentencing (from one day to life), became the common law of punishment because no one could know at the time of sentencing how long it would take to reform the offender. Each would be released from societal custody at the most propitious time, namely, when "cured." The offender becomes the therapist's prisoner. Such has been the liturgy of rehabilitation.

Thus began coercive reformation, which later changed its language but not its style. The invasion by medicine, especially psychiatry, of the philosophy of responsibility and of the "reasonable man" changed sin and evil to sickness and disease. The subconscious and unconscious came to dominate cognitive reasoning. It was not the sin in the soul but the disease in the mind that needed to be changed; mind-altering mechanisms were invented to refashion and reform offenders for their own good as well as for the protection of society.

It is doubtful that this model and these messages of reform were ever fully ac-
cepted by the public. But when the weight of authority from the respected academies of medicine and law joined to promote policies of criminal justice, the voices of punishment and retribution from the folk culture remained hushed for more than a century.

Questioning the Effectiveness of Rehabilitation

Many people questioned the effectiveness of rehabilitation of criminals in earlier periods, but their dissent from the prevailing penal philosophy was not heeded until recently. The Quakers, the elite in Philadelphia, introduced what came to be known as the Pennsylvania, or Separate, System. On October 29, 1829, the famous Eastern State Penitentiary was opened, a place for prisoners to do "pence." There would be no more whippings, brandings, ducking stools, or corporal tortures; specific periods of time in prison were established to match the gravity of crime. But all inmates were kept in solitary confinement from the moment they arrived until the moment they left. With humanitarian intentions to promote self-reformation and to eliminate the effects of social contamination from other convicts, the Quakers imposed this philosophy and correctional movement on the criminal justice system and enforced it, as Rousseau would force men to be free, on the unfortunates caught in the criminal law network.

Charles Dickens visited the Eastern State Penitentiary in 1842. Although his first impressions were good, when he committed them to writing in his American Notes he became very critical. His perspective is as current as that of penologists today who oppose coercive therapy:

In its intention I am well convinced that it is kind, humane and meant for reformation; but I am persuaded that those who devised the system and those benevolent gentlemen who carry it into execution, do not know what they are doing. ... I hold this slow and daily tempering with mysteries of the brain to be immeasurably worse than any torture of the body; and because its ghastly signs and tokens are not so palpable to the eye and sense of touch as scars upon the flesh, because its wounds are not on the surface, and it extorts few cries that human ears can hear, therefore I denounce it as a secret punishment.

Beginning in the mid-1950s a new skepticism about the efficacy of the medical rehabilitation model developed, based on the gradual accumulation of knowledge concerning the behavioral sciences. In 1971, the American Friends Service Committee, in a report titled The Struggle for Justice, questioned the effectiveness of rehabilitation; this report, which was concerned primarily with the enormous disparities in criminal sentencing, suggested greater uniformity. Since then, the public has been demanding more uniform sentencing and less judicial discretion to promote greater justice in our criminal policy. In 1975, a review of 289 studies of rehabilitation and intervention by Douglas Lipton, Robert Martinson, and Judith Wilks reported that no therapy contributed significantly to the reduction of recidivism (see The Effectiveness of Correctional Treatment: A Survey of Correctional Treatment Studies and Robert Martinson, "What Works?—Questions and Answers about Prison Reform," The Public Interest, 1974).

In a report published in 1976, the Goodell Committee for the Study of Incarceration expressed the growing public disillusionment with rehabilitation, as well as a growing desire to produce a criminal justice system based on the "just deserts" model.

The thinking among many jurists, police, and legislators is that we cannot do much about the "root causes" of crime—that no government at any level can legislate love or affect the rate of broken homes. Unemployment, low levels of education, poor housing, and similar social problems are issues that the government can and should try to change sui generis with only secondary reference to crime.

The consensus now is that the criminal justice system is capable of direct manipulation, and that governments should attempt to effect changes in that system, changes such as increasing the probability of arrest, conviction, and incarceration for offenders who have committed offenses of injury, theft, or damage; eliminating the indeterminate or indefinite sentence by judges and reducing judicial discretion in sentencing; including the juvenile record for adults who are convicted so that judges can consider the seriousness of crimes committed as a juvenile in sentencing the adult; and adopting a uniform sentencing process based on the seriousness of the crime committed rather than on the characteristics of the offender.

A 1978 report of the National Academy of Sciences Panel on Research on Deterrent and Incapacitative Effect concludes by saying that the evidence on deterrence—certainty, severity, and celebrity—is so inadequate that the panel could reach no definite conclusions on the subject. The panel recommended further longitudinal studies of criminal careers to assess the probability of arrest, conviction, and incarceration.

According to the National Academy of Sciences Panel on Research on Rehabilitation Techniques, the hundreds of studies that have been done already on rehabilitation together yield scarcely a single trustworthy conclusion. In short, we do not know whether rehabilitation may be effected successfully, we do not know a dependable way of effecting rehabilitation, and we do not know that rehabilitation cannot be accomplished.

The hundreds of studies that have been done already on rehabilitation together yield scarcely a single trustworthy conclusion.

Penologists today recommend that therapy and service programs continue to be available to criminals, but participation should be optional and should have no effect on the time of release for any convicted offender. Because of the excessive number of false positives—that is, offenders who are predicted to recidivate but who in fact do not—the prediction of how dangerous criminals are likely to be when released should remain as an academic exercise only and should not be included in a sanctioning system. Even if we were able to predict the future violent behavior of offenders, it would be inappropriate to determine the length of a sentence or the degree of restraint on the basis of future expectations. Offenders should be punished for what they have done, not for what they might do.

Punishment, even retribution, now becomes acceptable as a basis for justice. The Durkheimian conceptualization of crime as a normal phenomenon—that is, "crime is present not only in the majority of
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Drawing up the scales of crime and punishment Beccaria recommended in the 18th century has now been undertaken in many places, including the Sellin Center for Studies in Criminology and Criminal Law with which I am associated at the University of Pennsylvania. In the United States, on the basis of 60,000 interviews of a random representative sample of the population, we can scale the seriousness of crime from bombings and the killing of many people to minor, victimless crimes. Leslie Sebba of the Hebrew University Institute of Criminology in Jerusalem has done pioneering research on the scaling of the severity of sanctions as perceived by a variety of populations in the United States. With

societies of one particular species but in all societies of all types—is reintroduced as a reinforcement of the community's moral sentiments and not necessarily as a vengeful reaction by the madding crowd (Emile Durkheim, Rules of Sociological Method, 1958). Humane treatment inside and outside prison is emphasized, as is the likelihood of fewer prison sentences, and then mainly for violent offenders. The use of fines such as “income days,” restitution to victims, and the right to be treated as well as the right not to be treated are fundamental principles of the criminal justice system. Definite sentences rather than indefinite or indeterminate sentences constitute a core item in the agenda; parole or aftercare from an institution should be eliminated as an institutional procedure and as a part of the criminal justice bureaucracy. Agencies that currently exist to help ex-offenders could be augmented by other criminal justice agencies for assistance to persons released from prison, but ex-offenders would not be forced to accept such help.

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Russell B. Stevens


One need not be familiar with the controversy over Velikovsky's radical theories, or indeed even more than casually interested in astrophysics as a field of scientific inquiry, to study Bauer's analysis with profit. The book is valuable primarily as a reminder of the thought processes by which we ought to evaluate a novel proposition in science, as contrasted with the ways in which we too often do react. Lest there be a misunderstanding, it must be pointed out that Bauer finds no merit whatever in Velikovsky's arguments, per se—his message is directed to the clumsy and counterproductive ways in which those arguments were dealt with in the popular and scientific press.


Without such complications as this by Clare Lloyd, we could far too easily forget the contributions made, mostly during the early and middle 19th century, by a remarkable group of essentially amateur but highly motivated explorers. A reading of her account cannot fail to remind us of the risks and rigors to which these naturalists, both men and women, were willing to expose themselves in the interests of bringing back to the English-speaking world their specimens and their field journals. By today's standards they were technically primitive, by any standards they made a signal initial contribution to knowledge of unknown lands.


 Truly lavish illustrations characterize both these books, which provide an attractive and colorful introduction to the natural environment. Illustrations are many, conspicuous and familiar component of our natural environment. Illustrations are many, but depart from the usual in that they consist almost solely of line drawings rather than photographs.


In many ways a commentary on the passing scene more than an autobiography in the stricter sense of that word, this small volume has the usual Medawar incisiveness and charm. If, as I believe, it is important for the educated public to realize what practicing scientists are really like, this “memoir” makes for delightful and profitable reading.


In one sense this small book is a copiously illustrated account of a justly famous fossil deposit nestled in the very heart of metropolitan Los Angeles, and of the number and diversity of skeletal remains that have been recovered therefrom. But it is more than that. But if equity, equivalence, and proportionality are our goals, penal sanctions based on the gravity of crime alone are our singular salvation.

Marvin E. Wolfgang is professor of criminology, sociology, and law at the University of Pennsylvania and director of the university's Sellin Center for Studies in Criminology and Criminal Law. In 1985–86, he lectured on the subject of this article as aPhi Beta Kappa Visiting Scholar. His latest book, From Boy to Man: From Delinquency to Crime, is being published by the University of Chicago Press.
It reminds us in no uncertain terms how rarely are the remains of ancient species preserved, and how critically important it is that their value be recognized and their surroundings be protected. Above all, we are shown that unless research is protected. Above all, we are shown that unless fossil deposits act on that foresight, the opportunities to do so will be irretrievably lost.


As title and authorship clearly indicate, this is much more a scientific report than either a text or a book for the general reader. But in a society that has both an immense enthusiasm for what it speaks of as ecology and a trivial understanding of what ecology is and what its insights can accomplish, a volume of this sort has special value. The reader need not be fully cognizant of the details to appreciate the complexity and diversity of the matter with which ecology deals—the material to be found in the first two- or three-volume series. But more important to the nonspecialist are the 13 case studies that make up the remainder. At the very least, the reader comes away with an improved realization of what can and cannot be done in practice and a clearer view of what can reasonably be expected of the now familiar "environmental impact statements."


Many will have heard of Jane Goodall and been impressed with her dedication to many years of field research on chimpanzees in their native habitat. For once, the dust jacket of this large and lavishly illustrated volume is innocent of hyperbole and hence quotable: "Relationships, communication, hunting, feeding, aggression, dominance, sexuality, territoriality, and social awareness—every aspect of the chimpanzee's complex society is presented here, rigorously observed over half the fifty-year life span of these apes and extensively documented with maps, tables, and charts."


In a relatively short time, this small and profusely illustrated account will provide the reader with a convincing summary of the life history and behavioral habits of one of our very interesting native birds. And because loons are not only highly popular and intriguing but also increasingly rare, the author weaves into her writings a plea for sensitivity to their needs and for conservation of their habitat.

ROBERT P. SONKOWSKY


Along with the late Steele Commager's Odes of Horace: A Critical Study (1962), these two new volumes provide a masterly set of commentaries on the corpus of the great Roman lyricist's Odes. Santirocco deals comprehensively, as the third book has, with the sequencing, interconnections, and deepening symmetries of the first three books of odes, which were published as a unit. Putnam brings his profound and mature sensibilities to bear on the fourth book, raising it to a newly justified higher level of esteem. Both authors translate quoted Latin into English. Putnam all 15 odes. Both volumes will be indispensable for Horatian studies and of great value for poetic analysis generally.


The new paperback release of Van Seters's book, originally published in 1983, is well worth the notice of readers interested in the background, antecedents, and consequences of historical writing in the Bible, especially the books of Samuel and Kings. This comparative study of the approaches taken by Greek and Near Eastern authors to the recording of and the accounting for history and tradition is valuable as well as the general understanding of the development of history writing. The four essays in the Breisach collection address some of the same issues for historiography in the Medieval and Renaissance periods, when the writing of history was an important activity in society and literate culture. The book is a valuable introduction to this field for those unfamiliar with the sources and the methodology.


Segal brilliantly illuminates the common origin and the evolving differentiation, in Hellenistic times, of Rabbinic Judaism and Christianity. Both are responses to the Torah, Judaic tradition, and Hellenistic cultural and social influences, as well as to the common Near Eastern root metaphors. As their positions changed under the Romans, neither their mutual tolerance nor their conflicts eliminated their interdependence and reciprocal claim to a common birthright.


A collection of translations of the extant magical texts written on papyrus from Greco-Roman Egypt of the second century B.C. to the fifth century A.D. Most were written in Greek, but many also were written in Demotic (Egyptian), some in Old Coptic, some in indecipherable, incantatory syllables. They make

I was much struck by the letters to the editor in the spring issue of The Key Reporter, in which recent philosophy Ph.D. K. L. Ross bemoans the competitiveness in the current academic jungle, and J. H. Schuster replies that he doesn't think it is that bad! Forgive me, I know this was not the topic addressed by Schuster's original article, but he has touched a nerve, because it is that bad!

I can't help wondering if the perception of a jungle is not a function of age, because it is the younger academics who are most keenly aware of the struggle for survival. I received my Ph.D. in astrophysics three years ago, and my profession is reeling from the triple whammy of demographics, the Gramm-Rudman bill, and the Shuttle Challenger explosion. But those are not the only problems that ail astronomy; in recent years the number of publications has increased so many fold that few of my colleagues actually read papers in their own fields any more, they merely skim them. Which ideas will they remember best? The ones whose proponents sell them the most vigorously, even if it means going to conference after conference and giving the same harangue over and over again. Who will be hired? Those with the longest publication records, regardless of quality, because when you have one hundred applicants per job you can't evaluate everyone's work carefully and weight their publications by importance. Dr. Schuster suspects that those who are hired "have superior academic records and have received the enthusiastic recommendations of well-connected faculty members." But that's just the point! When many highly qualified people are competing for a few jobs, those who have made the right connections who will succeed.

In summary, I agree that academia today suffers from a serious bias in favor of aggressive individuals. Those who can sell their own work and nimbly dance to the Grants-in-Aid-of-Research hustle...
up a fascinating body of spells, curses, formulas, rites, instructions for the use of potions, charms, and talismans. Scholars, by neglecting this body of popular literature, have now become an extremely valuable source for understanding religious and magical beliefs and practices of people in antiquity and in a general human application. Additional volumes of indexes and parallels in the *New Testament* and other early Christian literature are being prepared.

**Rome in the Late Republic.** Mary Beard and Michael Crawford. Cornell, 1985. $22.50.

**Intellectual Life in the Late Roman Republic.** Elizabeth Rawson. Johns Hopkins, 1985. $29.95.

The first book is a concise monograph, both thought and expression being cut with sheen: prismatic clarity, presenting an integrated discussion of cultural, religious, and political aspects of the problem of the transformations occurring at the end of the Roman Republic. The second, much longer volume is a readable, comprehensive survey of the cultural aspects, with details on the intellectuals (authors, scholars, professionals) participating in the various fields of learning.

**Homer.** Paolo Vivante. Yale, 1985. $7.95.

**Pindar.** D. S. Carne-Ross. Yale, 1985. $7.95.

These volumes aim primarily to guide the nonclassicist into the excitement of the ancient texts with a minimum of reference to technical scholarship. Vivante goes immediately and elegantly into the narrative action and characters of the *Iliad* and *Odyssey*. Carne-Ross poises the reader briefly and then moves progressively into the enjoyment of Pindar’s lines.


A concise but comprehensive, commonsensical but scholarly account of Herodotus’ *History of the Persian Wars*. Waters discusses the great founder of history’s intellectual background and sources, as well as his artistry, values, strengths, and weaknesses.

**ROBERT B. HEILMAN**


Wellek’s two latest volumes discuss fully 30 English critics from Yeats to Leavis and Empson, and some 20 Americans from Mencken to Brooks and Warren, and identify many others. Wellek summarizes, places, and judges. He combines the reference work and the essay, extraordinary learning with clarity and grace.


Discerning common elements—a sense of nostalgia, exile, “severance from a once perfect world”—in a Restoration poet and a modern novelist, Wellek successfully makes two vastly different artists illustrate each other. In a fluent and diaphanous style he gives excellent readings of all their major works.

**The Leavises: Recollections and Impressions.** Ed. by Denys Thompson. Cambridge Univ., 1984. $34.50.

Sketches by 17 contributors who knew the Leavises as teachers, colleagues, or associates give an extraordinary overall picture of the minds and personalities of a highly talented and often difficult pair. Strengths are defined, weaknesses acknowledged. Outstanding essays by John Harvey and D. W. Harding conclude portraits that have an almost novelistic appeal.


Schilke describes fully the nature and status of popular entertainment in the England of Dickens, revealed in his direct comments, fiction, journalism, and public readings. Schilke defines and defends Dickens as entertainer. He discusses three novels in detail.


Treating “the Childhood” as an independent autobiographical genre barely 150 years old, Coe draws on some 600 examples from many countries on four continents to describe, skillfully and indeed fascinatingly, the different motivations, attitudes, and structures of such works. Academic inclusiveness and systematization never mar readability.


A plain, pleasant, packed account of the places that Wordsworth portrayed or mentioned in nearly 150 poems (many quoted, some in full), in letters, and in his own Guide to the Lakes. McCracken provides 18 striking illustrations, 18 local maps, a gazetteer identifying natural and human landmarks, and guides for area travel and neighborhood walks.


A minor poet who became an unsuccessful lawyer and a successful literary journalist and writer of farces, Reynolds is historically interesting as an associate of Thomas Hood, Charles Lamb, and William Hazlitt, and a close friend of John Keats. Jones records the up-and-down history with great care and detail.

**Pound/Lewis: The Letters of Ezra Pound and Wyndham Lewis.** Ed. by Timothy Matriner. New Directions, 1985. $35.

Some 250 letters, about 150 by Pound, record a 40-year relationship that involves many literary figures and movements. We see Pound as generous agent for Lewis, independent literary critic, victim of political and economic obsessions, patient in a mental hospital, and above all as the weirdest epistolary stylist of all time. Unnumbered footnotes are a dubious innovation.


A color portrait and 40 black-and-white photographs show Joyce, frail in his late years, sometimes smiling, and always formally dressed, with Eugene Jolas, Sylvia Beach, Adrienne Monnier, and various family members.


For the most part Scholes uses a mercifully public style in this spirited medley of classroom exercises, interpretations of “texts,” and clarifying survey of the pros and cons of various structuralist and deconstructive theories. He argues that things are “there” that language refers to them rather than being purely arbitrary.


A new paperback edition of the first modern English prose translation of the influential 13th-century French allegorical poem. Dahlberg’s introduction, illuminating notes, careful retention of the original imagery, and inclusion of some 50 illustrations from various manuscripts all point to the basic irony of the work.

**EARL W. COUNT**

**With a Daughter’s Eye: A Memoir of Margaret Mead and Gregory Bateson.** Mary Catherine Bateson. Morrow, 1984. $15.95.

Margaret and Gregory were soon parted. Mary, the constant daughter, continued to share with each, alternately, her/his lamed but visible, visible, mutually, eventually, when grown, some of their ever-vivid conferences as well. Gregory, Margaret: perhaps a fragmented love lingered in these antipodal actors: she earnestly outreaching, poetic, religious, earthy, shrewd; he remote, shy, profound—a skeptic, naturalist, and metaphysician. And Mary—their seminal casting: perceptive, sensitive, never judgmental; a steady, achieved whole, a parent herself. It is an ingenious narrative and, even in sexual matters, humane throughout; for such too is the daughter.

**Symbols That Stand for Themselves.** Roy Wagner. Univ. Chicago, 1986. $27; paper, $9.95.

Symbol: something that stands for something else (Webster). Sign: that by which anything is shown, made known, or represented (Webster). Not good enough. It has led too often to subordinating meaning to sign and delivering meaning over to a science of semiotics. Wagner finds this way of thinking sterile. He holds that meaning is as elemental a perception as, say, binocular vision. Verbalized, it fashions metaphor; hence, symbol. Symbol is the source of all culture, for cultures fashion world views; world views are structured on their own, ad hoc metaphors—symbols that stand for themselves. The author describes his field experience with the Daribi (New Guinea), tracing minutely the rationales of their performances; then he extends his perspective to complex civilizations. The book is hard reading, but it is seminal and original. It will reward your tenacity.


I have just set this book down for the xth time. Specimens of Western art and the arts of Oriental and less sophisticated folk mustered
between one pair of covers. Sensitive anthropologist that I am, I'll stumble along with the 'master', a savant of art, no less a field ethnographer. Cherokee Tragedy: The Ridge Family and 'limitations. Meaning and message of an art object certainly need not be the same thing. To read out quite the same panhuman nexuses? We would agree that a meaningless design would be a pointless one—and unesthetic. I must return to our mentor, the yth, the 2th time.


Lesser was one of anthropology's neglected great; here is a noble attempt to vindicate him. The essays dot the years 1935 to 1981 (Lesser died 1982); the earliest seem as fresh as the latest. Although Lesser belongs to his fellows, this reviewer finds these essays to all readers who hope that some day a science of man will enrich an image of man.


The sparse residue of the erstwhile populous Algonkian tribe have long since turned to living the white man's way, yet their folklore binds them to a more ancient way and a tribal selfness. Ghosts, shamanism, giants, Little People, snows...dreams—perhaps they never were unchanged, but often Christian and African motifs have impinged and dislodged indigenous ones. From a host of sources, Simmons documents a history of constancy in change. He appends a most usable index of folklore motifs, based on that of Stith Thompson.


Among the North American Indian nations, the Cherokee have been unsung, in any way you please. "Major" Ridge, Cherokee patriot, and contemporary of Jackson, Calhoun, Winfield Scott, belongs among America's great statesmen. John, his son, played Elijah to his Elijah. The Cherokee became "civilized" (a great story in itself); nonetheless they were made to walk the Trail of Tears to Indian Territory. Major Ridge, a wise and strong mediator between his kins. Unive. Okla., 1986, $16.95.

Yes, in subtle ways, the U.S. government's approaches to the Indian problem have kept pace with the growing humanitarian enlightenment of Americans but we still have far to go. Meanwhile, the problem grows even more complex. Here, the contributors discuss law, sociology, economics, political science, education (anthropology is absent). Although the prose is undistinguished, the information is basic to the point, and probably unduplicated elsewhere.


Here, English sociology, regardful and innovative, looks at the working English, particularly those of Sheppey, Kent. (The author also glances at some industrial societies on the Continent, especially the U.S.S.R., but these are dispensable.) Certainly the "industrial revolution" redefined "labour," which continues to be drastically redefined, as its gravamen shifts from production to consumption. Wage earning alone no longer is its core synonym. Sex roles and therefore structures have shifted; households undertake activities that reflect new commodities—they diversify or contract. The author weighs Marxist, socialist, and capitalist appraisals; he finds them all wanting, because they have neglected to ask how ordinary men and women look upon their everyday, self-imposed tasks.

LEONARD W. DOOB


A diverse, stimulating cornucopia of two dozen factual, theoretical, or hortatory essays by educators, social scientists, scientists, and businessmen concerning the use and misuse, the theories and applications, and the individual and institutional aspects of human knowledge by children and adults, schools and mass media, governments and citizens, and a "science court" and patent offices. The volume emerges from a forum sponsored by the Academy of Independent Scholars, which seeks to promote the sensible and fruitful use of knowledge. The essays challenge us to be guided by what we know and to try to know more than we now do know.


A definitive, didactic dissection of the sociologist best known among American social scientists as the author of Ideology and Utopia and the founder, perhaps, of the flourishing sociology of knowledge. We have here also an attempt to synthesize the "more speculative than empirical" ideas of this eclectically Marxist, essentially democratic, neologically prone thinker during the Hungarian, German, and English phases of his development as well as to relate him to his fellow European theorists. Those of us who studied with him in Frankfurt during the pre-Nazi era may be convinced that the same epistemological, political problems to which he vividly called attention continue painfully to confront us now and possibly will ever do so.


A dispassionate, determined, critical, quotation-packed analysis of how prominent Marxists from Marx to Sartre, including Trottsky, of course, have dissected perennial moral problems, especially the relation of means to ends. The author claims to have discovered a "certain coherent view" and a "certain distinctive structure" in all their polemical writings which he finds in the apparent "paradox" of the moralities of Recht and Emancipation. The current scholarly and practical implication of this moral issue may be expressed, at least partially, in the "Soviet joke" that he cites: "The future is certain, it is only the past that is unpredictable."

(continued on back cover)

the American Scholar

thoughts for winter . . .

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The issue also features the writing of Joseph Epstein, the Scholar's well-known editor and essayist, as well as poetry, memoirs, and incisive reviews of books and the arts.

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Recommended Reading (continued from page 7)


A convenient, timely assemblage of long, cogent excerpts and occasional snippets of the previously published (with a few exceptions) views and relevant studies concerning the wars that modern leaders and their followers either produce or unsuccessfully seek to prevent. Most of the contributors are American psychologists. Amid the varied terminology, the fancy models, and the empirical and historical data contained in this fat, skillfully edited volume arises the inescapable conviction that we have almost enough knowledge to avoid the catastrophe of nuclear war. Why is it impossible, nevertheless, to compel people in positions of power to use some of the wisdom and intuition here impressively displayed? Must that question remain rhetorical?


An enthusiastic, snappily written, self-consciously witty account of all phases of music, ranging from our “neuromuscular-audioducal” biological apparatus (sic, really) to hints concerning the “fun” in practicing and playing and even an analysis of professional musicians, and music teachers to enjoy and appreciated—like running, as we are frequently told, or music itself.


A dispassionate, self-effacing presentation principally of the central and tangential premises both of Sigmund Freud and, briefly but sufficiently, of neo-Freudians such as Erikson and the author himself and neo-neo-Freudians such as Jung and Horney. Freud and these more or less devout disciplines constantly refer to “the” child, “the” adolescent, “the” adult, and especially “the” developmental “stages” through which human beings allegedly pass, almost compulsively and undoubtedly erroneously detached from any cultural context. Petty bickerings among Freudians are ignored unless they offer enlightenment. The final chapter, regrettably only three pages long, is a prayerful benediction pointing toward an elusive synthesis.

FREDERICK J. CROSSON


Clearly written and carefully constructed, this book is a formidable critique of the scientific character of Freud’s work. Freud surely wanted psychoanalysis to be founded on evidence, but Grünbaum shows that the clinical data he appealed to are inevitably “contaminated” and that Freud was aware of the problem and unsuccessfully strove to respond to it. Attempts by Habermas and Ricoeur to retrieve the substance of the theory by a “hermeneutic” reading of Freud are examined and rejected. A persuasive and important book.


Contrary to the jacket blurb, this is not an “important book.” It is, however, a fascinating development of a genial idea, namely, to trace how the figure of Jesus has affected Western history in ways crucial to our identity. Political form, art, and science became what they are in essential respects because of that influence. The chapters on iconoclasm and the later stupendous explosion of religious art are admirable (and handsomely illustrated) urban books in the best sense, by a master craftsman.


Halivni argues that Mishnah, the impertinent or apocryphal form in which Jewish law is couched in the Talmud, is a deviant mode of formulation, arising out of specific circumstances. Historically, it is preceded by Midrashic formulation in which the law is accompanied by warrants from the Bible; that historical priority reflects a fundamental Jewish orientation toward justified law. The book is elegantly clear and precise, a model of rabbinic scholarship and eminently accessible to the interested general reader.


The last work of the late distinguished historian of comparative religion and the concluding volume of his ambitious History deals with Islam, Judaism, and Christianity in times closer and more familiar to us. But Eliade characteristically draws our attention as well to aspects and movements that do not fall within the common outlines. He is interested not only in the mainline teachers and theologians but in folk piety and esoteric sects, in the Mongols and Slavs and Tibetans, and in the survival of archaic religious practices within Christianized countries. Anyone curious about the human condition and religion’s place in it will find that Eliade discloses fresh vistas and intelligence.