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University of Chicago Lecturer Wins ΦBK's 1989-90 Sibley Award

Stephanie Anne Nelson, who is working on a dissertation for the Committee on Social Thought at the University of Chicago, has been awarded Phi Beta Kappa's Sibley Fellowship for the academic year 1989-90. She proposes to examine Hesiod's vision of farming as the correct or ideal life, the relationship between farming and justice, and Hesiod's vision of a divinely based natural order.

A 1983 graduate of St. John's College, Annapolis, the new Sibley fellow is spending the summer in Ireland. She is the 41st winner of the award, which was established with funds bequeathed to Phi Beta Kappa in the will of Isabelle Stone.



Stephanie
Anne Nelson

Next year, the Sibley Fellowship, which carries a \$7,000 stipend, will be offered for studies in French language or literature. Candidates must be unmarried women between 25 and 35 years of age who hold the doctorate or who have fulfilled the requirements for the doctorate except the dissertation. They must be planning to devote full-time work to research during the fellowship year that begins September 1, 1990.

Further information and application forms may be obtained by writing to the Sibley Fellowship Committee, Phi Beta Kappa Society, 1811 Q St., N.W., Washington, DC 20009.

Welcome to New ΦBK Members

With this issue, *The Key Reporter* welcomes an estimated 12,900 new members of Phi Beta Kappa, selected by 240 chapters nationwide, including the three new chapters approved by the triennial Council last autumn. In 1988, a total of 12,719 new members were selected by 237 chapters.

We hope you will read and enjoy this publication, which you will receive free as long as you keep us informed of your address. We invite your comments as well as change-of-address notices.

A Composer's Challenge

The Educated Person versus the Fine Arts

By Samuel H. Adler

LEONARD BERNSTEIN, probably the most noted of all those celebrities who have tried to straddle the fence between the popular and the serious culture, once wrote, "The main function of the artist is to preserve the history of mankind as if it were in a time capsule." Today we are indeed obsessed with the image of our time and absorbed in guessing what future generations will know and feel about us; yet do we realize our responsibility to build this image so that the future will want to know us?

The American poet William Merwin, in "The River of Bees," put the matter beautifully: "We are the echo of the future." Our culture, our civilization, matters greatly in deciding not only the time-capsule content of today, but the kind of world we will bequeath to future generations.

Our educational system is much maligned these days. From the secretary of education up and down we hear statistics about how we are failing and how, if we would only read the basic 50 books of classic Western literature—the number 50 is purely hypothetical—we would all be better educated and hence better prepared for life.

*Education is our greatest and
most successful export. . . .*

*We can train anyone to do
anything and to be anybody.*

Then come the critics of this plan who suggest that these basic 50 books should include more books by women, more by minorities, more on non-Western subjects. And then the argument extends to how much scientific knowledge the average educated person should have, how many artistic names that person should recognize, and so on. I hope you have all played the Cultural Trivia game in E. D. Hirsch's *Cultural Literacy*. It's fun, but does a high score prove that one is educated or cultured, or does it show only what a good memory a person possesses?

Without in the least minimizing the seriousness of this subject or belittling



ΦBK Visiting Scholar Samuel Adler conducts a student ensemble during his three-day visit to the University of Oregon School of Music in October 1988.

—Photo by Juretta Nidever

the equally sincere solutions offered by many people who are more qualified than I to pass judgment on how to educate our nation more effectively, I want to suggest here another solution to this problem.

I believe that our expert educators, by being so negative about our current educational system and so certain that their solutions are foolproof, are missing the point of the discussion, which is, how can education create a *whole* person—one whose education will not only open the door to a trade or profession but also nurture growth throughout the person's life?

I think American colleges are the most effective educational institutions ever imagined. Education is our greatest and most successful export. Now that our manufacturing capabilities have passed their peak, our service industry, led by

(continued on page 2)

Inside

Recommended Reading p. 4
ΦBK Associates to Meet in Boston,

October 6-8 p. 8
"Graduates," by E. B. de Vito p. 8



The Educated Person

(continued from page 1)

education, has become our most marketable product. We can train anyone to do anything and to be anybody.

At the same time, however, our very success has been our undoing. Most students matriculating in our great universities are there only to get their "union card." Our universities have become job training centers, trade schools, and that statement is as true for music and art schools as it is for engineering, medical, and law schools. While we are spewing out expert musicians, versatile artists, first-rate engineers, brilliant doctors and lawyers, we have neglected the ingredients that will enable all these people not only to minister to the physical needs of a civilization, but also to strengthen and develop the cultural fabric.

The word *education* comes from a Latin root having to do with leading, *e-ducere*. The German words for education are a little more colorful. *Erziehung* has its root in the word *ziehen*, meaning "to pull," while the word *Aufbildung-Herانبildung*, or simply, *Bildung*, owes its origin to the word *Bild* or "picture"—in other words, completing a picture of a person by inference, slowly.

All these definitions have some relationship to "leading" and "sculpting a whole person." *Erziehung* even conjures up an image of pulling someone into becoming a new being, because such persons are desperately needed to create a better society. I am reminded of the constant arguments about whether our junior high and high school students should be allowed entirely free choice about the courses they take. Frankly, I believe that, at that age, students do not know what they should choose, and so they should be "pulled" along, even if kicking and screaming—but also with love and by examples of fine teachers—so that they may be exposed to the whole world of knowledge.

We are living in the most anti-intellectual, anticultural age since this country was founded.

When Jacques Barzun was asked in a symposium what he would wish of an education, he said, "A successful education whets the appetite of a person so that, for that human being's entire life, there is a constant desire to learn more about everything." I fear we are doing the opposite. We are selling a formula that says, first, steep yourself in your little area so that you will get a great job, and, second, stick to your job because it is so complex that you do not have time to think about other things, lest your competition over-

take you and make you obsolete. Then when you do have some leisure time, join a health club, watch a mindless show on television, and do not forget to take an aspirin every day. When you have reached the apex of your profession, you will have time to attend to your cultural and spiritual needs—these are frills you cannot bother with until you have reached your professional goal.

At the end of the 18th century, John Adams wrote to his wife, Abigail, "I must study politics and war, that my sons may have liberty to study mathematics and philosophy, geography, natural history and naval architecture, navigation, commerce, and agriculture, in order to give their children a right to study painting, poetry, music, architecture, statuary, tapestry, and porcelain." Unfortunately, this letter backfired and has become an edict for America for at least 200 years now: one step at a time. But the fallacy is that we get stuck for a long time on each step and never progress to those subjects Adams would have liked to have had his grandchildren study. It is high time we began to cultivate the arts, which are not yet recognized as the last of our three inalienable rights.

People used to grow out of the state of puberty, and, although students listened to and enjoyed pop music in college, neither the better ballads nor the great pop singers became subjects of college courses.

Instead of moving toward Adams's goal, we are being increasingly deflected from it, for we are living in the most anti-intellectual, anticultural age since this country was founded. The less "intellectual" a political candidate sounds, the more he is trusted. Sad? No, disastrous. Today, living in the most complex age in human history, we look for easy, old-fashioned answers to subjects and situations that are beyond our experience.

It is not surprising, then, that even our educated classes are, for the most part, anticultural or antiartistic, because we have learned how to deal with the real, the obvious, and the materialistic in life but we are scared to death of the abstract, the metaphoric, and the enigmatic. We therefore have embraced a culture that does not demand an "in-depth encounter with it or ourselves," as Rollo May describes it—a culture that we can justify as being relevant and democratic, meaning it speaks easily to all people about things they can understand and can relate to without too much effort—in other words, popular culture.

In my own field, music, for instance, we have created a colossus. Let me quote Al-

lan Bloom, in that controversial book, *The Closing of the American Mind*, on the subject:

Nothing is more singular about this generation than its addiction to music. Today, a very large proportion of young people between the ages of 10 and 20 live for music. It is their passion; nothing else excites as it does; they cannot take seriously anything alien to music. When they are at school or with their families, they are longing to plug themselves back into their music. The power of music in the souls—described to Jessica marvelously by Lorenzo in the *Merchant of Venice*—has been recovered after a long period of desuetude. And it is rock music alone. Classical music and any kind of variant from rock music is generally dead among these young people.

This addiction to pop music unites our young people, the educated and the uneducated. Milton Babbitt, the great American composer and pedagogue, once said:

For 40 years I have taught in one of our most prestigious institutions of higher learning [Princeton University]. I have taught courses in Baroque, Classical, Romantic, as well as 20th century music. My students were brilliant; they did all the listening assignments; wrote excellent papers; scored high grades on their examinations; but what bothers me is that when they went home and had a choice of what music they wanted to hear, they listened to the same music as the street cleaner, the garbage collector, or anyone else who never had a chance to acquire higher education.

In the famous passage on music education in *The Republic*, Plato said, "When judging a civilization, mark its music." He also taught, "What's honored in a country, that is cultivated."

Now, before I am accused of being un-American and anti-rock music, let me say that I consider popular music today possibly better than, but certainly as good and as entertaining as, popular music in any previous era. The ballads popularized by Frank Sinatra and Doris Day were no more intellectual or cerebrally stimulating—maybe even less so—than the songs of the Beatles, and, God forbid, the Grateful Dead.

But people used to grow out of the state of puberty and, although students listened to and enjoyed pop music in college, neither the better ballads nor the great pop singers became subjects of college courses. Nor did the songs or their singers demand serious discussions about their revolutionary capabilities to change the world to a zombie culture, insensitive or

THE KEY REPORTER

desensitized, oblivious to the inner self—which certainly demands something else to improve its quality of life. As Mel Powell, the West Coast composer and jazz pianist, said, “It is reprehensible to call the unadorned colloquial, sacred.”

This, then, is the point at which education has failed to teach people to differentiate between a healthy, enjoyable, sensuous, limited artistic experience and a life-changing one. The aftershock of the 1960s is still too much with us. The younger generation is afraid to grow old gracefully, and therefore has accepted as gospel everything it feels is young, energetic, overtly sexual in an adolescent way, and, worst of all, immediately accessible to everyone.

Why do we recoil before the serious artistic creations of our time? Why is the mob dictating our sensibilities? Why do educated people surrender, so as not to be caught being different?

There are many reasons, but one overriding one is that this century has been filled with such horror, on the one hand, and such unbelievable miracles, on the other, that most sensitive and knowledgeable people are frankly afraid to take a stand. The only thing we can easily predict is the unpredictability of life. To prognosticate about it is ludicrous, for scientifically, medically, and sociologically, all prophetic visions are mere speculation, and most of them are nonsense.

That is why I believe the answer is for people to steep themselves in the fine arts, for these can provide a life-changing experience. We must no longer be as we were described by Adlai Stevenson: “Our Victorian ancestors were embarrassed in the presence of the base. We are embarrassed in the presence of the noble.” Rather, we must strive for deeper and more eternally satisfying experiences in our lives through art. The Greeks had a word for it: *oussia*, meaning “the really real.”

Man, of all creatures in the world, knows that he is alive. Humankind educates itself so that lives that are bound up with tragedy from birth, as Isak Dinesen said, nonetheless become bearable, even ennobling, through education and the arts.

As we educate ourselves to fulfill our destiny, what we need, as Theodore Roethke wrote in *Straw for the Fire*, is “more people that specialize in the impossible.” As artists have always done, we must dare for the “not yet.” Robert Kennedy struck a responsive chord with the refrain, “Some men see things as they are and say, why. I dream things that never were and say, why not.”

Artists realize the true value of life because, with the media native to their talent, they try to show how life can be lived to the fullest and its worth constantly appreciated and exploited. The artists’ task

seems to be to stir all other human beings not only to exist, but to live all their lives to the utmost as if they had only one more hour to live. The artists do this through three highly developed “i’s”: imagination, intuition, and ingenuity. (As Norman Cousins, writing in the *Saturday Review*, put it, “The artist is exquisitely aware of humanity.”) Most people fear or distrust their imaginations; artists, on the contrary, dig deep into their imaginations, call up their intuitive spark, and use their ingenuity to create works of art that will communicate to everyone who joins the artists in the adventure of life.

Through this process, art can put us in touch with the highest, the best, and the most complex within us. It is true that real art cannot reach everyone, but who it can reach is unpredictable. To have an adventure with art takes effort, not only on the artist’s part, but just as creatively on the audience’s, because we must realize what the artist is doing, namely, transforming the commonplace into the sublime with our participation.

Music should reflect life—it should make us feel what life at any given time feels like.

While I was a student at Tanglewood, we had a weekly symposium of student works, with Aaron Copland as the moderator. One day a young woman rose to challenge Copland, telling him that she loved “classical music.” She said that when she came home from work each day in New York City, she turned on WQXR and settled down to relax for a half-hour. When the music of Mozart, Beethoven, Brahms, or Debussy was played, she said, she had no problems “relaxing and snoozing” for a while. But, she charged, when Aaron Copland’s music was played, she could not relax and her nerves were “frazzled.” Copland responded, “Madam, I did not write these pieces while relaxing and snoozing, and I do not expect you to do that” while listening to them.

Today, the fine arts are often characterized as fossilized. For example, some contemporary composers maintain that the symphony orchestra belongs in a museum. There is much truth in that contention, because of the tremendous cost associated with the orchestra. Its entrepreneurs tell us that they are able to perform only the standard repertory because people do not want to hear new music they do not understand.

Here I must respectfully but violently disagree. I think our audiences understand our music too well. They are upset by it; it makes them uncomfortable. Well, music should reflect life—it should make us feel what life at any given time feels like. In the latter part of the 20th century, is life altogether pleasant, unproblematic, and uncomplex? By all

means, if you want to be soothed, listen to something you know or listen to pop music, but do not expect serious artists to paint a completely false picture of the world as they perceive it.

I believe that all art, whether it is a play, painting, statue, poem, piece of music, or ballet, is in essence a drama depicting a slice of life. The drama is in the mind of the beholder or listener, of course, and all of us bring our own life experience to every presentation; thus we are engaged on the level of perception we have reached in our lives. I believe, in my music, in plunging listeners straight into the center of things and keeping them there. That is the reason I feel that educated persons can be so beautifully engaged in such a process or, better, such an adventure, for they can bring to it so much “baggage.”

But what is most exciting to an artist is the way children react to great art before we spoil their innocent and exquisite taste with commercialization. Children feel things naturally, intuitively, and their imaginations are not stifled by tradition. Artists have much of the child in them, and an artistic experience can often offer adults a childlike glimpse into a complex life. This glimpse illuminates the world, so that the complexity, the enigma, becomes fathomable, because artists must create out of love. In a beautiful essay, “Concerning Landscape,” in *Where Silence Reigns*, Rainer Maria Rilke wrote about this artistic phenomenon: “The artist’s function is to love the enigma. All art is this: Love, which has been poured out over enigmas—and all works of art are enigmas surrounded, adorned, and enveloped by love.”

It is high time that we reverse the combative stance between education for pragmatic purposes and the arts—in other words, abandon the stance of that horrendous title I chose, “The Educated Person versus the Fine Arts.” I am all too familiar with the charge that the most culturally aware civilization listened to Mozart and read Goethe within earshot of Auschwitz, but I reject the inference that Mozart and Goethe had anything to do with causing the Holocaust. I would never claim that art has the power to influence politics, but the failure to taste great art can impoverish lives. The renowned cellist Piatigorsky once said, “The greatest enemy of art is apathy. An enlightened artistic public will be ennobled when it is shaken out of its apathy and boredom and challenged to confront its higher self.”

Mozart and Goethe were misunderstood, for their message was one of human dignity, universal understanding, and equality. Insensitive persons can use art as an opiate, but people who strive for real communication with eternal and universal values will want to keep their education open-ended, hungrily striving

(continued on page 4)

Recommended Reading

Book Committee

Humanities Frederick J. Crosson, Robert B. Heilman, Robert P. Sonkowsky, Lawrence Willson **Social sciences** Earl W. Count, Richard N. Current, Leonard W. Doob, Madeline R. Robinton, Victoria Schuck, Anna J. Schwartz **Natural sciences** Ronald Geballe, Russell B. Stevens

Ronald Geballe

The Young Einstein: The Advent of Relativity. Lewis Pyenson. Adam Hilger, 1985. \$59.

The author focuses on the social circumstances of Einstein's early years, the family that nurtured him, and the intellectual climate in which he matured. There are no discourses here on the subject matter that occupied Einstein. Rather, Pyenson treats three frequently raised questions concerning curious features of his subject's life: Why did such an excellent mathematician always view mathematics as a necessary evil for his work? Why was this consummate theoretician deeply interested in experimental apparatus? And why, experiencing such varied environments, did he everywhere and always see himself as a stranger?

The New Physics. Ed. by Paul Davies. Cambridge Univ., 1989. \$49.50.

A slate of leading scientists give up-to-date accounts of the current status of their fields,

The Educated Person

(continued from page 3)

to expand their knowledge of as much of the world as they can master, and rounding out that knowledge with an intimate savoring of the highest in the arts.

Benedetto Croce reasoned in this way: "Art is the only eternal and concrete reality which man possesses, science being only a succession of hypotheses which replace each other in turn. Humanity or, perhaps better, civilization without art would certainly perish quickly."

I am optimistic that there are among us enough who care that we can leave the world in better shape than we found it. So let us take every advantage here to educate ourselves, gilding that never-ending educational process with a love and understanding of the arts, for they encourage the defeat of habit by daring to strive for originality.

Samuel H. Adler, professor of composition at the Eastman School of Music, Rochester University, came to the United States from Germany in 1939. He is the author of Choral Conducting, Sight-Singing, and The Study of Orchestration, and the composer of some 300 works, including six symphonies, four operas, chamber and choral works, and band music. He has just finished a year as a Visiting Scholar for Phi Beta Kappa, during which he visited 12 campuses. This article is adapted from one of his Visiting Scholar presentations.

covering the subjects at the forefront of physics. Ostensibly aimed at scientists and nonscientists, the book will help the former with topics outside their specialties, but the latter might face tough going.

The Second Law. P. W. Atkins. W. H. Freeman, 1984. \$32.95.

The steam engine seems hopelessly low-tech, boring, and unlikely as a source of scientific literacy, much less profundity, but Atkins leads the reader step by nonmathematical step to understand how it models the inescapable irreversibility of our world. Industrial consequences aside, the intellectual fruit is the Second Law of Thermodynamics, to which changes of all kinds, biological and physical, must conform. Here is a skillful, plain exposition of a topic that need not be taken to be recalcitrant beyond reach. One imagines that C. P. Snow would be pleased.

Chemical Atomism in the Nineteenth Century: From Dalton to Cannizzaro. Alan J. Rocke. Ohio State Univ., 1984. \$30.

It was not until 1908 that W. Ostwald, perhaps the most prominent antiatomist chemist of the day, conceded that "we have recently become possessed of experimental evidence of the discrete or grained nature of matter" and "the most cautious scientists [may speak] of the experimental proof of the atomic nature of matter." The debate over atoms had for aeons been purely speculative, but as related here, quantitative experimental chemistry changed the terms: is it necessary that atoms be physical entities, or is the notion merely a convenient mnemonic device for keeping things straight? Finally, after a century of empirical reliance on the idea of atomism fostered by the precision of the proportions in which substances combine in chemical reactions, physical evidence had resolved the issue.

On Size and Life. Thomas A. McMahon and John Tyler Bonner. Scientific American Books, 1983. \$32.95.

Fanciful tales have long dwelt on the very large and the very small, disregarding the rules of large and small that nature and technology cannot ignore. Our understanding of these rules began with the 17th-century theorizing of Galileo and the observations made by Van Leeuwenhoek. Now, the size-related properties of any structure, living or artificial, can be correlated. Whether shrew or elephant, airplane or wasp, whale or spermatozoan, a structure's growth and motion can be fitted into continuous schemes, its proportions scaled by remarkably simple mathematical relations. The writing is clear, the illustrations profuse; appreciating the regularities exposed here is a delight.

Descartes' Dream: The World According to Mathematics. Philip J. Davis and Reuben Hersh. Harcourt Brace Jovanovich, 1986. \$19.95.

Descartes reported that in 1619 he dreamed of his method for "properly guiding the reason

in the search of truth in the sciences," imagining that "all matters which may enter the human mind" are interrelated in the fashion exemplified by geometrical reasoning. The mathematician authors counterpoise his dream with the 17th-century warning by G. B. Vico that mathematics is created in the self-alienation of the human spirit. In a series of first-person essays, they test the ever-growing mathematization of our culture against these antithetical propositions. Their aim is to develop awareness of our relationship to the mathematics we have created in order "to shield us from the effects of the revolutionary waves of symbols that are about to wash over us."

Earl W. Count

Nomads of Eurasia. Ed. by Vladimir N. Basilov. Tr. by Mary F. Zirin. Univ. of Washington, 1989. \$39.95.

Eight leading Russian museums have pooled a loan for an exhibition currently touring Los Angeles, Denver, and the Smithsonian Institution. *Faute de mieux*, you may accompany it in your armchair, and the bookmaking is magnificent.

Inner Asia is no cultural backwater; for millennia, it has been one of humanity's dynamic colosses: Scyths and Sakas, Huns, Turks, Tatars, Mongols, Caucasoids, Mongoloids, hybrids—peoples impinging like great, crustal tectonic plates. The exhibition includes exquisite Scythian goldwork from protohistoric graves, shaman drums, musical string instruments of today, vessels, textiles and garments, saddleware, weapons. Content yourself with the photos of this terrestrial ocean, with the yurts, herds, and herders that move upon it, and the stately men and women who pose and look back at you.

Early Ireland: An Introduction to Irish Prehistory. Michael J. O'Kelly. Cambridge Univ., 1989. \$65; paper, \$24.95.

Ireland is Europe's westernmost outlier (Iceland excepted)—for mankind, a *cul de sac* (but for adventurers who escaped history). Yet it is spiritually progenitive: St. Columba went to Christianize the Scots, monks with their scriptoria went to eastern Switzerland—candles to glow in Europe's Dark Ages.

The Green Isle is dotted with the lithic landmarks of men since Mesolithic times, which gestated them and their ilk; their strenuous yet comfortable settlements, their graves and monuments; implements of early stone, of later metal, that implement peace and war. No doubt Irish verse, song, and harp sprang from their world.

This book is rich in the facts of the matter, though unadorned in the telling—sparing of interpretation and speculation. Unless it awakens reminiscences, you will probably not curl up with it; but let it stand with magisterial patience on your 10-foot shelf.

Hierarchy, History, and Human Nature: The Social Origins of Historical Consciousness. Donald E. Brown. Univ. of Arizona, 1988. \$35.

An anthropologist looks at the writing of history: only open-class societies develop historical consciousness; closed-class societies do not. With this far-flung thesis, the author broadly surveys China, India, and Southeast Asia (particularly Brunei); the ancient Near East, Egypt, Greece, and Rome; and some of medieval and renaissance Europe.

I commend this survey to your scrutiny be-

THE KEY REPORTER

cause it is seminal, although, as of now, I do not buy the author's thesis. The book is broadly researched but not probing. Coincidence cannot substitute for cause and effect. Some of the correlations—Athens/Sparta, Florence/Venice—impress me as forced. Britain is sufficient to dismantle the thesis itself: historiography did not suffer from class rigidity. And the author neglects transalpine Europe and Mesoamerica.

The hypothesis is intriguing. Some truth lurks behind it, but what?

What Is Art For? Ellen Dissanayake. Univ. of Washington, 1988. \$20.

Artists and art critics would probably confine themselves to the first three words of the title. But these words span only the latest 0.25 percent of man's ascent from the ape, and art is not Athene from Zeus's forehead. To ask what it has been *for* during that ascent throws it into the basin along with language and the making of symbols. Apes harbor rudiments of language, symbol coining, art for play's sake. Surely art was a *behavior* long before it bespoke aesthetics. The author steps in as a human ethologist outfitted with anthropology, psychology, bioevolution—an aesthete nonetheless. And *Im Anfang war die That*.

What has art been *for*? The human mind, the world over, has never been content to leave things as they are. Perforce it must "make special" everything it touches; it imposes its own idiom on "raw reality," thereby enhancing meaning. This behavior, the author believes, must have had survival value, especially for social cohesion, as culture grew ever more complex and problem-laden.

This involved thesis is adroitly presented and of landmark stature. You may ignore the final chapter ("From Tradition to Aestheticism") and the Epilogue; or you may frame them, for the author expands her novel hypothesis to a social philosophy of art in a new key. The functions of what art has been for have been crumbling in measure as industrialism has taken over the life of man, in ways that have made and sustained him hitherto. It is an irreversible turning of the corner.

"D'où venons-nous? Que sommes-nous? Où allons-nous?" So spoke the artist Gauguin. The author makes these words the *Leitmotif* of her new key.

No, you may not borrow my copy. It must remain on my desk a little longer.

The Riddle of Amish Culture. Donald B. Kraybill. Johns Hopkins, 1989. \$35; paper, \$8.95.

They own and drive horses and buggies; they will ride in your car but will never own or drive one. In the fields they use modern farm machinery that must be drawn by horse or mule. They will not allow their children beyond grammar school level. Schools and teachers are strictly Amish (the state has acquiesced). They use the services of non-Amish physicians; however, they pay into Medicare and Social Security but never draw on them. They eschew electric power from public utilities, yet they may generate their own from gasoline-driven generators. Their homes are neat and well appointed and are hardly distinguishable from their non-Amish neighbors', except for the absence of electric power inlets. No telephones are in the houses; but a communal one is in its own booth a little way off. The restrictive paradoxes, however, shrewdly compromise with "modernity," and actually consolidate their Amishness. Paradoxically, they

have made Lancaster County, Pennsylvania, America's most productive farmland.

Yes, today some of them are tradesmen or businessmen; nevertheless, all centers about their communal church. And yes, today a few of the young folk—more men than women—dissent and depart, which augments the spinster population. Still, 90 years ago there were 5,000 Amish, today, 100,000.

Both sexes work hard; they take pleasure in sex, within marriage. The husband is king of a menage; the wife is queen (their own simile). Children are not raised to seek comfort and labor-saving devices but to consider adequate what is available. Home continues to be the cynosure over the generations: Amish communalism is homes with arms interlocked.

Everybody goes to church. Local ministers are leaders in things secular as well as spiritual, but the secular has a deep-grained spiritual tinge. Bishops are the final custodians and authorities over a whole tradition that has endured in this country since 16th-century Alsace. (The Anabaptists are gone from Europe). And it has bred a peculiarly *gelassen* (composed) body of men and women.

This is a consummately skillful account; the author, a masterly sociologist, details complex matters simply. For all his professional detachment, he emphathizes. Although not Amish himself (how could he be?—he has gone beyond grammar school), he likes these people. So will you.

Madeline R. Robinton

Dreams and Delusions: The Drama of German History. Fritz Stern. Knopf, 1987. \$19.95.

Fritz Stern has collected his essays and public lectures on many aspects of modern German history. His introduction is an excellent synthesis and explanation of his own thinking on various subjects, including the roles of Einstein and Reuter, developments in Germany before and after World War II, and an analysis of the works of distinguished American historians writing on German history over the past hundred years. In some ways this is an intellectual autobiography of a cultivated man who is above all a historian who "conveys an awareness and grasp of complicated realities" with brilliant insights.

Sophisticated Rebels: The Political Culture of European Dissent, 1968–1987. H. Stuart Hughes. Harvard, 1988. \$20.

This is an astute, intelligent interpretation placing well-known modern European currents of dissent in historical perspective. To Hughes, the term *sophisticated rebels* implies a recognition of realistic limits and frequently defies the conventional classification of Right and Left. Beginning in 1968 with the student riots in Paris and Prague Spring, he deals (inter alia) with the reactions to the problem of foreign immigrants in northern Europe, the spectrum of dissent in Eastern Europe, the changing of democratic socialism, the waning of Marxism, and the emergence of the Greens. His discussion is illuminated with reference to both literary and political protagonists.

Tocqueville and the Two Democracies. Jean-Claude Lamberti. Tr. by Arthur Goldhammer. Harvard, 1989. \$50.

What is democracy? It is a word much bandied about today by those who seek it—dissenters and revolutionaries, in dictatorships of the Left and of the Right, Communist or

merely military. Tocqueville visited America in 1831. He sought to understand why two societies, France and the United States, seeking the same goals of liberty and equality traveled such different roads in 1789, one of revolution and the other of democracy, to achieve their goals. Sociologist Lamberti offers a brilliant guide to the thinking of Tocqueville based not only on Tocqueville's published works but also on his diaries and correspondence, as Tocqueville struggles with the concepts and historical circumstances applicable to the two main themes of democracy and revolution. A useful bibliography of both French and English works is provided.

The French Revolution. J. F. Bosher. Norton, 1988. \$24.95.

Bosher, a Canadian scholar, looks at the French Revolution with a fresh point of view. He challenges many of the myths of the Left and Right in his analysis of the economy and social structure of pre-Revolutionary France and in the course of his narrative. Throughout, he draws a sharp distinction between the public and the populace. The public tradition is the liberal one of the Enlightenment; the populace tradition is "violent, illiberal and anti-parliamentarian." In a final chapter, he illuminates the impact of these two traditions by reference to events in the 19th and 20th centuries. There are a detailed chronology of events and an elaborate Who's Who. A useful and thought-provoking book.

Edward Gibbon, Luminous Historian. Patricia B. Craddock. Johns Hopkins, 1988. \$29.95.

This is a curious but fascinating biography that for aficionados of Gibbon's *Decline and Fall of the Roman Empire* and the late 18th century, will be delightful reading. Craddock, who wrote the biography of the *Young Edward Gibbon*, integrates Gibbon's writing of the *Decline and Fall* chapter by chapter with his letters, his memoirs, and the detailed notes that he kept about his daily activities, the people with whom he visited and dined, and his activities (limited) as an M.P.—to produce a picture of the life of a man of letters in this period, as well as to show his intellectual and emotional growth.

Sir Henry Maine: A Study on Victorian Jurisprudence. R. C. J. Cocks. Cambridge Univ., 1988. \$49.50.

To all who have read or studied English law, the name of Sir Henry Maine and his book *Ancient Law* immediately recall the phrase "from status to contract." This volume places Maine in the context of Victorian thinking with its emphasis on scientific laws and history and the acceptance of the idea of progress as well as evolution. This is an interesting and thoughtful analysis of Maine's role in the history of English law and his special interests in the "science of law, the legal profession and legal education."

Britain and Decolonization: The Retreat from Empire in the Post-War World. John Darwin. St. Martin's, 1988. \$45.

What brought about the end of the British Empire, the colossus of the 19th century? This is the problem that John Darwin sets out to explore. He is also concerned with the effects of rising local tension and nationalism on the former colonies, the restructuring of the world economy, and the expanding power of the Soviet Union and its increasing pressure on the

(continued on page 6)

Recommended Reading

(continued from page 5)

Middle East, Greece, and Turkey in the post-World War II years. These complex and interacting factors faced a Britain exhausted and financially drained by a grueling war. This complicated story is here well told.

The Rise of Respectable Society: A Social History of Victorian Britain, 1830–1900. F. M. L. Thompson. Harvard, 1988. \$30.

Michael Thompson describes his book as an “attempt to understand what made Victorian society tick.” Beginning with a description of the economy and society in 1830 when the results of the Industrial Revolution were being felt, he shows how the lives of the middle class and the working class were affected. Chapters on changes in the family, marriage patterns, and the position of women and children as well as on home, work, and play help to explain the rise of “respectability” among the majority of the working class. He depicts them as “fiercely self-reliant and determined to live on their own resources and not to suffer the indignities of poor relief, charity or ruinous debt.” Victorian middle-class culture, he states, was dedicated to separate spheres: single-family houses, separation of work from home, and separation of women from work. Critical of long-accepted myths and stereotypes, this is a valuable and informative book.

Victoria Schuck

Are We To Be A Nation? The Making of the Constitution. Richard B. Bernstein with Kym S. Rice. Harvard, 1987. \$14.95.

The Framing and Ratification of the Constitution. Ed. by Leonard W. Levy and Dennis J. Mahoney. Macmillan, 1987. \$24.95.

this Constitution: Our Enduring Legacy. American Historical Association and American Political Science Association: Project '87. Congressional Quarterly, 1986. \$24.95.

this Constitution: From Ratification to the Bill of Rights. AHA and APSA: Project '87. Congressional Quarterly, 1988. \$24.95.

A Machine That Would Go of Itself: The Constitution in American Culture. Michael G. Kammen. Alfred A. Knopf, 1986. \$29.45.

Inventing the People: The Rise of Popular Sovereignty in England and America. Edmund S. Morgan. W. W. Norton, 1988. \$18.95.

The Forging of the Union, 1781–1789. Richard B. Morris. Harper & Row, 1987. \$22.95; paper, \$8.95.

Birth of the Nation: The First Federal Congress 1789–1791. Charlene Bangs Bickford and Kenneth R. Bowling. George Washington Univ., 1989. To be reprinted. Tel. (202) 676-6777.

For the comprehensive history of the framing of the Constitution, Bernstein and Rice of the New York Public Library staff adopt the theme of emerging nationhood in their discussion of the earliest beginnings in the New England Federation of 1643, the Albany Congress, Continental and Confederation Congresses through the creation of the first national government under the Constitution and the adoption of the Bill of Rights of the 1790s. Drawn from the latest research, the elegantly illustrated book with more than 140 reproductions of manuscripts and portraits—many from the Library's collection—is not a coffee table show-off. Against a background of the

“Atlantic civilization” of the time, the authors include the intellectual sources and experience of the Founders, the role of women, convention proceedings, the first elections, and battles over ratification. A chronology from May 1743 to March 1792 is included. A superb book.

Another comprehensive history, edited by Levy and Mahoney, consists of 21 essays by historians and political scientists. The anthology provides an analytical and captivating history of the Revolutionary period: the framing of government to constitutionalism. The essays treat the subject chronologically and topically and include issues such as judicial review, the war powers, and treaties. One of the strongest chapters is William Wiecek's analysis of the slavery question, which he points out was central, not peripheral, to the writing of the Constitution. The concluding essay by Herman Belz offers an excellent discussion of the “particular brand” of American constitutionalism.

In a more popular vein are the two comprehensive volumes of shorter essays selected and reprinted from Project '87's quarterly, *this Constitution*. These essays reflect “crucial constitutional questions” and cover subjects from the structure of the Constitution to limits of power, civil rights, and what Americans might want in the way of amendments today.

Michael Kammen's book is one of the most important works published during the bicentennial of the Constitution. Based on seven years of research, the book relates the Constitution to culture and the new social history. The author looks at the place of the Constitution in public opinion and its symbolism to the ordinary American from the ratification of the document to the present time. In studying the gap between ideology and reality (everyone supports the Constitution but few know anything about it), Kammen argues “that the Constitution occupies an anomalous role in American cultural history.” Well written, the work concludes that the tradition of constitutionalism has been the safeguard of the Constitution.

Birth of the Nation: The First Federal Congress, by Bickford and Bowling, co-editors of the Federal Congress Project, is a short book packed with hitherto unknown facts about Congress and the rise of political parties. Published with numerous illustrations to accompany the Birth of the Nation exhibition in New York City (1989), it advances the thesis that, in implementing the new Constitution and assuaging differences between the North and South, both the new government and the union were saved, and the American Revolution was brought to an end.

Inventing the People is Edmund Morgan's provocative historical essay on how the “divine right of kings” gave way to “the sovereignty of the people” in the 1640s as an invention of the English Parliament, and how later the situation in the colonies led to popular sovereignty, representation, and equality in America. He contends that these concepts are fictional, but that acceptance of the concepts as real has nonetheless led to political stability.

The late Richard B. Morris's book (he was co-founder of Project '87) concentrates on the Confederation period, 1781–89.

Saving the Revolution: The Federalist Papers and the American Founding. Ed. by Charles R. Kesler. Free Press, 1987. \$29.95.

The Moral Foundations of the American Republic, 3d edn. Ed. by Robert H. Horwitz.

Univ. of Virginia, 1986. \$25; paper, \$5.95.

Philosophy, The Federalist, and the Constitution. Morton White. Oxford, 1987. \$29.95. **In Search of the Republic: Public Virtue and the Roots of American Government.** Richard Vetterli and Gary C. Bryner. Rowman & Littlefield, 1987. \$31.50; paper, \$13.95.

The American Constitution—For and Against: The Federalist and Anti-Federalist Papers. Ed. by J. R. Pole. Hill and Wang, 1987. \$19.95; paper, \$9.95.

The New Federalist Papers. Ed. by J. Jackson Barlow, Dennis J. Mahoney, and John G. West, Jr. University Press of America, 1988. \$37.50; paper, \$16.75.

The anthology edited by Kesler is an interpretation of *The Federalist Papers* by 14 constitutional scholars with neoconservative tendencies. It offers new insights into the complexities and paradoxes in defense of and opposition to the Constitution as drawn from a symposium at Claremont McKenna College. The collection of 13 essays on moral foundations edited by Horwitz contains additions to the original edition derived from a conference at Kenyon College. This book examines the intent of the Founders and asks, among other questions, whether the Declaration of Independence and the Constitution harmonize or differ. In pairing a number of essays of differing views on major themes, the book ensures debate.

White's book converts *The Federalist* into a study primarily concerned with philosophy. Vetterli and Bryner's book supports the major influence of public virtue in the founding and contests the conventional wisdom of self-interest as the motivating concept. The authors survey the evolution of the concept of civic virtue from ancient times through Western thought and the origin of republican government. They argue for the relevance of religion to free societies.

Pole's book presents the essential principles from *The Federalist* and anti-Federalist tracts published during the ratifying campaigns. The author terms the Federalists propagandists and *The Federalist* not the last word on the “true” meaning “of the Framers.”

The New Federalist Papers consists of 85 of the best syndicated articles relating to the Constitution distributed to newspapers throughout the country since 1984. The purposes of the book were to relate the principles of the founding to current problems and to answer the question whether the Founders' expectations were being met. The subjects range from welfare policy, congressional power, and budget balancing to the Iran-contra affair. Although the brief articles are a mixed bag, they do show continuity in attitudes toward the Constitution and governmental principles.

Separation of Powers: Does It Still Work? Ed. by Robert A. Goldwin and Art Kaufman. American Enterprise Institute, 1986. \$22.75; paper, \$11.75.

This is a lively text on the Constitution rather than on constitutional law dealing with the question of whether the separation of powers of president and Congress prevents action to carry out sound domestic, international, and national defense policies. Proposals for change have shifted over the years. In the 19th century Woodrow Wilson urged stronger congressional leadership. Today the call is for lessening the separation by structural changes and presidential leadership. The eight essayists here, primarily academics, were selected

because they disagree with one another, and the book will encourage readers to find their own answers.

The Senate, 1789–1989: Addresses on the History of the United States Senate. Robert C. Byrd. Ed. by Mary Sharon Hall. U.S. Govt. Print. Off., Volume 1, Bicentennial Edition, 1988. \$55.

"To Make All Laws": The Congress of the United States 1789–1989. James H. Hutson. U.S. Govt. Print. Off., Sept. 1989. Price not set. **Respectfully Quoted: A Dictionary of Quotations Requested From the Congressional Research Service.** Ed. by Suzy Platt. U.S. Govt. Print. Off., 1989. \$29.

The comprehensive history of the Senate contained in 39 addresses presented by Senator Robert Byrd in the Senate between 1980 and 1989 is a book of vast scholarly research. In vivid, fast-moving detail and objective analysis, Byrd discusses political, social, and economic issues and the personalities, elections, and forces that have affected the Senate from the First Congress to contemporary bodies. A definitive chronology, this book is good reading enhanced by more than 300 illustrations, including the best cartoons of the day.

Hutson's new book tells the story of Congress as an institution, and of its members and achievements. Written by the chief of the Library of Congress's Manuscript Division to accompany the Library's traveling exhibition in celebration of the 200 years of Congress, the book contains accounts of the people's rights, the economy, the environment, foreign policy, education, and voyages of discovery. Originals of many of the 113 illustrations will be found in the exhibition.

Suzy Platt's collection of 2,100 quotations reflects the thousands of requests made by members of Congress during the past 75 years. The quotations are classified by subject (from "Action" and "Affluence" to "Writer" and "Youth") and indexed by author and keyword/subject.

Creating the American Presidency, 1775–1789. William B. Michaelson. University Press of America, 1987. \$24.75; paper, \$12.75. **To the Best of My Ability: The Presidency and the Constitution.** Donald L. Robinson. W. W. Norton, 1987. \$22.50.

Two academics examine the most innovative section of the Constitution, the presidency, which, 200 years from the founding, probably differs most from the Framers' expectations. Michaelson's study tracks down how executive power evolved between 1775 and 1789 and became the presidency. The author first shows the contribution of Revolutionary thought, the role of state governors, and the executive in the Continental and Confederation Congresses and then presents an account of the Constitutional Convention and of the ratification of the Constitution up to the inauguration of Washington as president.

Robinson, taking his title from the constitutional oath of office of the president, examines the constitutional foundations of the presidency and the changes in the country that have affected the office, including the democratization of the franchise and the role of the country in foreign affairs. To relieve "the strains" that have affected the system, he suggests some corrective proposals similar to those proposed by others: the development of responsible political parties, the elimination of the deadlock between the executive and legislative branches of government brought on by the separation of powers, the removal of the

prohibition against members of Congress sitting in the Cabinet, the holding of special elections in the event of failed governments, and especially the introduction of a power of dissolution of a government. His singularly different proposal is to establish a federal council of 100 notables appointed for life by the president with the advice of Congress. The overall purpose is to obtain "coherent action and responsibility."

The Court and the Constitution. Archibald Cox. Houghton Mifflin, 1987. \$19.95.

The Supreme Court: How It Was, How It Is. William H. Rehnquist. William Morrow, 1987. \$18.95; paper, \$10.95.

Original Intent and the Framers' Constitution. Leonard W. Levy. Macmillan, 1988. \$19.95.

Public Prayer and the Constitution: A Case Study in Constitutional Interpretation. Rodney K. Smith. Scholarly Resources, 1987. \$35.

Liberty Under Law: The Supreme Court in American Life. William M. Wiecek. Johns Hopkins, 1988. \$30; paper, \$10.95.

Cox traces judicial review of cases and controversies before the Supreme Court from the beginnings in 1803 to the present period, revealing how the Court has interpreted the law and the Constitution in each era of history. He laces his analysis with portraits of justices and litigants to create the realities of the manner in which the Court has affected lives, given meaning to the Constitution, and shaped the course of the country. Important reading for the bicentennial of the Constitution.

Designed as an introduction to the Court, the book by Chief Justice Rehnquist begins with his clerkship following law school and relates his personal career to an account of how the Court functions today from the selection of cases to be decided (certiorari) through oral argument and decision making. His Court history extends to 1983 (in order not to become involved in possible current litigation) and covers a personal selection of major "test" cases with his commentary.

In a book of remarkable scholarship, Levy, a leading constitutional historian, demolishes the idea that the Supreme Court should apply

the "original intent" of the Framers. With immense historical and legal research and compelling argument, Levy concludes that original intent provides no viable foundation for a constitutional jurisprudence. Support for it, however, is found in Smith's book on public prayer, in which he reconciles the difficulties in interpreting the freedom-of-religion clause of the First Amendment. Wiecek has written a succinct, balanced overview of criteria employed by the courts in constitutional decision making throughout the past century.

Democracy and the Amendments to the Constitution. Alan P. Grimes. University Press of America, 1987. \$9.75.

Grimes provides a useful analysis of amendments to the Constitution since 1789. He points to the fact that, except for technicalities, little has been added to modify the essential structure of government. The big changes have been in "the collective rights of citizens," which have democratized the document. The book offers an explanation of how and why this has happened. The author demonstrates the "clustering" of amendments (more than one amendment adopted around the same time) and their regional character. For instance, the first 12 amendments were southern; the second group, northern; the third, western; the fourth, transitional; and the fifth, urban.

Richard N. Current

The Puritan Ordeal. Andrew Delbanco. Harvard, 1989. \$30.

"This book," the author states, "is about the experience of becoming American in the seventeenth century." More particularly, it is about the spiritual life of the Puritans as that life changed in response to New World conditions. The author finds survivals or analogies in the experience of later immigrants, in persisting themes of American literature, and in the dissimilar addresses that Edward Everett and Abraham Lincoln delivered at Gettysburg in 1863. Here is a richly textured argument for "a theory of American culture as a willed destination for people in flight from their Old World history and from themselves."

(continued on back cover)

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Recommended Reading

(continued from page 7)

The Life of Andrew Jackson. Robert V. Remini. Harper & Row, 1988. \$27.95.

"More than most Presidents he symbolized for his own time the strength and power and perpetuity of American democracy." So declares Robert V. Remini, the most recent and most authoritative biographer of Andrew Jackson. An unabashed admirer, Remini convincingly establishes the greatness but does not hide the flaws of his subject. He writes with clarity and verve, bringing Jackson and his contemporaries vividly to life and carrying them—along with the reader—reliably through the political complexities of the period. This one-volume condensation maintains the high quality of the three-volume biography, which won a National Book Award.

A Mighty Empire: The Origins of the American Revolution. Marc Egnal. Cornell, 1988. \$36.95.

Two factions of well-to-do colonists had appeared before the Revolution. One of them consisted of expansionists who foresaw a glorious future for Americans as denizens of "a mighty empire." They became the revolutionaries, the Patriots. The others, the nonexpansionists, became the Tories. Such, in essence, is the fresh interpretation that Marc Egnal offers, basing it on a careful scrutiny of pre-Revolutionary political conflict and political leadership in Massachusetts, New York, Pennsylvania, Virginia, and South Carolina.

Susan B. Anthony: A Biography of a Singular Feminist. Kathleen Barry. New York Univ., 1988. \$27.95.

Susan B. Anthony was the "Napoleon" of 19th-century American feminism. She did not live long enough to hail the 19th Amendment, but its final adoption owed a great deal to her long generalship of the women's suffrage movement. Her latest biographer both reinterprets the struggle for women's rights and adds to an understanding of Anthony as a person, a very unconventional one. "Women's history," the author concludes, "will be a comprehensive reality when not only are the stories of individual women and the history of women's daily lives recorded but when feminism forces a re-writing of all history."

ΦBK Associates to Meet in Boston, October 6–8

The 1989 annual meeting of the Phi Beta Kappa Associates will take place in Boston on October 6–8, the president of the group, Stanley Frankel, has announced. The John F. Kennedy Library will be the site for the annual dinner on Saturday, October 7. Other events, including a reception at the State House on Friday evening, are being planned.

The Associates organization, which was founded in 1940, is made up of Phi Beta Kappa members who are leaders in their professions and whose membership contributions provide important support for the Phi Beta Kappa Foundation. For more information about the Associates or the annual meeting, write to the Associates at the Phi Beta Kappa Society, 1811 Q St., N.W., Washington, DC 20009.

Reconstruction: America's Unfinished Revolution, 1863–1877. Eric Foner. Harper & Row, 1988. \$29.95.

Historians used to treat Reconstruction as a time of national disgrace, when corrupt carpetbaggers and scalawags, making pawns of the ex-slaves, ravaged the already defeated and ruined South. Students of the period have drastically revised that view during the past generation. One of them, Eric Foner, now presents a masterly synthesis of the newer studies, including his own. Foner does not blink at the seamier phases of the story, but he shows Reconstruction to have been essentially an experiment in biracial democracy, with African Americans taking a positive, important, compelling role.

Out of Step: An Unquiet Life in the 20th Century. Sidney Hook. Harper & Row, 1987. \$32.45.

In recounting his own intellectual odyssey, Sidney Hook throws humane light on intellectual currents in the United States during his lifetime. He does not elaborate here on his ideas as a philosopher (ideas he has expounded in numerous other publications); instead, he concentrates on radical thinkers and radical

Graduates

By E. B. de Vito

They, most of all, are unaware that schooling is not the whole, by far. They, least of any, understand the immeasurable range and scope of things that unknowingly, they know.

Lessons are breathed in from the air: the calm or turbulence of their vista from words tossed lightly, emotions, brief, but always played at concert pitch. Truths are stored and preserved by chance like the gilded dust from golden objects that rub together carelessly.

Knowledge comes, in a way, unsought, as in the Chinese tale of the youth who came for daily lessons in what there was to learn of jade. And each day, for a single hour, while he and the master talked together always of unrelated matters, jade pieces were slipped into his hand, till one day, when a month had passed, the young man paused and with a frown, said suddenly, "That is not jade."

As Life is something, we are told, that happens while you make other plans, learning slips in and comes to stay while you are faced the other way.

This poem, which appeared in The American Scholar (Summer 1989), is reprinted with the permission of the poet.

thought. After a boyhood in Brooklyn, where he was born in poverty in 1902, he became a Marxist but a critic of communism as it developed in the Soviet Union. He stood out as a defender of academic freedom against threats from both old Communists and the New Left. In recognition of his contributions to American life, President Reagan presented him with the Medal of Freedom in 1983.



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