13 Visiting Scholars Are Named for 1987–88

Thirteen men and women have been chosen Phi Beta Kappa Visiting Scholars for 1987–88, the 31st year of the program. The Scholars will travel to some 100 colleges and universities for two-day visits, during which time they will meet with students and faculty members in a variety of formal and informal sessions. The disciplines represented are art history, astronomy, biology, Byzantine history and literature, chemistry, comparative literature, computer science, economics, French, law, music, political science, physics, psychology, and sociology.

The Scholars are as follows:

**Brigette Berger,** professor of sociology, Wellesley College, serves as an adviser to the National Center for Neighborhood Enterprise, the Child and Family Protection Institute, and the State Department’s Board of Foreign Scholarships. She is the author of *Societies in Change* and coauthor of *Sociology: A Biographical Approach; The Homeless Mind: Modernization and Consciousness; and The War over the Family: Capturing the Middle Ground.*

**Richard Bersohn,** Higgins Professor of Natural Science, Columbia University, is a physical chemist whose work earned him the 1985 Herbert Broida Prize in chemical physics from the American Physical Society and election to the National Academy of Sciences. He is a member of the Committee on Atomic and Molecular Science of the National Research Council.

**Milton Brown,** resident professor of art history, City University of New York, has served as executive officer of CUNY’s Ph.D. Program in Art History. He taught at Brooklyn College from 1946 to 1970. He is the author of *Painting of the French Revolution, American Painting from the Armory Show to the Depression, The Story of the Armory Show,* and *American Art to 1900.*

**Jacob Druckman,** professor of composition, Yale University, was previously associated with the Columbia-Princeton Electronic Music Center and has been resident-in-music at the American Academy in Rome and composer-in-residence with the New York Philharmonic. His

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**An Initiation Address**

**Reflections on What Ritual Does**

By William P. Harman

**W**e often think of ritual as simple, routine action, something we do out of habit. But I am more concerned here with what I would call a ritual event, an occasion when people come together to participate in a customary act. The late anthropologist Victor Turner defined ritual as “prescribed formal behavior for occasions not given over to technological routine, having reference to beliefs in invisible beings or powers” (From Ritual to Theatre: The Human Seriousness of Play, p. 29). The definition may strike you as strange because it refers to the need for belief in “invisible beings or powers.” But Turner would insist that ritual (as opposed to ceremony) involves, at some level, the awareness of a transcending entity, being, or power.

How can we say that what happens during a Phi Beta Kappa initiation fits this definition of ritual? There is prescribed, formal activity. Behavior is neither random nor spontaneous. Pretty much the same initiation ceremony occurs every year. And we can probably agree that there is no technological routine involved. A chemistry experiment also involves prescribed, careful, systematic behavior, but there the routine has a technological purpose.

I distinguish ceremony from ritual by saying that ceremony simply indicates or recognizes, but ritual transforms.

What about the invisible being or power hovering about the initiation ceremony? Of course, when we talk about invisible powers, ghosts or spirits are not necessarily what I have in mind. New initiates and perhaps their parents are aware that if there is any power behind the initiation ritual, it must have something to do with the prestige that membership in Phi Beta Kappa bestows on a person. It is an impressive credential. Being in the society looks good on your record and on your résumé, and in an un-

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(continued on page 2)
What Ritual Does
(continued from page 1)

here, particularly for those who, for whatever reasons, are unaware that the society points toward certain ideals and values. For the people who fall into this category—and I would be surprised if it were not the majority of students just inducted—what they have gone through is a quaint ceremony. I distinguish ceremony from ritual by saying that ceremony simply indicates or recognizes, but ritual transforms. Ceremony refers to no specific values, powers, or ideals. It can be used to exalt anything. The newer you are to a particular ritual, the more likely it is to look. But the more you get to know it as some of the long-time and loyal Phi Beta Kappa members would probably agree—and the more you participate in it, the more specific, indeed, unique, it becomes. It begins to point to a specific power or value. It gets to be something of an old friend. When a ceremony becomes familiar and when it evokes a sense of value that somehow points beyond the simple ceremony itself, it becomes ritual.

Ceremonies in which you choose, or are forced, to participate are likely to become ritual. Once they become ritual, they are on the way to changing you.

Let me give a very different example: the marriage ceremony. I believe that the marriage ceremonies of their sons or daughters are more meaningful at the time for many parents than they are for the children who are getting married. This is possibly one reason, traditionally, that parents are the ones who want a big public wedding. Why? For one thing, parents have probably seen more weddings and so they are more familiar with that ceremonial genre. But more important, they know more about what the event signifies, about the power to which it refers. In their own marriages they have lived it out, for better and for worse. Indeed, if most young people really knew what marriage was, they would approach it with a good deal more care and planning. But the fact is that a ceremony that involves no reference for the participants to transcendent meanings and ultimate values isn’t quite ritual, as Turner defines it. For people who view a marriage as something to do for the sake of parents or out of a need to make it all legal, we are dealing with marriage strictly as a ceremony.

To what invisible power the marriage ritual refers is subject to discussion, but at some level it involves the basic sense most of us have of that mysterious and very powerful complementarity in life represented by the symbolic and literal union of male and female. Where would we be without it? It is to this the French refer when they say, “Vive la difference.”

And so, whether we experience a ritual or a ceremony is very much a function of experience. For many of us, indeed even for new initiates here, the initiation was a ceremony, or perhaps a slightly awkward spectacle. For parents, who found in the event—and rightly so—an occasion to recognize and reward their children, we also have more a ceremony than a ritual. But for others, particularly the older Phi Beta Kappa members who keep this thing going, the event has become a ritual in Turner’s sense. They have witnessed it often, occasionally reflected about it, and found it worth returning to reexperience every year or so.

Family rituals, rituals at work, rituals in the activities we undertake with friends: all these can tell us what we value, what we do not value, or what we should do about making important changes in our lives.

So what? First, I want to leave you with a word of caution. Ritual is powerful. Ceremony might seem empty, but ritual rarely is. Ritual does effect change and it can change you, even if you are not aware of it. Ceremonies in which you choose, or are forced, to participate are likely, whether you like it or not, to become ritual. Once they become ritual, they are on the way to changing you, to imbuing you with assumptions about what is good, valuable, worthwhile, even transcendent.

Let me give another example. There is one and only one occasion each year when all DePauw University faculty are required to be present or they must account for their absence ahead of time. This is the occasion of graduation. Why is it that, for example, a faculty meeting? If you ask the people who make this the only absolutely clear-cut requirement for what you have to do as a faculty member, I am sure you would get nothing like my theory on ritual. But I think my theory on ritual has something to say about it.

Graduation at DePauw, or anywhere else for that matter, is a ritual that bestows on individuals the privileges and prestige the institution’s degree carries. It is the invisible power, the presumed result of this effort, to which the ritual refers. If, out of principle, a faculty member does not wish to participate in the ritual that celebrates the results of this effort, should that person be teaching here at all? In the long run, probably not, though a few renegade faculty are always good for any campus.

I suggest that this required event functions to transform not just students, who become alumni: it transforms faculty as well. For most faculty it reaffirms a sense of pride in what they are doing. These tend to be the faculty who would want to attend in any case. But it also changes those faculty who, for whatever reason, might feel that what they are doing is not valuable or worthy of esteem. On graduation, those who attend pay homage to the process that culminates in a DePauw degree. It may be empty ceremony for a while, but the more frequently a person experiences it, the more valuable, I contend, she or he is likely to hold the DePauw degree. It is an event when faculty members experience themselves as a community and when they stand up to take public responsibility for what they have done. Most conscientious faculty will either participate gladly or they will discover in their participation a resistance to the transformation. And if those who resist the transformation are really honest, they will know that there are other institutions with whom they would pursue or other institutions of which they should be a part. Required participation in graduation is a way of forcing faculty to think critically about what we are doing here.

Attend to the rituals in which you will, inevitably, find yourselves; and particularly attend to the etiquette of whatever career or endeavor you choose to explore. . . . Ask yourself about the values to which they point, the powers they invoke.

Ritual is powerful enough to do these things. Once its newness wears away, once we can identify the powers to which it refers, we need to ask ourselves whether we are comfortable with those powers and those values. Family rituals, rituals at work, rituals in the activities we undertake with friends: all these can tell us what we value, what we do not value, or what we should do about making important changes in our lives. Rituals can be comforting in the familiar litanies they offer, especially if they evoke the powers we affirm. But there is much to be learned in attending to the discomfort ritual causes.

What I suggest, and offer as traditional (if not ritualistic) wisdom is: Turn to you DePauw seniors about to seek your fortunes outside DePauw, is this: attend to the rituals in which you will, inevitably, find yourselves; and particularly attend to the etiquette of whatever career or endeavor you choose to explore. Lawyers, educators, business people all have their rituals and if you wish to advance, you must participate in them. Ask yourself from time to time how comfortable they make you. Ask yourself about the values to which they point, the powers they invoke. Presumably, if you have used your winter terms wisely, you will know something of
Philosophy the Helmsman?
Correcting the Greek Motto Of Phi Beta Kappa

By Saul Levin

At a time when Phi Beta Kappa stands out as a staunch friend and supporter of Greek studies, it may appear ungrateful for a professor of the classical languages to point out a grammatical error in the noble words Φιλοσοφία βίου καθερενήτης, generally translated by Phi Beta Kappa as “Love of Wisdom the Guide of Life” or, perhaps more accurately, “the Helmsman of Life.” But knowledge advances beyond what was attained by our predecessors in this honorary society; and besides, the error itself in this particular case is instructive: it pinpoints the risk of composing in a foreign language.

All nouns of the “first declension” that end in -ής are strictly masculine, unlike some other formations in Greek that can be either masculine or feminine. But φιλοσοφία is feminine, as any noun ending in -α is bound to be—grammatically feminine, to be sure, but that is enough to determine that whenever personified it will be personified in a female, not a male guise. Hence the personification ought to be καθερενής, because της is the regular feminine counterpart to της.

We have no evidence of women actually working as pilots in antiquity; even nowadays this trade may be among the last that they get into. Nevertheless, καθερενής is on record as an epithet of the goddess Isis,* which illustrates how the Greek language would—when necessary—handle an untypical case of gender agreement. There is also an instance of παντὶς “luck” or “chance” personified as καθερενήτερα, ** which again is a normal feminine derivative from the masculine καθερενήτης (this morphological alternative to καθερενήτης was favored in the earliest period of Greek). So if the United

**Anthologia Palatina 10.65.3 (attributed to Palladas).

Chapters of Phi Beta Kappa wishes to correct this mistake, the choice is between καθερενής and καθερενήτωρ. καθερενήτωρ would be a less obtrusive change, limited to one letter (and an accent); καθερενήτωρ, by alluding to that ancient epigram about παντὶς, might imply a protest against it: for us the enlightened, philosophy, not luck, is what governs life.

The motto with the incompatible -ά and -ής was framed by a speaker of English, who slipped into the grammatical incongruity more easily than a speaker of a Continental language characterized by the persisting distinction between masculine and feminine. Lately in English a different sensitivity to gender has emerged, thanks to the feminists. They need not campaign against helmsman in the practical sphere; for unlike draftsman, fireman, and the like, this word—along with its base helm—went out of use a few generations ago, except for retrospective or figurative references. Helmsman in the English version of our motto fits into the latter category. Whether or not we correct καθερενήτωρ to accord with the rules of Greek and to satisfy a purist, shall we change helmsman to the “nonsexist” pilot?

choices about the kinds of change you undergo?

William P. Harman, assistant professor of philosophy and religion at DePauw University, delivered the address from which this article is adapted at the initiation of new members into the DePauw (Alpha of Indiana) Chapter of Phi Beta Kappa in May 1986. His book, The Sacred Marriage of the Goddess: Myth, Festivity, and Devotion in a Hindu Temple City, will be published in 1988 by Indiana University Press.

Lost ΦBK Key Returned to Owner after 38 Years

In November 1983, Charles J. Milhaus- ser, registrar of the Cornell College (Iowa) chapter of Phi Beta Kappa, received a letter that began: “Somewhat embarrassed, I seek the rightful owner of a ΦBK key I found many years ago. So many years, in fact, that I cannot re-member where or when, but I think it was the South Pacific during WWII. Rediscovery was made recently while cleaning out an old jewelry case.” The key bore the inscription “A. Rigby Moore, Delta of Iowa, 1924.”

Alice Rigby Moore, an alumna member of the Class of ’02, was the granddaugh- ter of the second president of Cornell College. Two months before the letter of inquiry reached Milhauser; Alice’s daughter happened to have called on him. When her husband had just retired after many years of service as missionaries in Southeast Asia; they had no permanent address at the time they met Milhauser. Because the daughter had once lived in Asia, Milhauser assumed that the mother had somehow lost her key while in Asia on a visit or en route to the East.

The day after the inquiry about the key reached Milhauser, he coincidentally received a note from a distinguished alumnus inquiring about the college’s interest in some family papers. In replying to this letter, Milhauser referred to the research he had undertaken to identify the owner of the A. Rigby Moore key. In a remarkable coincidence, the alumnus proved to be related by marriage to Alice Moore, and he was able to provide an address not for her daughter but for her son.

Milhauser immediately telephoned the son, who exclaimed, “That’s my key. My mother gave it to me in 1939 when I was elected to Phi Beta Kappa.” He then explained his loss of the key:

On a hot June night in 1946 in the Indian village where he served as a mission- ary, he had left his room to sleep on the roof. The next morning when he returned to his room he found that a thief had placed a ladder against the outside wall, entered the room through the win- dow, and stolen all his possessions. The residents assured him that there was no sense in searching the village because the thief was certain to have fled to Lucknow, some 200 miles away, to sell the loot in the bazaar.

From a bazaar in India, the key appears to have made its way to somewhere in the South Pacific. Thirty-eight years later, the combination of an unknown benefactor and Charles J. Milhauser was able to bring about the return of the key to its rightful owner.

Saul Levin, pictured above, is professor of ancient languages at the State Univer- sity of New York at Binghamton. Key Re- porter readers are invited to comment, in English.

SPRING 1987
LEONARD W. DOOB


In the best sense, a very, very Germanic survey, from Aristotle to modern communities, of the human craving for leisure, sport, and the controlled and uncontrolled violence associated with such activities. The main thesis, accompanied by footnotes galore and neologistic expressions, seems to be that such activities do not release unpleasant tensions but plant new ones. Copious and often lengthy footnotes are provided. Unlike most modern social science, this book does not rely on concrete data or empirical studies but on the sparkling, often original, always humanistic interplay. This book is of particular interest to the two authors to whom each chapter is scrupulously and childishly attributed, either as a joint or a single venture. It is refreshing in such a context to be bombarded not by statistics or even case histories (though the term is used) but by shrewd interpretations interposed in the most literary allusions. "Theoretically," we are told at one point, "we have hardly begun to scratch the surface. . . ." A good scratch.


A readable, competent summary of the few positive and the many negative effects resulting from working part time, mostly as clerks or as employees in fast-food joints, while going to high school. During their senior year perhaps as many as three-quarters of American adolescents work. The majority of them are from the middle class and do not "need" the money. The generalizations in the book stem from systematic sociological research by the authors with a California sample and from published studies. Myths and institutions concerning the benefits of such employment are exploded, and thoughtful suggestions are offered concerning how youngsters might be better treated on the job, in school, and especially at home.


A subtle, detailed probing of euthanasia based essentially on the distinction between "having a life and merely being alive." The problem of whether to kill patients suffering from incurable disease or to allow them to die is increasingly acute as a result of significant medical advances that prolong life and of the publicity given cases like Karen Quinlan and Baby Jane Doe. Acute, too, is the problem of letting millions of Africans starve while Americans overeat. The author examines the viewpoints of physicians, philosophers, and the clergy, and he seeks to promote a clear and consistent viewpoint, not an easy task. The volume is packed with the kind of provocative teasers beloved by philosophers: "Now suppose Jones did this, and Smith did that. . . ."


An exhaustive, exhausting, sufficiently objective history and analysis of the strike by 12,000 essential air controllers who, being conscripted, were represented by a union of Reagan in 1980 and who less than a year later were fired and essentially persecuted by his administration after they illegally went on strike to obtain not only higher wages but also more sensible and dignified working conditions. The length of this sentence symbolizes the importance and implications of the events. The senior author and one of the writers of an appendix are sociologists; therefore the strike is viewed in the broad political, economic, and human perspective of a chilling conflict that continues to affect labor relations, the safety of air traffic, and the lives of the outlawed professionally trained controllers and their families. Definitely not recommended to air travelers in the United States.


A lively historical analysis of the reforms whose "modes" have been directed, as the author explains at the outset, at improving the American brand of democracy, at assisting specific groups and persons, and at attempting to produce a different society. No doctrinaire theorist of reform; he says that even a concluding section is stimulating and undogmatic. Instead, nonhistorians in particular, and maybe also historians, are offered an organized, documented presentation of the most varied phenomena of reform, ranging from the monetary system, mass media, and popular songs to political campaigns, the drinking of booze and beer, and pleasant dreams of utopia. We have here, consequently, a down-to-earth dissection of the forces reflecting, facilitating, and blocking social change. And the book fortunately is packed with intriguing, authentic, and relevant drawings from each historical period as well as a few photographs.

VICTORIA SCHUCK


A memorable book of the decade in Boston following the assassination of Martin Luther King, Jr., as seen in the experiences of a Yankee, a black, and an Irish family. The author weaves into their lives actions taken by five public figures including the mayor, the cardinal, a member of the school board, white resistance, and the federal judge who devised and enforced Boston's desegregation plan. Amid the turmoil and yearnings of individuals so poignantly described, Lukas explores racial, class, economic, and political consequences of events.

Another view of the city emerges from the Urban Institute's empirical study of the effects of budget cuts in the first term of the Reagan administration. Drawing upon varied data sets and developing several themes, the authors find that some cities were better off than had originally been anticipated. But already in the second term the evidence has changed. The National League of Cities has launched a major rail raising the issue of the cities—so recently neglected by both political parties—again to the national agenda.


Reykjavik, the crypto arms control as well as crypto antiarms control negotiations, the Iran-Nicaragua connection, the Report of the Presidential Review Board, all lend a Byzantine aspect to the character of diplomacy and the determination of foreign policy in America. Two important books and a monograph illuminate background reasons.

In detailing America's shift from 150 years of no alliance and neutrality in foreign relations, Rubin focuses on presidential administrations from Franklin Roosevelt's through the first year of Reagan's. Once dominant in conducting foreign policy, the State Department was suborned by the National Security Council and national security adviser during the Nixon administration—an agency originally created in Truman days to assist in handling the flow of information. Policymaking became embroiled in bitter struggles among the Defense, Treasury, and Commerce departments and the CIA, with congressional intervention. Rubin explains his book's title as meaning "that the greatest secrets of state are the techniques and failures of the policymaking process."

In the 12 essays making up Estrangement, a 75th-anniversary publication of the Carnegie Endowment, scholars, journalists, and former officials explore the symptoms, causes, and effects of America's preoccupation with Soviet rivalry, which has even separated us from our "natural" allies.

Sivard's annual review of the Economic Division of the U.S. Arms Control and Disarmament Agency, has published a 10th-anniversary array of statistics of 142 nations, together with charts, graphs, and maps showing expenditures for weaponry versus investments in social development. A valuable source and an indictment of global priorities.


A first serious biography of the secretary of interior in the Roosevelt and Truman cabinets 1933-45 who became a legendary conservationist and protector of minorities. Two Aus-
tralian authors—a political historian and a
psychologist—apply a psychological test to
Ickes' turbulent life and actions. Though im-
portant, the psychoanalytical content does at
times intrude upon the political analysis.

Constitutional Inequality: The Political

Why ERA Failed: Politics, Women's
Rights, and the Amending Process of the
Constitution. Mary Frances Berry. Indiana
Univ., 1986. $17.95.

Why We Lost the ERA. Jane J. Mansbridge. Univ. Chicago, 1986. $35; paper $9.95.

The Earth: Facts and Action Guide. Riane
Eisler and Allie Hixson. National Women's
Conference Center and the Kentucky

Why the battle for approval of the ERA was
lost has engaged political scientists, histo-
rians, and lawyers. The excellent analysis by
Brookings scholar Steiner points to the oppo-
sition of labor union women in successful
alliance with liberals determined to save "pro-
tective legislation" as the stopper in the early
decades. Once these forces dropped their op-
position, a new albatross appeared to defeat
the amendment—antiabortion sentiment and
the dispute over women in combat.

Berry's review written from the standpoint
of both historian and lawyer (marred some-
what by minor errors) compares successful
and lost battles over previous constitutional
amendments and concludes that insufficient
preparation had been made to establish "con-
sensus" (a sentiment that constitutional change was essential).

In the lengthiest treatment, another politi-
cal scientist, Mansbridge, argues that al-
though ERA's defeat appeared to be narrow,
the loss accurately reflected the opposition of the American people to any significant
changes in gender roles. They also feared the
consequences of giving the U.S. Supreme
Court too much power in defining equality.
As a participant in the failed Illinois fight for
the amendment, Mansbridge contends the effort
was worthwhile. She joins the other two au-
thors in holding out little hope for immediate
revival of ERA.

It is left to the writers of the Facts and Ac-
tion Guide to devise a strategy drawn from
the history of the women's suffrage movement
to stage a comeback in the states.

Cities on a Hill: A Journey Through Con-
temporary American Cultures. Frances

Excellent reportage of countercultural com-
munities in America in the 1970s and 1980s,
which originally appeared in the New Yorker.
The author has selected the homosexual com-

FBK Visiting Scholars Named for 1987–88

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works embrace orchestral, chamber, and
vocal media, and he is the recipient of a
Pulitzer Prize, a Thorne Foundation
award, and Guggenheim and Fulbright
grants.

George B. Field, Willson Professor of
Applied Astronomy, Harvard University,
is also senior physicist, the Smithsonian
Astrophysical Observatory; a fellow of
the American Physical Society; and
recipient of NASA's Public Service Medal.
He is the coauthor of The Invisible Uni-
verse and Cosmic Evolution: An Intro-
duction to Astronomy, as well as coeditor of
The Redshift Controversy and The Dusty
Universe.

Cyrus Levinthal, William R. Kenan,
Jr., Professor of Biophysics, Columbia
University, is a member of the National
Academy of Sciences and its Institute of
Medicine. He has also taught at the Uni-
versity of Michigan and the Massachu-
setts Institute of Technology. He has
designed, with others, a new computing
machine for a Molecular Mechanics Com-
puting System, being built at the Brook-
haven National Laboratory.

Michael J. Piore, Mitsui Professor of
Contemporary Technology, Massachu-
setts Institute of Technology, is a member of the National Council on Employment
Policy and a consultant to the Vice Presi-
dent's Task Force on Youth Employment.
He is the author of Birds of Passage: Mi-
grant Labor and Industrial Societies; The
Second Industrial Divide; Dualism and
Discontinuity in Industrial Society; and
Internal Labor Markets and Manpower
Adjustment.

Ihor Ševčenko, Dumbarton Oaks Pro-
fessor of Byzantine History and Litera-
ture, Harvard University, is author of
Society and Intellectual Life in Late By-
zantium and Ideology, Letters and Cul-
ture in the Byzantine World. He is a mem-
ber of the International Committee for
Greek Paleography, recipient of the 1985
Alexander von Humboldt Prize in the
Humanities, and a research associate at
Dumbarton Oaks in Washington, D.C.

Roger Shattuck, Commonwealth Pro-
fessor of French, University of Virginia,
has also taught at Harvard University,
the University of Texas at Austin, and, as
a visitor, at the University of Dakar, Sen-
egne, and Yaounde, Cameroon. His writ-
ing includes Half Time; The Ban-
quet Years; Proust's Binoculars; Marcel
Proust; The Forbidden Experiment; and
The Innocent Eye: On Modern Literature
and the Arts.

Telford Taylor, professor of law emer-
itus, Columbia University Law School, is
an authority on the laws of war. He was
U.S. chief prosecutor for war crimes,
Nuremberg; from 1946 to 1949. He has
taught at Yale, Harvard, and Cardozo
Law School and is the author of Stewor

and Swastika; Grand Inquest; The
March of Conquest; Two Studies in Con-
stitutional Interpretation; Nuremberg
and Vietnam; Courts of Terror; and
Munich: The Price of Peace.

Elliot S. Valenstein, professor of psy-
chology and neuroscience, University of
Michigan, received the Kenneth Craik
Research Award from Cambridge Uni-
versity for 1980–81. He is past president of
the Division of Comparative and Phys-
iological Psychology of the American
Psychological Association and is the au-
 thor of Brain Control, Brain Stimulation
and Motivation, The Psychosurgery De-
bate, and Great and Desperate Cures.

Willis H. Ware, senior computer scien-
tist, corporate research staff, Rand Cor-
poration, is a fellow of the Institute of
Electrical and Electronics Engineers
(IEEE), a member of the National Acad-
emy of Engineering, and the first presi-
dent of the American Federation of
Information Processing Societies. He has
received the U.S. Air Force Exceptional
Civilian Service Medal as well as the
1984 IEEE Centennial Medal.

Aaron Wildavsky, professor of political
science, University of California, Berke-
ley, is former dean of the University's
Graduate School of Public Policy and past
president of the American Political Scien-
tce Association. He is the author of How
to Limit Government Spending, The Art
and Craft of Policy Analysis, and The
Politics of the Budgetary Process as well as
the coauthor of Presidential Elections
and The Private Government of Public Money.

S P R I N G 1 9 8 7
Among the many publications to mark the bicentennial of the American Constitution, a classic is reprinted. Bowen's elegant, dramatic account of writing the constitution takes the reader into day-by-day scenes of the convention with delegates, their arguments, committees, and the great conflicts and compromises that changed the course of government. This little book includes chapters on America then and the Northwest Ordinance, and it describes a fishing expedition of Washington during a recent closes with the ratification victories of 1788.

In a new book, also for generalists, the Collers show how the constitution was written by focusing on what the men who wrote it were thinking. The authors discuss the economic tenets, sectional loyalties, and theories of government of the delegates as well as their attitudes and belief systems—how they felt about power, liberty, nature, truth, and God. The last chapter answers such questions as why the Constitution works and where it has failed. The authors view the document not as a "happy accident" but the result of an "extraordinary intellectual venture."

FREDERICK J. CROSSON


The view from nowhere is that which we seek to obtain by being objective—that is, by trying to understand how the way things appear from my perspective may be explained in terms of the way things are. We have come to understand much by thinking in this way (Copernicus is exemplary), and no one doubts that reality discloses itself to such a cognitive attitude. But we are then tempted to consider the way things appear from my limited perspective as an illusion of the mind, and we may find completely explicable in terms of a purely objective account of what there is. Nagel rejects this temptation to equate objective reality with all reality: the appearances to me, to my particular and limited perspective, are also real and must find a place in any adequate account of what there is. Admitting me to an equal account to offer. Nagel insists that the problem be taken seriously, and he goes through a series of central philosophical topics—mind-body, knowledge, ethics, the meaning of life—showing what form these problems must take on such a perspective and why current solutions are unsatisfactory. The clarity of his argument and the courage of his convictions are admirable. Highly recommended.


Intended for the general reader, Jew and non-Jew, this is a readable and skillful attempt to characterize the nature of Judaism not theologically as a "religion" but as a historical tradition. The Jews are neither a nation nor a race but a people with both particular and universal significance. The unity of the dispersed members can be traced through the traditions—biblical, legal, ethical—in which they stand. One may wonder whether the author quite succeeds in keeping the theological dimension subordinate to the historical, but the result in any case is informative and insightful.


Subtitled "A Phenomenological Study," this careful description of what it is about some human actions that manifests them as moral requires readers to reflect on their own experiences. The author clearly identifies the latent and manifold moral dimensions. Not primarily a work of ethics, the book aims at bringing into view and mapping the bearing points of ethical reasoning. It should interest not only moral philosophers but anyone seeking to understand better the categories of moral discourse.


Students of philosophy know G. E. Moore as the influential British defender of "common sense" in epistemology and author of Principia Ethica. Student of literature know him as the guiding spirit of the Bloomsbury group, whom Leonard Woolf once described as the only great man he had ever known. Regan's book brings together these two personae in lively accounts of the conversations and correspondence of Moore and the other Bloomsbury members, drawn from Regan's unpublished manuscripts. But it is not just chatty anecdote: the theme is Moore's intellectual struggle toward the theory of Principia (1903) and the influence of that emerging philosophy on his friends. Enlightening about the early Moore, and a pleasure to read.


This fourth and culminating volume of a history of the changing concept of the devil covers the period from the Reformation to the present. What is interesting in the successive transformations—especially those wrought by the Enlightenment and its Romantic sequel—is the persistence of an image, even when it becomes that of a somewhat ineffectual, likable rogue. Karl Jaspers said that after the horrors of the Nazi period, Goethe's Faust seemed without relevance. Indeed the uneasy apprehension of our time has seen a recurrence of concern with the possibility of eminently radical evil. Scholarly in the best sense, Russell's treatment is also deeply concerned with reading the symbol.


Gadamer is best known for his hermeneutical treatise on Truth and Method, but he is a Platonist scholar of distinction. This is a collection of essays on the idea of the good in Socrates, the Republic, the Philebus, and Aristotle. Which the author relates to Jaeger's developmental model of the Greek thinkers and even argues that Aristotle's concept of the good is basically in agreement with that of Socrates and Plato. Aristotle's criticism of Plato is, in Gadamer's view, consciously directed toward the mythological and metaphorical character of the latter's argument, rather than toward its fundamental import. Challenging and thought-provoking.

LAWRENCE WILLSON


Edel's massive biography gets better and better as it gets less massive. In the beginning
(1953–72) it covered 2,195 pages in five volumes; by 1977, reduced to two volumes, it contained 992 pages; this left 740 pages. Less and less does the author feel the need to emulate the vast expansiveness of his subject. As it stands, this must be the "definitive" work on James until a biographer with a new perspective comes along, as one will. We can hope that the new biographer will be guided by the native sexual yearnings of The Master. Such musings appeal to the salacity of the reader hardened by the vagaries of contemporary psychology with its emphasis on the abnormal (or deviant) and the high jinks described in contemporary fiction, but they do little to give anybody a finer understanding and appreciation of James.


This handsome volume would surely have pleased Edmund Wilson, who long ago asked for something of the sort. It is well printed on good paper and it is so lightweight and readable that one is astonished to see that it contains 1,034 pages, 992 of them Faulkner's text. The annotation is unobtrusive, the chronological outline of the author's career succinct and informative. Because Faulkner's text is here corrected by reference to his surviving manuscripts, typescripts, and galleys, the novels appear in essentially first edition, especially *Pylon*, which was much mutilated by its first editors. The present editors have done their best—and a very good best it is—to provide texts as complete as possible. Even though "it is not always clear what his final intentions were, or even whether he had any...regarding the individual component parts of his novels." Henceforth these texts will be the standard texts issued by his original publishers. The Library of America offers this volume as the first in its series by a 20th-century author. It is fitting that it is the work of "perhaps the premier American writer" of our time.


The letters printed here—171 of them by O'Connor—are not to be compared with the larger collection published in 1979 in *The Habit of Being*, but they are redolent of a warm friendship of a group of native Southerners, writers concerned with discussing their craft and not altogether incidentally Roman "Catholic Interleckchuls" in the barren land of Bible Belt fundamentalism, drawn together by a "profound religious vision." The sense of Southern *gemütlichkeit* here happily outweighs the heavy dose of Catholic doctrine in the earlier collection. O'Connor has occasion, indeed, to rebuke Cheney's discovery of Catholic symbolism in her work where none was intended. In her first letter to Cheney, thanking him for his review of *Wise Blood*, she takes issue with his identification of a religious subtext: "I must confess that I didn't see the patrologman as the tempter on the mountain top. The Lord's dispatchers are mighty equivocal these days...I only knew I had to get rid of that automobile some way and haveing the patrologman push it over...seemed right to me." Most of these letters are not sustained literary arguments but simple exchanges between country people, arranging meetings, gossiping about their friends, and commenting on such regional situations as the refusal of the book editor of the Atlanta *Constitution* to review a novel of Cheney's, *This Is Adam*, saying, "Sorry, honey, but it was about niggers." Did the Constitution protect Atlanta from the works of Faulkner?


MacLeish was clearly a charter member of The Establishment. Educated at Hotchkiss, Yale, and Harvard and tempered by several years in Paris associating with the likes of Hemingway and Fitzgerald, he emerged from such a high-class chrysalis to become a poet and playwright of sufficient caliber to win Pulitzer Prizes as both. He was also a polemicist for good causes, cultural and political; a Librarian of Congress; a presidential speechwriter; and a State Department officer. These reflections, addressed to a tape recorder when MacLeish was in the final decade of his long life (a month short of 90 years), are bound to interest readers who wish to know what the good life was like between 1892 and 1982. MacLeish's love of country was almost as strong as his love of Harvard (he went to Yale, he said, where he did "a little political institution"). His judgments of his contemporaries are pungent, ranging from acid characterizations of Hemingway, Frost, Pound, Edmund Wilson ("a stinker of the first order"), and John Foster Dulles to praise for General George Marshall (the Great Man of the period, even greater than Roosevelt, whom MacLeish also idolized).

**Russell B. Stevens**


This is one of a series of generally high-quality books from the Chicago Press on the topic of wildlife behavior and ecology. The special appeal of *Wild Horses*, other than its intrinsic interest, is that it represents a careful and painstaking, commendably objective research and the rampant emotionalism that has characterized so much public interest in the wild horses and burros of the western mountains. Although rather more technical in some sections than what makes for "easy" reading, Berger's book reminds us that a considerable amount of time, effort, and often physical discomfort must be the price of creditable field research.


In rhetorical flavor and emphasis, these two books are distinct. Kahn is primarily interested in spelling out the place of corn, potatoes, wheat, rice, and soybeans in the human diet. Or, as he says, the "biographies of the astonishingly few plants that since the onset of civilization have succored the majority of the human race, and that to continue to do so into the foreseeable future. It is a straightforward, well-written account of a subject ill-known by the urbanized citizens of the modern industrialized world. Hobbhuse, in contrast, is much more interested in the extent to which political, economic, and social events of the past can be directly attributed to the role of quinine, sugar, tea, cotton, and potato. If from time to time the proof thereof is not entirely persuasive, by and large the account is interesting, convincing— and, again, one little known to most of us.


Anybody who is not aware of the rapidly emerging concern over widespread loss of both plant and animal species would do well to read *The Last Extinction*. In just under 200 pages of text some seven specialists summarize and underscore what seems to be a serious erosion of the earth's biota by mass extinctions at an alarming rate. Not surprisingly, these authors argue forcefully for a number of major programs to be undertaken by various nations in an effort to stem the tide.

In some sense, *Uncertainty on a Himalayan Scale*, also a rather brief volume, paints a gloomy picture of what one can expect to accommodate mass extinctions if we do not act effectively. As a carefully studied example of the successes and failures—mostly the latter—of various environmental improvement projects. But at the same time it stands as a forceful reminder that it is crucially important to take the nature of existing institutions, governmental and private, very much into consideration as remedial programs are planned and put into effect.


A powerful case could be made that the concept of organic evolution and the discovery of the genetic code are the outstanding achievements in the life sciences of the 19th and 20th centuries. What is especially intriguing is the extent to which each has come not only to dominate its immediate sector of science but to reach far into other areas of scholarly inquiry. Consider, for example, that Gribbin writes from the perspective of an astrophysicist as he paints the DNA story within the context of quantum physics at one extreme and the molecular proof of human origins at the other—in a thoroughly absorbing account. Richard Re, whose main interest is medical research, works with much of the same material in his book but emphasizes the expressions of molecular biology as it relates to a wide array of human affairs. Yet after 10 years of an anthropologist by training, is concerned with far more than embryogenesis in its more usual connotation. Indeed, he ranges from the origin of the Earth to the evolution of intelligence; his writing often has an almost mystical flavor. Finally, Ruse approaches the implications of
Reading (continued from page 7)
Darwinism from the perspective of a practicing philosopher and argues for what he refers to as Darwinian epistemology and Darwinian ethics. It is significant, surely, when astrophysicist, physician, anthropologist, and philosopher can be so caught up, as it were, with the same basic material.


Whether past research and writing have been as male-dominated as the author suggests in her preface is debatable, I think. Nonetheless, her accounts are well done and timely — and eminently readable. Two themes seem to stand out. First, she writes convincingly of the female role in perpetuation of the species and, therefore, in biological evolution. And second, she provides yet another demonstration of the fact that many behavioral patterns can be found across a very wide diversity of species, including the invertebrates.


Surely it must be worthwhile, from time to time, to be reminded of what science was a century or more ago, if only to realize how much it is a cumulative endeavor, building step by step upon the past. Just such a reminder is Forbes’s examination of medical jurisprudence — and, indeed, the British criminal justice system — to the end of the 19th century. Granted the motivations of judges and expert witnesses were no less laudable than in the present day, it is difficult not to be shocked by the sheer crudity and imprecision of the data upon which decisions as to guilt or innocence of the accused were based.

Robert B. Heilman


McCarthy makes a good case for Thrale-Piozzi as a learned and independent woman, a good writer of prose, a "minor poet," a remarkable source of information about the literary life of her day, and a more accurate portrayor of Johnson than Boswell was. His case survives some dissertation-like doggedness. Her Anecdotes is both informative and readable.


An admirable selection from the vast correspondence of an excellent letter writer. The editor’s headnotes to different periods of Eliot’s life and to many individual letters provide a very helpful biographical framework.


These works give us a good picture of the gifted Russian writer (1891—1940). The plays, somewhat reminiscent of Strindberg, mingle realism and surrealism strikingly. Flight portrays Whites, defeated in the Civil War, in flight and in exile, desperate and all too human. Bliss is a science-fiction fantasy: a time-machine enables 20th- and 23rd-century Russians to meet each other — with mutual disapproval. Bulgakov sympathized with Molière as a fellow victim of the authorities and presents him mainly through a series of well-imagined events and scenes. The biography is a reissue of a 1970 work.


Culler provides a scrupulously lucid exposition of the work of a French analyst of language whose thought was seminal in the development of modern linguistics, semiotics, and aspects of literary theory, notably deconstruction. Selden’s very useful handbook, summarizing many basic texts, has brief chapters on Russian formalism, Marxist theories, reader-oriented theories, structural theories, poststructuralist theories, and feminist criticism. The style is generally meant for the intelligent lay reader, though Selden does not always escape in-house argot.


Some 30 British jesters contribute parodies and playful summaries, imitations, and re-writes of about 150 well-known novels, plays, and poems, mostly English. Brief, usually in verse (frequently limericks), of varying wit and spontaneity, these jeux d’esprit are meant for the already well read.


Lagercrantz’s excellent full-dress account traces Strindberg’s troubled life and energetic, diverse productivity from journalistic years on, describes and judges the works, and analyzes the man, notably the differences between actuality and Strindberg’s self-portrait, often with mild irony. Some 60 illustrations.


The special interest of this biography is that it deals with a poet’s main supporter—Wordsworth’s devoted, helpful, and not un-talented sister, decidedly worthy of attention. The raw materials might appear in a Dickens novel, an orphan’s many difficult years before achieving a better life in adult years. Twelve illustrations.


Citati sharply alters the usual biographical format: he is portrayor and analyst rather than full chronological narrator. He selects certain representative events and scenes and develops them in great pictorial detail, each one illustrating various phases of a complex and inconsistent personality.


Jacobs translates, from medieval Latin into idiomatic modern English, 117 fables by a 13th-century English critic who was both theologian and man of the world. A long, agreeably written introduction outlines Odo’s life and times and discusses his narrative art. The fables vary in interest.