



THE KEY REPORTER

What Is an American?

Civil Religion, Cultural Diversity, And American Civilization

By Leroy S. Rouser

A WEEK BEFORE HE DIED in the first battle of Bull Run, Maj. Sullivan Ballou of the Union Army wrote to his wife this letter, made famous by Ken Burns's *Civil War* TV series:

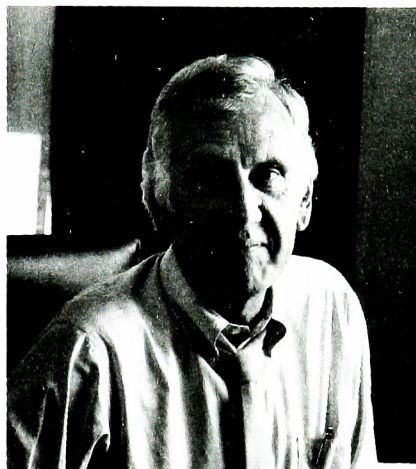
... I have no misgivings about, or lack of confidence in, the cause in which I am engaged, and my courage does not halt or falter. I know how the triumph of American civilization now leans upon the triumph of the government, and how great a debt we owe to those who went before us through the blood and suffering of the Revolution; and I am willing, perfectly willing, to lay down all my joys in this life to help maintain this government, and pay that debt.

Sarah, my love for you is deathless. It seems to bind me with mighty cables that nothing but omnipotence can break; and yet my love of country comes over me like a strong wind, and bears me irresistibly, with all those chains, to the battlefield.

What was it about "the triumph of American civilization" that made it worthy of Sullivan Ballou's passionate commitment and untroubled sacrifice? How do we explain the extraordinary depth of this "love of country" that comes over him "like a strong wind" carrying him away, even from his beloved Sarah? Where did he get his intense personal identification with the politics of the American adventure?

We forget that "love of country" is not usually a mark of citizenship in world politics. Sullivan Ballou's letter is a seamless, simultaneous celebration of politics and personal passion. Religion is not mentioned, much less Christian values. But were there

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Leroy S. Rouser

American Scholar Wins Magazine Award for Feature Writing

At the 1999 National Magazine Awards ceremony held in New York on April 28, the *American Scholar* received the award for feature writing. The winning entry was "Exiting Nirvana," Clara Claiborne Park's profile of the struggle with autism by her adult daughter, Jessy, an artist. The article, published in the first issue edited by Anne Fadiman, was illustrated with two of Jessy Park's paintings.

The *Scholar* was also a finalist in the category of general excellence for magazines with circulation below 100,000.

Former ΦBK President Charles Blitzer Dies

On February 19, Charles Blitzer, retired director of the Woodrow Wilson Center for International Scholars and a former national president of Phi Beta Kappa (1994-97), died in Washington, D.C. At the time of his death, Senator Blitzer was a member of the Phi Beta Kappa Executive Committee and was completing 16 years of service in the Senate.

ΦBK Members Invited to Attend October Symposium

A symposium on the implications of the technological revolution that is transforming American universities will be held on Saturday, October 23, 1999, at Hunter College in New York City. All members of Phi Beta Kappa are invited to attend.

The symposium will be sponsored by the Middle Atlantic District of ΦBK associations. Panelists will include ΦBK President Frederick J. Crosson and ΦBK Senator Catharine Stimpson, who will analyze the challenges to traditional assumptions about liberal education, and Lynn Fontana, head of a distance-learning consulting firm. For more information, write to Prof. C. Howard Krukofsky, Hunter College, 695 Park Ave., New York, NY 10021.

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Phi Beta Kappa Announces 1999–2000 Visiting Scholars

Phi Beta Kappa has announced the appointment of 13 Visiting Scholars for 1999–2000. The Visiting Scholars travel to universities and colleges that shelter Phi Beta Kappa chapters, spending two days on each campus. During each visit the Scholar is expected to meet with undergraduates on a more or less informal footing, to participate in classroom lectures and seminars, and to give one major address open to the entire academic community.

The purposes of the program, which was begun in 1956, are to enrich the intellectual atmosphere of the institution and to enable undergraduates to meet and talk with distinguished scholars in diverse disciplines. The 1999–2000 Visiting Scholars will make approximately 100 visits. The members of the group are as follows:

Merle Black, Asa G. Candler Professor of Politics and Government, Emory University. Recipient of the Emory Scholar-Teacher Award, he is coauthor of *The Vital South: How Presidents Are Elected* and *Politics and Society in the South*, as well as coeditor of *Perspectives on the American South* and *Political Attitudes in the Nation and the States*.

Wallace S. Broecker, Newberry Professor of Earth and Environmental Sciences, Columbia University. A member of the National Academy of Sciences and a fellow of the American Academy of Arts and Sciences, he is the author or coauthor of *Chemical Equilibria in the Earth; Chemical Oceanography; Tracers in the Sea; How to Build a Habitable Planet; The Glacial World According to Wally*; and *Greenhouse Puzzles*.

Matt Cartmill, professor of biological anthropology and anatomy, Duke University Medical Center. Recipient of the Duke University Scholar/Teacher of the Year Award, he is the author of *A View to a Death in the Morning: Hunting and Nature Through History* and coauthor of *Human Structure*. He is past president of the American Association of Physical Anthropologists and a fellow of the AAAS.

Elaine Fantham, Giger Professor of Latin, Princeton University. Director of Princeton's Program in the Ancient World, she is former vice president of the Classical Association of Canada and of the American Philological Association, as well as a trustee of the American Academy in Rome. She has published *Roman Literary Culture* and *Women in the Classical World: Image and Text*.

Stephen E. Fienberg, Maurice Falk Professor of Statistics and Social Science, Carnegie Mellon University. He is president of the Institute of Mathematical Statistics and past president of the International Society for Bayesian Analysis. His books include *Intelligence, Genes, and Success: Scientists Respond to "The Bell Curve"* and *Who Counts? The Politics of Census Taking in Contemporary America* (forthcoming).

Cornell Hugh Fleischer, Kanuni Süleyman Professor of Ottoman and Modern Turkish Studies, University of Chicago. Recipient of a MacArthur fellowship, he is former director of the Center for Middle Eastern Studies and former president of the Turkish Studies Association. He is the author of *Bureaucrat and Intellectual in the Ottoman Empire* and *A Mediterranean Apocalypse: Imperialism and Prophecy, 1450–1550* (forthcoming).

James O. Freedman, president emeritus and Bicentennial Professor of Law and Liberal Arts, Dartmouth College. He is past



Kathy Navascues, right, who directs the Visiting Scholar program, joined the staff at Phi Beta Kappa 30 years ago, after graduating from the University of Montana and doing graduate work at the University of Madrid. She is pictured here with another 30-year staffer, Virgie Jackson, at the reception desk in the Society's offices in the National Trust for Historic Preservation building in Washington, D.C.

president of the University of Iowa and former professor of law and dean of the Law School at the University of Pennsylvania. A fellow of the American Academy of Arts and Sciences, he is the author of *Crisis and Legitimacy: The Administrative Process and American Government* and *Idealism and Liberal Education*.

Ursula W. Goodenough, professor of biology, Washington University. Author of the textbook *Genetics* and of a recently published book titled *The Sacred Depths of Nature*, she is associate editor of *Cell Motility and the Cytoskeleton* as well as the *Journal of Phycology*. She is past president of the American Society for Cell Biology and of the Institute for Religion in an Age of Science.

William F. May, Cary M. Maguire University Professor of Ethics, Southern Methodist University. Past president of the American Academy of Religion and a founding fellow of the Hastings Center, he is the author of *The Physician's Covenant; The Patient's Ordeal; Testing the Medical Covenant; Active Euthanasia and Health Care Reform*; and *The Beleaguered Rulers: The Public Obligations of the Professional* (forthcoming).

Susan McClary, professor of musicology, University of California, Los Angeles. She is recipient of UCLA's 1997 Luckman Distinguished Teaching Award and of a MacArthur fellowship. Among her books are *Georges Bizet: Carmen; Feminine Endings: Music, Gender, and Sexuality*; and *Conventional Wisdom: The Content of Musical Form* (in press).

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some vague and visceral forms of “a Christian nation’s” values that had somehow slipped free of religious institutions and insinuated themselves into Sullivan Ballou’s sense of what it meant to be an American?

I believe that American civil religion has made possible the multicultural ideology of freedom that gave Americans their identity and is a major contribution to contemporary world politics. To make this argument viable, let us explore the meaning of religion, reflect on the role of religion in the state, and show the distinctive role that American civil religion has played in American politics.

The Meaning of Religion

Religion is among the most inadequate category designations in our current cultural lexicon, and scholars regularly make unsuccessful attempts to throw it out. The discussion of religion by America’s founders illustrates our problem. Sometimes they simply meant Protestant Christianity; sometimes they seemed to mean a vague natural religion, supposedly common to all religious people. But the founders had no experience with and no anticipation of the radical religious pluralism that we mean today when we say “all religions.”

Nevertheless, this idea of a natural religion of all religious institutions provides a bridge for us between the institutional religions, whether traditional or modern, and the “civil religion” that all Americans share whether they are formally religious or not. American civil religion is so general and vague that it

almost isn’t anything at all. So no one even noticed it as a distinct entity until Robert Bellah, the sociologist, pointed it out. This was partly because, unlike the other religions in America, it is nonexclusive. In *Beyond Belief*¹ Bellah argues that the themes of American civil religion are derived from the Judeo-Christian tradition. But there is no absolute conflict between being a Buddhist, for example, and identifying oneself as an American, one who *believes* in the purposes and values of what we unabashedly celebrate as the American Dream.

American civil religion is not what we believe in our heart of hearts about the destiny of our immortal souls. It is, rather, the beliefs we share with our fellow citizens about our national purpose and about the destiny of our national enterprise. Vague and visceral it may be, but there is an American creed, and to be an American is to believe the creed. America is, in this sense, a religious venture.

Some years ago Carl Friedrich, professor of government at Harvard, spoke of the United States and the Soviet Union as nations that

rest upon a convictional rather than a cultural basis. The conviction is expressed in a more or less explicit creed which, in the Soviet Union takes the form of a carefully elaborated ideology. Characteristically, it is possible to become an American or a Soviet citizen because it is quite within the capacity of any human being to become converted to the particular creed and by adopting it, to become a full fledged member of that community.²

¹New York: Harper and Row, 1970.

²Quoted in Leroy S. Rouner, *Philosophy, Religion, and the Coming World Civilization* (The Hague: Martinus Nijhoff, 1966), p. 334.

The religious language of “conversion” is significant. Friedrich contrasted this phenomenon with nations “held together, each of them, by a common culture and tradition re-enforced by religious ties. . . .” Here he meant a single, common religious tradition. In the case of creedal nations, the creed includes various cultures and religions.

American civil religion is that transcendent loyalty to the values and purposes of American civilization that makes a community out of an individualistic and culturally diverse people.

Today the Soviet Union has collapsed, partly because its too-explicit ideology was never grounded in an authentic “civil religion.” The United States continues to flourish, but a new wave of Asian immigration with non-Judeo-Christian religious cultures, and the current intellectual debate over multiculturalism, reminds us again how vulnerable any democracy is to what Lal Bahadur Shastri in India called the “fissiparous tendencies” of ethnic and religious sects.

We have forgotten that any culturally diverse democratic society is a marvel. By every law of politics and social physics it ought to fall apart. So the question isn’t, “Why did the Soviet Union fall apart?” The real question is, “Why doesn’t America?”

So far at least, we have had a workable civil religion providing a “binding ingredient” for American cultural diversity. American civil religion is that transcendent loyalty to the values and purposes of American civilization that makes a community out of an individualistic and culturally diverse people.

American civil religion differs from America’s *common* religion. Until recently, America was a Protestant Christian nation, and Protestant Christianity, while always separate from the state, was the dominant religious institution in the state. American civil religion is not a religious institution. It does indeed have its high holy days—Memorial Day, the Fourth of July, and presidential inaugurations—and it has its creed. But as we shall see, this creedal content transcends other religious institutions, as well as the state itself. It is a noninstitutional celebration of the point and purpose of the American adventure, and thus the definition of what it means to be an American. And

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VISITING SCHOLARS

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David M. Oshinsky, Board of Governors Professor, Rutgers University. Chairman of the history department, he is recipient of Rutgers’ Distinguished Teaching Award. His books include *Senator Joseph McCarthy and the American Labor Movement*; *A Conspiracy So Immense: The World of Joe McCarthy*; *The Case of the Nazi Professor*; and “*Worse than Slavery*”; *Parchman Farm and the Ordeal of Jim Crow Justice*.

Thomas C. Schelling, Distinguished University Professor, University of Maryland at College Park. He is a member of the National Academy of Sciences and a past president and distinguished fellow of the American Economic Association.

His books include *International Economics*, *The Strategy of Conflict*, *Strategy and Arms Control*, *Arms and Influence*, *Micromotives and Macrobehavior*, and *Choice and Consequence*.

Carl E. Wieman, Distinguished Professor of Physics, University of Colorado at Boulder. He is a member of the National Academy of Sciences and a fellow of the American Academy of Arts and Sciences. Among his awards are the Davison-Germer Award for Atomic Physics, American Physical Society; King Faisal International Prize for Science; and Lorentz Medal, Royal Netherlands Academy of Arts and Sciences.

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because multiculturalism has been part of what America means, the American vision went beyond America to the global community itself.

The founders were largely persuaded that religion could provide a national morality for the state only if it was free from political control.

Religion and the State

The classic document on the role of religion in the state is still Book Ten of Plato's *Laws*. Here is how Charles Griswold has summarized Plato's argument:

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In Book Ten of the *Laws*, Plato's Athenian Stranger sets out the outlines of an argument of the sort that effectively dominated thinking for several millennia about the political role of religion. A *polis* that is to be free from faction and free for the right development of character requires a shared understanding of the human good and of the virtues of soul that are its components; religion provides that understanding in a way that connects up the human good with the nature of the whole; as the function of government is to support civic peace and a flourishing citizenry, it must support the means thereto, namely, a civic religion; and effective support, in turn, requires state-enforced prohibitions against publicly expressed disavowals or corruptions of that dogma.⁴

The "civic religion" of the Athenian Stranger differs from American "civil religion" in a crucial respect. In Athens they wanted strict state control and explicit dogma. In America they wanted no control (the separation of church and state), and the dogma—freedom—is nonexplicit and vague. The basic notions of American civil religion—"sacrifice" "loyalty," "brotherhood" and "sisterhood," "freedom," "the American Dream"—are not clear and distinct ideas; they are all vague and cloudy.

So, for our purposes, we can bypass the Enlightenment and Liberal arguments about "civic religion" because Rousseau, Locke, Adam Smith, and their ilk were essentially opposing the Athenian Stranger's "State Religion." The major voices in the American discussion also rejected "state religion," but they shared the Athenian Stranger's conviction that the state needs religion to create those moral values that, in turn, provide the political morality without which the state is helpless.

But our nation's founders were largely persuaded that religion could provide a national morality for the state only if it was free from political control. No one was more articulate on this point than James Madison, who formulated the doctrine of the separation of church and state in the Bill of Rights. Earlier, in a petition to the General Assembly of the Commonwealth of Virginia in 1785, he spelled out 15 specific objections to Patrick Henry's "Bill establishing a provision for Teachers of the Christian Religion."

Madison argued that religion can serve the state only if the state does *not* control it, and that the individual's religious freedom is a natural right. He went on to argue that establishment of religion would violate the liberties of citizens;

⁴Griswold in *Review of Metaphysics*, Sept. 1990, pp. 160–61.

unbalance the equality among them; make civil magistrates judges of religious truth, which they are not competent to judge; corrupt the churches themselves; and jeopardize the multiculturalism that is fundamental to the American adventure. His paragraph 9 objects,

... because the proposed establishment is a departure from that generous policy, which, offering an asylum to the persecuted and oppressed of every Nation and Religion, promised a lustre to our country, and an accession to the number of its citizens. What a melancholy mark is the Bill of sudden degeneracy? Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution.⁴

Madison argued that "the bill is adverse to the diffusion of the light of Christianity," but he also argued a point Adam Smith had made a few years earlier in *The Wealth of Nations*, that establishing one religion "will destroy that moderation and harmony which the forbearance of our laws to intermeddle with Religion has produced among its several sects." So not only is religion a resource for the state, but the sectarian nature of religious institutions is a threat to the state's stability.

The founders' happy view of religion as a creative resource was later challenged by Frederick Douglass in his 1852 "Fourth of July Oration." Christianity had provided theological justification for slavery, and Douglass asks:

What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy. . . .⁵

Yet Douglass concluded with a celebration of American civil religion: "I do not despair of this country. There are forces in operation, which must inevitably work the downfall of slavery." He ends, "Drawing encouragement from the Declaration of Independence, the great principles it contains, and the genius of American institutions . . ."

Douglass's critique was echoed a cen-

⁴*The Mind of the Founder*, Marvin Meyers, ed. (Hanover, N.H.: University Press of New England, 1981), p. 10.

⁵Douglass, in *What Country Have I?* Herbert J. Storing, ed. (New York: St. Martin's, 1970), pp. 34–35.

tury later in a different context by Reinhold Niebuhr,⁶ who reflected Augustine's fears that religion and the state would corrupt each other if they were too closely identified. Niebuhr sees American Christianity as both contributing to the destructive idealism of the American dream and saving the dream from that same unrealistic idealism with sobering cautions about finitude, death, and sin. The original context of the book was the struggle with communism, and presupposed in his analysis is the idea of America as a Protestant Christian nation.

I believe that American civil religion has made possible the multicultural ideology of freedom that gave Americans their identity and is a major contribution to contemporary world politics.

Today, the struggle with communism has been won, America's Protestant Christian identity has been lost, and the Vietnam War has sobered America's idealism. The political left is now widely out of love with America, and the political right celebrates America for all the reasons Niebuhr criticized. Still, his critique of American idealism is valuable for our attempt to understand the relationship between religion and politics in America, and the way in which religion informs that national morality, without which the state founders.

Niebuhr argues that the Calvinist and Jeffersonian Deist traditions in America share the same political philosophy. The American purpose was to make a new beginning in a world that was essentially corrupt. Hence the pretension of both traditions is the pretension of innocence.

For Niebuhr, our real virtue lies in those ventures where we are not trying to be virtuous, but only to make things work. "The unarticulated wisdom embodied in the actual experience of American life has created forms of justice considerably higher than our more articulated wisdom suggests."⁷

The message is that any future "success in world politics necessitates a disavowal

of the pretentious elements in our original dream, and a recognition of the values and virtues which enter into history in unpredictable ways and which defy the logic which either liberal or Marxist planners had conceived for it."⁸ But lest Niebuhr's thesis seem only negative and cautionary, his conclusions on "The American Future" make it clear that the unpretentious humility he espouses is prerequisite for a genuine community.

It is significant that most genuine community is established below and above the level of conscious moral idealism. Below that level we find the strong forces of nature and nature—history, sex and kinship, common language and geographically determined togetherness—operative. Above the level of idealism the most effective force of community is religious humility. This includes the charitable realization that the vanities of the other group or person, from which we suffer, are not different in kind, though possibly in degree, from similar vanities in our own life. It also includes a religious sense of the mystery and greatness of the other life, which we violate if we seek to comprehend it too simply from our standpoint. Such resources of community are of greater importance in our nation today than abstract constitutional schemes of which our idealists are so fond.⁹

Well, so much for Sullivan Ballou's pretentious and touching devotion to "the triumph of American civilization." Yet who can fault Niebuhr? The moral self-aggrandizement of American imperialism has been unmistakable. Niebuhr quotes the 19th-century views of one Senator Beveridge of Indiana:

[God] has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force this world would relapse into barbarism and night. And of all our race he has marked the American people as his chosen nation to finally lead in the regeneration of the world.¹⁰

But is it possible that the pretensions of America's moral idealism have also been creative, that beyond its moral grasp the American moral reach has, in fact, touched on what, to Niebuhr, are only the happy accidents of our practical experience? It was not, after all, the American mousetrap builders who won the Civil War, because the technology was roughly equivalent on both sides. The war was won by those like Sullivan Ballou who trusted the triumph of American civilization.

The greatest American civil theologian

The internal test for American civil religion today is whether it can survive without a common religion as its basis. Is it possible for a radical pluralism to be cohesive?

was Abraham Lincoln, who put slavery and the Civil War in their ultimate perspective in the course of his Second Inaugural:

If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgements of the Lord are true and righteous altogether."

What we remember from this speech is the kindly conclusion: "With malice toward none, with charity for all." More important, I think, Sullivan Ballou's president had often articulated crucial commitments of "American civilization" to human freedom. Even more than that, Lincoln had elicited such loyalty to that cause that men like Sullivan Ballou were willing to give their lives to it. And perhaps most important, the Civil War gave Americans a sense of the meaningfulness and nobility of a sacrificial death for America's cause. In his address at Gettysburg, Lincoln confessed the hope "that these dead shall not have died in vain," and committed American civilization to this cause: "That government of the people, by the people and for the people, shall not perish from the earth." The cause, the dream, the goals of American civilization are the things that, for Americans, transcend their ethnic, cultural, and linguistic ties to the "old country," and give them their identity as Americans.

⁶Niebuhr, *The Irony of American History* (New York: Scribner, 1952).

⁷*Ibid.*, p. 105.

⁸*Ibid.*, p. 79.

⁹*Ibid.*, p. 139.

¹⁰Quoted in *ibid.*, p. 71.

The internal test for American civil religion today is whether it can survive without a common religion as its basis. Is it possible for a radical pluralism to be cohesive? The immigrants who are reinvigorating American life today are not from Christian Europe; they are largely from Vietnam, Korea, and China, and their religious backgrounds are Buddhist and Confucian, in which, for example, the idea of "rights" is regarded as asocial and divisive. Furthermore, various states such as California now challenge the assumption that English is the national language, and the educational debate on multiculturalism threatens to substitute disintegrating raw plurality for the loosely integrating civil religion of American pluralism.

The crisis in America's role in world politics is even more serious. What William Fulbright called "the arrogance of power" during the Vietnam War was the corruption of American civil religion's missionary spirit.

The future of what Ernest Hocking called *The Coming World Civilization* will depend on a common set of values among people of various ethnic and cultural backgrounds. It can be vague, but it must be visceral enough so that we stop short at the water's edge of mutual self-destruction, in whatever form. The world's great religious traditions have enough in common that such a set of values is at least possible. This does not mean that American civil religion will spread, but that it is something of a model for those nations that have recognized their own internal diversity and fashioned a dream with goals and purposes beyond their own national self-interest. ■

Leroy S. Rouser (ΦBK, alumnus member, Harvard University, 1970) is professor of philosophy, religion, and philosophical theology and director of the Institute for Philosophy and Religion at Boston University. This article is adapted from one of the lectures he gave as a Phi Beta Kappa Visiting Scholar in 1998-99, when he visited eight campuses. The author of numerous books, Rouser is also general editor of Boston University Studies in Philosophy and Religion.

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Baseball Hall of Famer (Broadcast Division) Bob Wolff (ΦBK, Duke University, 1942) may defy some of the stereotypes about Phi Beta Kappas, but in many respects he's not altogether atypical: Now well into his 70s, he's still working at what he loves—broadcasting sports—and he's awash with ideas for new enterprises. His third book, a memoir titled It's Not Who Won or Lost the Game—It's How You Sold the Beer, was published in 1996. He and his wife, Jane, a former navy nurse he married more than a half-century ago, have three grown children and live in South Nyack, N.Y. He talked with the Key Reporter a few months ago.

Q. In your memoir you mention that you had been aiming to play in the major leagues before you broke your ankle early on in your career at Duke University and fell into sports broadcasting as a result. How did you pick Duke and why did you major in English there?

A. At the time I chose Duke, it had a great baseball team, coached by Jack Coombs, who worked hard to bring in good high school players. A native New Yorker, I had been a 500 hitter and an All League center fielder for Woodmere Academy on Long Island, and I believed that playing for Duke would help me get to the big leagues.

I majored in English because of my passion for reading and writing, and what I felt was a talent for speaking. I devoured creative courses, and realized early on that words would be in my future—not business, mathematics, or science.

It all came together for me as a freshman in 1939. I persuaded the local CBS radio station, WDNC in Durham, North Carolina, that I would be a productive addition to its professional staff broadcasting Duke University programs. I began with a sports show, and then, as a sophomore, developed and emceed a weekly variety show from the stage of the Duke movie theater, Quadrangle Pictures. As the program had a large radio audience throughout the state, I added to my growing income with statewide emcee appearances.

That was the year I broke my ankle playing baseball. WDNC, which broadcast the games, asked me to come into the baseball booth to add my comments. When the regular broadcaster left, I became a permanent part of their team, not only for baseball, but for basketball games as well, broadcasting from a different North Carolina college every night.

I worked hard to make Phi Beta Kappa and did so after my junior year. I have



Bob Wolff

always been very proud of my membership—it's the one qualification I put on every résumé, and it has opened many doors for me.

And I did get to the major leagues, not as a player but as a broadcaster. When the professional opportunities mounted and began to intrude on baseball practice time, Coach Coombs talked with me and agreed that my voice would be a better weapon to get to the majors than my bat, and would certainly last longer.

Q. So what did you do when you graduated in 1942?

A. I was commissioned as a probationary ensign in the Navy Supply Corps and sent to Harvard Business School for a few months to learn accounting, which I found uninspiring although necessary. I became involved in the more creative side of supply—how to set up supply units (commissaries, etc.). I was then sent, with the Seabees, to the Solomon Islands, where everything I'd been taught, which had been based on shipboard routines, proved inapplicable to

life at an advanced base, where requisition papers were buried in the mud.

As a result, I wrote—and illustrated with before-and-after photos—a book about how the navy's supply procedures should be revised, and sent it off to the Navy Department. In two weeks' time I was ordered back to Washington and assigned the task of rewriting the navy's advance base supply regulations and training manuals.

I began broadcasting sports on the radio in Washington while I was still in uniform.

Q. Was it difficult to make the transition from radio to TV broadcasting?

A. Not at all—I may be one of the few announcers who have enjoyed TV broadcasting more than radio.

Radio is better suited for highlight calls. The description dominates. On TV, it's the picture that counts, with the sportscaster adding the captions. My years hosting the ABC-TV scoreboard shows and my play-by-play on the NBC-TV Baseball Game of the Week, as well as 36 years at Madison Square Garden, were mainly on television.

Radio is describing everything that takes place. TV is complementing the picture with identification, analysis, and comments. TV leaves more time for creative effort, banter with a partner, and a more conversational approach. Radio conveys more excitement because of its continual barrage of words, usually delivered with higher intensity, while TV realizes that one picture does say more than a thousand words.

In either medium, having a good vocabulary is vital. A base hit can be "lined," "drilled," "hammered," "plunked," "blooped," "sliced," "ripped"—the list goes on. Choosing the right word is an art.

Being well versed in grammar used to be a paramount consideration. It no longer receives the same attention from viewers or listeners. The emphasis has shifted to content rather than presentation. Many former star athletes, coaches, or managers have been signed as sportscasters, and what they have to say overrides deficiencies in how they say it.

I've always concentrated on content designed to enlighten or entertain. I labor not to make a mistake, do hours of homework, watch tapes, check pronunciations, dig for unusual stories, make voluminous notes on the background of players, and memorize the numbers of all players on the competing squads. I want listeners to feel I've added something special to their enjoyment of the game.

Broadcasting an event is like taking an

exam, accompanied by crowd roar. The executives and the public do the grading. To stay at the top, there's no room for errors. No one has ever called after a game to tell me I didn't make a mistake. If I make just one, though, the phones light up and the mail pours in. As in college, double-checking is my way of life. Making sure is one key to broadcasting longevity.

Q. What other techniques are important in sportscasting?

A. Enthusiasm, excitement, and having fun are important to success. I'm emotional, I get excited, and I share feelings with my viewers. There can be no let-down for fatigue, hunger, not feeling well, or personal problems. In many ways, sportscasters are like actors in a Broadway show. They are expected to always be in top form. To me, the show I'm doing is the one that counts.

Crowd roar is essential to a good broadcast, particularly with listeners or viewers switching stations or channels. If the game sounds exciting, it captures attention. I learned that home run calls, touchdowns, and goals sound more musical, with no strain on my voice, if I sing the higher notes into the mike rather than shout them. This has kept my voice from being shrill or raspy, while conveying the right tone for excitement.

One other note. Every broadcaster may have emotional favorites—players or teams. My voice, although not my words, may on occasion reflect this, but all I root for in the broadcast booth is a good broadcast. My job is to be fair, objective, and honest. If one competes at the top broadcast levels, it's essential to subscribe to the adage "there's no cheering in the press box."

To be a winner, one has to rise above the pack with special appeal. Stylists who stand out—John Madden, Dick Vitale, and Keith Jackson (who retired after the past football season)—become known as personalities. Some oldtimers, however, had greater impact because radio built such daily large followings before TV and cable outlets arrived. Mel Allen, Bill Stern, Ted Husing, Red Barber, Lindsey Nelson, Curt Gowdy, Jack Brickhouse, Joe Garagiola, and Ray Scott were among those with unique styles. Howard Cosell became both the most famous and the most infamous on Monday Night Football. He opened the door for a more critical, blunt approach in questioning and comments, designed for shock as well as interrogation.

Today there are so many sportscasters with so many outlets and so many sports that even with great network promotion,

it's increasingly difficult to rise above the crowd. There are many skilled candidates, however.

Q. What are your current interests?

A. For the past 12 years I've been doing two sports shows every night on Cablevision's News 12 Long Island outlet to over a million viewers—more when it's fed to other News 12s in the Tri-State area. I also do commentaries and specials for the Madison Square Garden Network and make guest appearances on talk shows and network documentary programs.

My academic interests continue. For many years, concurrently with my broadcasting, I taught journalism at St. John's University and Pace University. Now I moderate Scholar-Athlete Scholarship award programs in Westchester County, New York, and on Long Island. I fret about the inflated grades prevalent in high schools and colleges, having encountered far too many schools that hand out high grades as gifts.

Q. Is there any sport or event you wouldn't tackle?

A. No. In fact, I have said yes to every assignment, and, when I needed to, I'd go out and learn the subject so that I could qualify on air as an expert in the field. My preparation check-off list is similar to the way I worked at making Phi Beta Kappa. The sport doesn't matter.

I learn by asking questions, reading, going to practices or training sessions, watching films and tapes, and studying. Some sports, of course, I played. That's a great help. In broadcasting to specialized audiences who are usually avid followers, it's mandatory to learn the jargon of each sport. For example, the winner of the Westminster Kennel Club dog show is "Best in Show." If one says "Best of Show," just that two-letter word difference destroys the image of being authoritative and could result in losing future contracts. Perhaps it's fear as well as pride that has kept me studying.

Q. How do you assess the state of sportsmanship in America today?

A. Sammy Sosa and Mark McGwire have done more this past year to restore sportsmanship in this country than anything else I can remember. When Sammy went out on the field and hugged his competitor Mark after Mark broke a record, people rediscovered that you can compete and still show respect for one's opponent. Sportsmanship had been going downhill fast for 15 to 20 years; athletes have been denigrating their op-

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LIFE OUTSIDE ACADEME

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position, indulging in trash talk, and alibiing their losses, while fans have been chanting obscenities. The degeneration has even spread to Little Leagues.

Q. How would you characterize the changes in broadcasting over the past decade or so, and what trends do you see in the field? Would you recommend it to young people today?

A. The opportunities and the stations keep multiplying for young people entering the field. Modern technology is so superior to the past that it has given broadcasting a brand new look. However, journalistic standards continue to erode as entertainment becomes vital in building an audience. Stations contend that their obligation is to put on what people want to see or hear, and with that strictly business philosophy, the bottom's the limit. The programs with the greatest appeal bring in the most viewers or listeners.

Sports life, just like all life, demands reporting of the negative along with the positive. But the public's obsession with the negative, dwelled upon by TV, radio, and print, has made fighting for higher standards increasingly difficult. Many of the most uncivilized offenders in sports are accepted as heroes—if they perform well on the field. Winning the game remains an obsession. Whether the player is a decent human being is usually disregarded. Being a character can bring more fame and riches than having character. Winning brings higher ratings, higher gate receipts, and better marketing sales.

News departments have become more and more entertainment-oriented—and they openly admit it. That's where the ratings are. When critics challenge the news value of such shows, the networks can counter by putting news shows under the entertainment division banner, where anything can be justified as artistic freedom.

When I began, voice was the key to success. There's always room on television for the handsome anchors and beautiful women who have a pleasant sound, but the way to stardom is to offer something more—in style, presence, and material. The sportscasting field, in particular, has become wide open for big-name athletes and coaches whose identity can command an immediate audience. If some prove tongue-tied or illiterate, if some can't speak well or think well, no need to worry—there are always new prospects the following season.

There has been a concerted effort to

bring in minority on-air sportscasters, and they, as well as women, have now taken their rightful place in the field. In fact, women have edged ahead of men at most local TV stations as producers, directors, and writers, as well as anchors and reporters. It usually runs 60 percent women.

The days when I was the only announcer in the game booths have long since disappeared. Two announcers are now common, and in some cases, three. The better the interplay among the boothmates, the more the entertainment value for the viewers. Banter, humor, and witty by-play now distinguish one broadcast team from the next. Consequently, broadcasts now have a more conversational quality, and analysts play an increasingly important role.

Sports journalism is not a calling—it's an exciting business, and it always has been. In the early days, I was on camera selling beer, cigarettes, cigars, razor blades, hair oil, loan agencies, refrigerators, dog food, and the like. The sponsors directly or indirectly were paying my salary. It's still an advertiser-driven business. Eventually, pay-per-view TV is anticipated to play a greater financial role

for major sports events, along with the revenue from global TV.

Q. Have you given any thought to retirement?

A. The answer is no, unless I felt that I was no longer as competitive as I wanted to be to succeed in today's market. The secret is staying in demand, and fortunately my opportunities continue. I'm addicted to the pressure of deadlines and the creation of stories—and voicing my opinions is a wonderful privilege. In addition to telecasting shows, there are print columns, speaking engagements, talk shows, books, teaching, or assembling for TV videos the material I've kept for over 50 years.

I have always viewed sportscasting as fun and challenging. Just think. I'm getting paid for going to ballgames.

In our personal lives, though, my wife and I put family above all else. We tried to be at every game or event in which our three children participated. Now we have nine grandchildren, and following their activities occupies many hours of what leisure time we currently have. Watching them provides plenty of excitement, and we can root without reservation. All that fun and, just think, no commercials. ■

Display Your Membership!

The Society offers a variety of ways for members to display the Phi Beta Kappa insignia. The popular wall display combines a membership certificate and a large gold-plated key, both engraved with the member's name and chapter. Overall size is 12 × 16 inches.

Gift-boxed keys and key pins also are available. Pictured here is the medium-size key (the most popular), but other sizes as well as neck chains, tie tacks, and tie chains are available too.

To order, complete the form below and mail it with your mailing label and payment to Hand & Hammer, 2610 Morse Lane, Woodbridge, VA 22192. You may also place your order or request a complete price list and brochure by faxing (703) 491-2031, calling (800) 745-8379, or e-mailing pbk@hand-hammer.com.



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Letters to the Editor

'A Stroll Through Arab Society and Law'

As a Peace Corps volunteer in Morocco, I feel that getting a package from home is always a treat. When an issue of the *Key Reporter* is included, it is a bonus. I find the articles informative and the book reviews a valuable resource.

Of particular interest to me was the article "A Brief Stroll Through Arab Society and Law," by Lawrence Rosen (Autumn 1998). Though I have lived in this Arab country for more than 18 months, I am only beginning to understand the idiosyncrasies of this society and its unique history. Dr. Rosen's perspective was enlightening.

Lexine T. Hansen, Tabannaoute, Morocco

John Phillips's Story

Thank you for publishing John D. Phillips's description of the recovery and rehabilitation process resulting from his stroke, in "Life Outside Academe," Autumn 1998.

When my mother's stroke occurred just a few days ago, my sister, dad, and I all remembered reading Phillips's article, and we regretted that we hadn't saved that issue of the *Key Reporter*. We were thankful to find that Phi Beta Kappa's Web site has an area of *Key Reporter* articles, including the one that we now wanted to reread and share with other family members. It helped our family understand my mother's needs.

We would like Dr. Phillips to know that by sharing his new outlook on life, and his description of the many practicalities surrounding his rehabilitation, he has been a great help to us, and others too, I'm sure.

Teresa Meikle, Petaluma, Calif.

More Readers' Stories

Having read and enjoyed the numerous Key Stories in past issues, I am finally getting around to relating mine. I served in the U.S. Coast Guard on escort vessels during World War II, spending about four and a half years of my five years' total service on sea duty. Discharged as first-class petty officer in June 1946, I became part of the large GI Bill class that autumn and finally graduated from the University of Oregon in 1951, having been out of school for a year during my father's terminal illness. In the spring of 1951, I was initiated into Alpha of Oregon.

Following graduation, I was ordered to report for active duty in the U.S. Navy. I had joined the Naval Reserve earlier in the hope of being assigned to a destroyer, which the Coast Guard did not have. The navy, however, had other ideas, ordering me to In Service Craft (navy yard tugs) at the Puget Sound Naval Shipyard.

In due course, my Phi Beta Kappa key arrived, and my mother sent it on to me at the naval shipyard. The next morning I had the temerity to wear it with my undress blues when I reported for duty as tug-dispatcher. By midmorning I was asking myself how I could have been so stupid—surely someone would notice that I was out of uniform. Apparently no one did, or so I thought.

A few days later, a newly commissioned ensign from the Princeton NROTC unit reported for duty. The lieutenant commander in charge of the tug office, a mustang (an officer who had risen through the ranks without the benefit of a college education), looked the newcomer over and said, "Princeton, eh? You probably think pretty highly of yourself. Did you see that quartermaster first at the radio over there? Well, he's Phi Beta Kappa!" Obviously the Society had no identity problem almost 50 years ago if someone with no collegiate experience recognized a Phi Beta Kappa key.

This leads me to the subject of the failure of students now to realize what Phi Beta Kappa means. At the University of Alabama, where I taught until my retirement in 1993—presumably a fairly typical institution—this situation may be due in part to the fact that relatively few initiates seem to be entering academe. Instead, a disproportionate number are entering law school or medical school or otherwise seeking a more lucrative future than a teaching career can offer.

When I joined the history faculty in 1956, 7 of the 14 members of the department wore the Phi Beta Kappa key. Upon my retirement, the history faculty had increased to 24 but only two were members of Phi Beta Kappa, and one of these had a joint appointment in the School of Law. Thus, students have less contact with those who should be most knowledgeable about the meaning of the Society. I can only suggest that individual chapters continue to seek ways to make the Society better known.

Robert E. Johnson, Tuscaloosa, Ala.

Years after the end of World War II, I was married with two young children when I enrolled at the University of California in Berkeley on the GI Bill. I worked two jobs and carried a heavy course load to complete the mining engineering curriculum in three years with three full summer sessions (year-round school).

In my senior year, I was nominated to Tau Beta Pi, the engineering honor society; we finally scraped up the \$25 initiation fee, and I was awarded the treasured "bent of a trestle." When I finished the required credits for a Bachelor of Science degree in September 1952, we immediately left Berkeley for a trainee engineer job at an underground mine in New Mexico.

Later that year I received an invitation from the Berkeley chapter to join Phi Beta Kappa. I wrote back explaining that an error had clearly been made, since I was (horrors!) an *engineer*. The chapter at Berkeley, I was informed, had a long-standing policy of basing membership solely on grade average regardless of major. In their view, engineering majors were fully as deserving of the key as those in liberal arts. I gratefully accepted the invitation and made arrangements to be inducted at the University of Arizona in Tucson early in the following year. The youthful Arizona inductees were unprepared for the presence of a grizzled 30-year-old mining engineer in their midst. Although I was properly dressed and had scrubbed under my nails, the sidelong glances and general coolness made it clear that engineers did *not* get into Phi Beta Kappa from *their* school.

My engineer daughter has her Tau Beta Pi bent from the University of Washington, and my surgeon daughter has her Phi Beta Kappa key from Cornell. However, I've reminded them more than once that the Old Man has *both*!

Robert K. Barcus, Spokane, Wash.

My invitation to join the Phi Beta Kappa chapter at New York University came in the mail on the day before the Jewish holiday of Passover in 1951. My proud mother brought it to the seder at my grandmother's house, and announced it to the whole family who had gathered there. My "rich" uncle asked for the honor of paying for my key and initiation fee (I think the cost was \$25). I recall him muttering, "This is probably the closest I'll ever get to Phi Beta Kappa." That forecast was not accurate, however, as his youngest son was inducted into Phi

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LETTERS

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Beta Kappa at Princeton many years later. My daughter also became a member in her junior year at the University of Michigan.

The summer after my graduation, when I was looking for a job in an advertising agency, I told the president of the agency, who interviewed me, that I was a member of Phi Beta Kappa. He asked to see my key, and immediately turned it over to the back. (I think he thought I might have borrowed it from somebody). I did, of course, get the job!

Geraldine Berke Kane, Somers, N.Y.

In 1942, during my junior year at Hunter College, at 18 years of age, I was invited to join Phi Beta Kappa. Needless to say, I happily accepted. After graduation, I wore my key only at auspicious occasions. During a job interview, the president of a small shipping company noticed my key and told me that his daughter was also a sorority member!

I decided to take a stenography course to qualify in the field of secretarial Spanish. My evening-school teacher showed a superior attitude toward her students, so one evening I wore my Phi Beta Kappa key to class in order to show her that we, too, had our talents. Her comment was, "Oh, your husband is a member of Phi Beta Kappa!"

Thank you for the opportunity of adding just a couple of my experiences to the readers of the *Key Reporter*. I am proud, but also humble, to be a member of Phi Beta Kappa.

May I add that I was very happy to find fiction appear once more in the Recommended Reading section.

Barbara Bombard Saloom, Boxford, Mass.

I was interested to read in the Summer 1998 issue another letter from someone who wears the key on occasions on which, as she puts it, "I need a little reassurance of my ability." I have been noticing references like this because I was aware, long before this exchange of letters began, that this is what I have always done—discreetly, I trust, on a bracelet.

I wonder whether it is more than chance that all or almost all these letters have been written by women. Is it that only women do this, or that only women are aware that they do this, or that only women will acknowledge that they do this?

Marilyn Fardig Whiteley, Guelph, Ont.

Chapter Outreach

I have served for several years in various capacities at the Phi Beta Kappa chapter at the University of Washington, during which time it was evident to me that our chapter's chief role was to scrutinize transcripts and elect members to Phi Beta Kappa. Other than hosting an occasional Visiting Scholar and having a scholarly lecture at the annual initiation meeting, we did nothing else to substantiate the purpose of the Society: fostering excellence and discourse in the liberal arts.

Realizing that our chapter had limited itself to honoring excellence in liberal arts only by electing members to the Society, we have looked to other venues. One avenue of outreach to the university community is for the chapter to sponsor dialogue on topics of broad intellectual interest. This year we have chosen the theme "The Unity of Knowledge," which will explore the linked issues raised in E. O. Wilson's book *Consilience* and C. P. Snow's *The Two Cultures Revisited*. Using panels of discussants for format, we will reach students, faculty, staff, and members of the Puget Sound association.

The real question I raise here is, What can Phi Beta Kappa chapters do, beyond awarding keys, to foster intellectual dialogue?

A. R. Kruckeberg, Seattle, Wash.

Two Corrections

In the chapter news on page 10 [*Key Reporter*, Winter 1998-99], the University of Pennsylvania is included in a list of public universities. It was not public when I graduated from Penn in 1937, and I'm sure it is still as private as Princeton. In a book review on page 13, chaplains are called "chaplins." As an old navy chaplain, I venture to say this may not be a typo; I've encountered "chaplin" more times than I care to remember!

These are not too important matters, but let me add one note that, to me, is important: The *Key Reporter* has been for me, for years, an intellectual stimulus and one of my few remaining contacts with academia. And for all these years I've received it gratis! High time I said "thank you."

Fred M. Corum, Blairsville, Ga.

Another Correction

The Winter 1998-99 *Key Reporter's* account of the scholarships given by the Southern California association reflected the figures for two years, published in the Western District's newsletter, rather than the figures for 1997-98 alone, reported in the association's annual report. The correct figures for last year are \$28,000 for 22 international scholars; \$18,000 for 10 Phi Beta Kappa initiates for graduate school; and \$4,000 for 16 high school seniors, for a total of \$50,000 in 1997-98.



Last February, the George Washington University chapter president, Jonathan Chaves, and secretary, Nathan Brown, joined by the ΦBK national secretary, Douglas Foard, unveiled this plaque on campus to commemorate the founding of the university's chapter in 1938. A number of other chapters have chosen to erect plaques or commemorative benches to help heighten awareness of Phi Beta Kappa on university campuses. (Photo by Christel McDonald, president of the Washington, D.C., ΦBK association.)

RECOMMENDED READING

BOOK COMMITTEE

Humanities: Svetlana Alpers, Michael Griffith,
Simon McVeigh, Robert P. Sonkowsky, Eugen Weber
Social Sciences: Louis R. Harlan, Thomas McNaugher,
Anna J. Schwartz, Larry J. Zimmerman
Natural Sciences: Jay M. Pasachoff, Russell B. Stevens

Svetlana Alpers

The Unknown Matisse: A Life of Henri Matisse: The Early Years 1869–1908. Hilary Spurling. Alfred A. Knopf, 1998. \$40.

This book is marvelous to read. Having finished it, one wants to start in all over again. It is a biography, or half of one, but also a social history of interwoven cultures in France and, marginally, England, around the turn of our century. It is also a novel, of sorts.

Matisse's life does not have the mythic status of Picasso's. Nothing unexpected ever happened, or so one thought, to this bourgeois artist, settled comfortably in his armchair, staring at his model or through a window toward the light of the world beyond. But the events of the 40 years from his birth until he finally got recognition make a gripping tale.

Matisse was born amid the bleak coalfields of northern France in a town in which, prophetically for his art, simple weavers wove brilliantly colored textiles for the fashionable Paris market. He was 20 before he showed any interest in painting. Matisse was plagued by illness as a youth and was an insomniac as a man. He worked desperately to make some tranquility in his art.

The outline of the story—irate father, nurturing mother, supportive wife—is familiar. But the intelligence with which Spurling presents the newly discovered circumstances of this particular case makes it new. Surprisingly, it is a virtue that the author is not an art historian. She comes to the paintings with few preconceptions. Readers are left to make their own sense of the making of paintings, which gain interest when seen from the angle of the artist's life and world.

Portraits: Talking with Artists at the Met, the Modern, the Louvre and Elsewhere. Michael Kimmelman. Random House, 1998. \$25.95.

"I was a student of the galleries of the Louvre," Matisse once remarked. Copyists still work there these days, but an apprenticeship conducted among paintings in a museum is hardly in fashion.

Kimmelman, chief art critic of the *New York Times*, invited 18 artists to meet him in a museum to talk about what they wanted to look at. Their remarks, edited and commented on by Kimmelman, make up the core of the book.

Certain works of art—by Vermeer, Velázquez, and Giacometti, for example—are turned to repeatedly.

It matters whether the remarks lead out to the art or back to the artist speaking. Lucien Freud, Wayne Thiebaud, and Chuck Close are examples of the former, Cindy Sherman the latter, with Roy Lichtenstein interestingly in between. The difference is whether the concern is with something general about the nature of art, or something about the artist's own specific take on things.

These artists don't parade superior knowledge. Their interest in and feeling for art are infectious. Overall, this book is an encouragement to go to a museum and look for oneself.

Scenes in a Library: Reading the Photograph in the Book, 1843–1875. Carol Armstrong. MIT Press, 1998. \$45.

Photographs have become collectibles. Museums display them, curators are trained to handle them, dealers feature them at high prices. It's been a long time since people sat around discussing whether or not photography is an art, but just what photography "is" is still an issue.

Armstrong's book presents a novel case—the originating role of photographs in the 19th-century English book. Her examples range from scientific images to travelers' records and literature. She introduces us to remarkable books such as Anna Atkins's *Photographs of British Algae*, Francis Frith's *Egypt and Palestine Photographed and Described*, and Julia Cameron's illustrations for Tennyson's *Idylls of the King*. Armstrong's text is dense and demanding; the beautifully reproduced photos take time to ponder.

Much current thinking about photography concentrates on its relationship to the real world. It is assumed to be a replicative medium; first it replicates the

Pasachoff Joins Book Committee

Jay M. Pasachoff, Field Memorial Professor of Astronomy and director of the Hopkins Observatory at Williams College, has been appointed to the *Key Reporter's* Book Committee to review books in the physical sciences. He holds an A.B. (1963) and a Ph.D. (1969) from Harvard University.

world and then itself. Its interest—from family photos, to mug shots, to journalism—is public. The starting point for all of this is in France with Daguerre.

Armstrong offers an alternative. Her story starts in England with William Henry Fox Talbot's *Pencil of Nature*. Nature's light marking the paper rather than the camera as machine is what interests him. Each photographic print is distinctive and self-reflexive, like Nature itself. It is a photograph's suggestive illegibility (hence the need for explanatory words) rather than its legibility that is the attraction. Photography has a private dimension.

Larry Zimmerman

The Archaeology of Ethnicity: Constructing Identities in the Past and Present. Siân Jones. Routledge, 1997. \$22.99.

Among today's most difficult issues in archaeological theory and practice are the construction and the legitimization of ethnic cultural identities. In this heavily historical and theoretical work, Jones tackles the connections between material culture and archaeology, and the validity of attempts at identifying past ethnic groups. This is not a trivial matter when linked to nationalism, as the classic case of the Nazi uses of archaeology attests. In particular, Jones considers the Romanization of Iron Age peoples of northwestern Europe and Britain, illustrating that abstract cultural and ethnic categories remain an important part of how archaeologists conceive of the past, despite what detailed analyses and critiques of culture histories actually show. In other words, preconceptions of archaeologists may dictate their reconstructions. Scholars need to make explicit the nature and origins of their ideas and to reevaluate them in light of current theories about identity.

Hystories: Hysterical Epidemics and Modern Media. Elaine Showalter. Columbia, 1998. \$14.95.

Showalter looks at six modern "syndromes"—recovered memories of sexual

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RECOMMENDED READING

CONTINUED FROM PAGE 11

abuse, alien abduction, chronic fatigue syndrome, multiple personality, Gulf War syndrome, and satanic ritual abuse—as manifestations of mass cultural hysteria. In terms of collective behavior, hysterias have been a persistent feature of many cultures—a designation for large, shifting sets of behaviors and symptoms that defy a single or simple diagnosis. They mimic culturally permissible expressions of distress and thus act as a kind of coping mechanism for rapidly changing times. The author suggests that hysterias are in a dangerous crescendo as we approach the millennium. Of special interest is the role of the expanded and uncritical media in the promulgation of hysterias. Shwalter updates work done by collective-behavior specialists such as Neil Smelser and James R. Stewart, but puts her examples into a fascinating and controversial framework of a feminist critique.

Wedded Strangers: The Challenges of Russian-American Marriages. Lynn Visson. Hippocrene, 1998. \$24.95.

A combination of ethnography and interview, *Wedded Strangers* combines stories of real-life couples with chapters about making an intercultural marriage succeed. The book covers everything from finding a spouse to dealing with money, in-laws, sex roles, and sex. Much in the world view of the partners seems to be at odds. The chapter on views about time is a good case in point. The vagueness of Russian time expressions can drive an American spouse crazy. Americans quantify time and are thus more rigid about it. Russians see time as substantially more flexible and porous, considering Americans to be time-obsessed. As Visson, herself an American married to a Russian, suggests, "One thing no American married to a Russian seems to have complained of is boredom." The book was a pleasant surprise!

Miscast: Negotiating the Presence of the Bushman. Edited by Pippa Skotnes. Ohio Univ., 1998. \$49.95.

The San and Khoikhoi peoples, indigenous to South Africa, were utterly defeated by 1910, the Europeans giving them the negative label of "bushman." These hunting and gathering peoples were objects of curiosity for Westerners during the 18th and 19th centuries, a trend continuing in the film *The Gods Must Be Crazy* and its sequel. Special emphasis was put on the distinctive body type, especially the buttocks, genitalia, and hair, and the San were exhibited in

Europe. Scholars and laypeople shipped bodies around the world for dissection, collected museum specimens, and built images of the San as "missing links."

Thirty-two scholars from anthropology, archaeology, comparative religion, literary studies, art history, and musicology bring their perspectives to these images and this history, reevaluating the way in which the San have been viewed. The book is oversize and extraordinarily well illustrated. Materials from the past are printed parallel to the scholarly materials, making for a distracting layout but a fascinating comparison. Papers are uniformly frightening in their implications for how authors construct ethnic identity; this is especially true of Carmel Schrire's fine closing piece, "Native Views of Western Eyes." The volume is certainly worth reading, but one may be left with an uneasy feeling that it is yet another exploitation of the San.

From Black Land to Fifth Sun: The Science of Sacred Sites. Brian Fagan. Addison-Wesley Longman, 1998. \$26.

No archaeologist can match Fagan's contributions to educating the public about archaeology, from his textbooks to his columns in *Archaeology* magazine. This volume continues one thread in his recent works, a demonstration of how science is used in archaeology, but in this case, concentrating on belief systems and the sacred. Fagan touches on the part of archaeology that nonarchaeologists are the most intensely curious about and that archaeologists find most problematic, when they "attempt to capture the subtle nuances of the intangible."

Topical, temporal, and area coverage is vast and delightfully comparative. Fagan's 13 principal examples range from interpretations of Upper Paleolithic cave art in France and San rock art in South Africa to the megaliths of Avebury and Stonehenge in England, to the complex religions of the Maya and Aztec, each chosen to present particular archaeological manifestations of the sacred such as fertility, death, ancestors, and sacred landscapes. Text boxes provide detail on related topics, techniques, or theoretical approaches. Fagan has a gift for explaining complex topics simply, yet he rarely oversimplifies. Abundantly clear is that archaeologists run a terrible risk in interpreting the sacred, especially when they know so little about day-to-day cultural contexts. *From Black Land to Fifth Sun* is an engaging book and a terrific model for archaeologists to use when they communicate their findings to the public.

Robert Sonkowsky

Josephus's Interpretation of the Bible. Louis H. Feldman, Univ. of California, 1998. \$75.

This massive study of the *Jewish Antiquities*, written in Greek by Josephus, the pious Jew of the first century C.E. who was perhaps the most learned of biblical commentators and historians of his time, will be of considerable interest to all students of the syncretism of Judaic and Classical traditions. Feldman's style is scholarly, serious, and deliberative. The amount of detail will be arduous but not insurmountable for the uninitiated. But even nonspecialists with an interest in the Bible and its traditions of interpretation will be fascinated, and many will want to read all 669 pages of text and make use of the 168 pages comprising bibliography and indexes.

The first third of the book provides judicious treatment of Josephus's Classical and other Jewish predecessors; discusses theoretical and historical background to Josephus's "rewriting" of the Bible and his buildup of such heroes as Abraham, Jacob, Joseph, and Moses; and describes Josephus's audience of Jews and non-Jews and his apologetic purposes and style in addressing them. The remainder of the book examines the portraits of all these heroes, finding them to be typical nationalistic portraits of the Hellenistic period, coherently drawn and appealing to his audiences through creative application of grand Hellenistic techniques. Feldman establishes Josephus firmly in the history of biblical exegesis as worthy of Jerome's praise of him as "a second Livy."

Herodotus. James Romm. Yale, 1998. \$30; paper, \$15.

This elegant and lively book is addressed, as are all books in the "Hermes Series," to "the general reader," and it succeeds admirably in that way because all Greek is translated, nicely explicated, and often transliterated with English etymological aids. The book will also be illuminating, and often inspiring, to student and scholar. Romm is a good writer and scholar, and a fine teacher. His comparisons with modern culture, history, literature, and film are well worth reading; these are integral to his argument even more clearly than Herodotus's famous digressions are to his *Histories*, and they improve the reader's understanding not only of the passages in Herodotus, but also of the recent events and persons being compared.

Perhaps the greatest virtue of the book is its success in making us see Herodotus not merely in terms of the cliché, the

father of history, but as the developer of a new literary genre and as the wielder of a rich mind, talent, and complex imagination. Romm organizes his analysis around Herodotus's relation to Homer and other authors, the history of the period about which Herodotus was writing, his philosophy of history and of the physical world, his sensitivity to diverse cultures, the verve and style of his story-telling, his rationality and beliefs, his highlighting of the great historical crisis and characterization of its great personages, his attitude toward the Great War and its heroes like that of our older generation toward World War II. The book concludes with brief bibliographical suggestions.

Western Medical Thought from Antiquity to the Middle Ages. Edited by Mirko D. Grmek. Coord. by Bernardino Fantini. Trans. by Antony Shugaar. Harvard, 1998. \$49.95.

The chapters of this book are individual papers by 11 eminent scholars from universities and institutes, mostly Italian and French, on various aspects of the history of Western medicine. The first five installments, arranged chronologically with some inevitable overlap, cover Hippocratic medicine and its background and relationship with Greek culture, then Hellenistic, Roman, Byzantine, and Islamic medicine. Thereafter, with more overlap and some necessary repetition, the discussion proceeds by topic: the development in medieval Christendom of charitable aid to the sick and infirm and of hospitals, the transmission through medieval scholasticism of medical ideas, the history of changes in the concept of disease, the historical development of the role of drugs and of surgery in therapeutic strategies, the history of works on hygiene and on discovery of a regimen for the healthy life, and the evidence on diseases in Europe from prehistoric times to the Black Death of the 14th century.

The translation is highly readable. Had the book been composed by a single historian of medicine, it might have been even more readable and more profoundly organized toward a conclusion, but this collaboration provides the reader with different perspectives that facilitate comprehension. As might be expected in a survey, the authors rely far more heavily upon secondary sources than upon citations of the ancient and medieval texts, but this book will interest not only historians of science but surely physicians, and even more surely the general reader.

The Inner Citadel: The *Meditations* of Marcus Aurelius. Pierre Hadot. Trans. by Michael Chase. Harvard, 1998. \$45.

Originally published in 1992 in French, this book seems even more timely today. It is not only an account of the famous *Meditations*, which were written in Greek by the bilingual Roman emperor, but it is also a pathway into ancient stoicism generally. Conrad Hensley, a main character in Tom Wolfe's 1998 novel *A Man in Full*, accidentally comes into possession, while in prison, of a translation of works of the ancient stoics. It includes Marcus Aurelius, but Epictetus, from whose teachings Marcus had learned, becomes Hensley's mainstay and comforter throughout the novel.

Hadot's scholarly book discusses Epictetus and both the content and the form of the *Meditations*. Although Epictetus is for the most part preserved to us through the historian Arrian, Marcus Aurelius provides a rather direct encounter, with teachings to be applied to actual moments in one's life.

Hadot's explication seems to imitate Marcus Aurelius in its repetition of main themes in ever-deepening contexts, introduction of doctrines, and demonstration of connections among the parts; technical terminology is used at just the right points in order to enlighten the

reader. Hadot clearly shows the entire span of Marcus's threefold doctrinal structure, from the minute to the cosmic. As a result, both general readers and scholars will gain fresh understanding, not merely in the academic sense but in a practical way—which makes this work far better than your average self-help book.

Eugen Weber

France in the Enlightenment. Daniel Roche. Trans. by Arthur Goldhammer. Harvard, 1998. \$39.95.

An enduring legend paints the 18th century as elegant, witty, frivolous, and charming: No one who had not experienced it, declared Talleyrand, could imagine the sweetness of life around 1780. Roche's splendid book, sensitively translated by Goldhammer, dispels fantasies and puts legends into place. It shows how false and yet how true, how sweet and promising, life must have been for some, how miserable for many, and, above all, how much more interesting reality turns out to be than nostalgic myths are.

Roche's 18th-century France is a cradle of modernity—the spring of aspirations and anxieties with which we still live, and

CONTINUED ON PAGE 14

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RECOMMENDED READING

CONTINUED FROM PAGE 14

of disillusionments generated by a profusion of dreams. Roche describes the taming of space; the quantification of time; the improvements in travel and communication; the rising tide of information, innovation, and development; the altering physical and intellectual landscape; and the more rational grasp of the world prior to its improvement, which we subsume under the heading of Enlightenment.

But great expectations breed insecurities, disillusionments, charlatannies, unease, and turbulence, which are also part of Talleyrand's recollection of how life had been—a complex tale with a bustling cast that Roche handles with elegance. He gives us the best kind of history: a crowded panorama, presented with panache, that interweaves solid information with camcos, anecdotes, and lively illustrations.

Official Secrets: What the Nazis Planned, What the British and Americans Knew. *Richard Breitman. Hill & Wang, 1998. \$25.*

Did Hitler envision the mass murder of Jews long before it could be carried out, or was genocide improvised when war and war conditions made it possible? Were the men who carried out mass killings a select elite of true believers or ordinary Germans inspired by ambient antisemitism and peer pressure to follow orders, despite the option of escape to other tasks? How much did the British and American governments know about the Holocaust, and how did they react to information obtained?

In discussing what the Nazis planned and what the Allies knew, Breitman joins a long-standing controversy, and a more recent academic duel over the behavior of members of a police battalion engaged in such tasks. But a substantial part of *Official Secrets*, and not the least interesting, is devoted to assessing the responses of British and American intelligence and leadership to information obtained by intercepting German communications.

Breitman warns that his book is neither exhaustive nor conclusive, but his account, based on serious archival research, is measured and judicious. It concludes that Nazi leaders envisioned a Final Solution of the "Jewish Problem" long before conditions for extermination were ripe; that widespread popular antisemitism influenced mass murderers, selected or not; and that American and British officials had plenty of information about Nazi atrocities but did not believe it, or chose not to believe it.

None of this comes as a great surprise.

But Breitman masterfully exploits his documents, his demonstrations make sense, and his account is compelling. Even so, although I know this was not the author's task, it would be interesting to place Jewish genocide, thoroughly examined by now, in the broader context of Nazi mass murder of less publicized groups (Gypsies and such) in pursuit of an equally consistent but more inclusive logic of extermination.

Manifesto of a Passionate Moderate: Unfashionable Essays. *Susan Haack. Univ. of Chicago, 1998. \$22.50.*

Self-defined as an Old-Fashioned Prig, Haack is an iconoclast. Or rather, in our age of iconoclasy, she examines and skewers the distortions and misrepresentations of current conformities. A professor of philosophy, Haack mostly discusses shenanigans in her discipline in these "unfashionable essays"; but she also finds time for other "preposterisms" that fudge and obfuscate important issues. Two hundred pages packed with good things and good thinks are hard to summarize, but disparate paraphrases and quotations will illustrate her views:

More money thrown at a corrupt educational establishment will not improve our schools, nor will rhetoric negotiate the reefs of multiculturalism. Genuine affirmative action means discrimination, not fostering self-esteem instead of education, or fobbing off undemanding courses and inflated grades on the disadvantaged. The best man for a job may be a woman, but reasoned recognition of merit is the best defense against racist and sexist stereotypes. Intellectual differences among individuals are more important than any supposed (ethnic or gender) commonalities. Only genuine meritocracy will see the best people getting jobs regardless of sex or other irrelevant etceteras.

Universities, like other schools, have been corrupted. They have become big business, more interested in raising money than in pursuing scholarship, which needs time, peace of mind, and reflection, not "management" or prescriptions of productivity. University presses publishing books and journals that advance not knowledge but their authors become part of a personnel system in which promotion depends less on merit than on self-promotion. And "projects" that lead not to knowledge but to external funding threaten the fragile integrity demanded by the genuine desire to find out. So it goes, and perhaps it's not so very new. If you don't like Haack's tone, don't listen, but if you relish acute observation and straight talk, this is a book to read.

[Susan Haack was the Phi Beta Kappa-

Romanell Professor of Philosophy in 1997-98.]

Jay M. Pasachoff

Hubble: A New Window to the Universe. *Daniel Fischer and Hilmar Duerbeck. Trans. by Douglas Duncan and Helmut Jenker. Copernicus, 1996. \$40.*

Hubble Revisited: New Images from the Discovery Machine. *Daniel Fischer and Hilmar Duerbeck. Trans. by Helmut Jenker. Copernicus, 1998. \$40.*

The Hubble Space Telescope, a moderate-size but well-located telescope in orbit, has been sending back excellent images since its much-publicized 1993 repair. Although the first of these books revisits the troubled era and describes how the mistake was made, discovered, and overcome, the book has a wider focus, with chapters like "How large and how old is the Universe?" and "Are quasar theories out of date?"

When I opened the second of these books, I expected to see an updated version of the first, but there is little overlap with the earlier book. For example, the Hubble Deep Field consists of images of a tiny region of the sky, no larger than a grain of sand at the end of your outstretched arm, which the telescope observed continuously for over a week after the previous book went to press. The images are "deep" in the sense that they are deep into space. They were too late for the first of the books, but the galaxies have been under intense scrutiny from telescopes around the world to see how far away they are and, given that some are almost 10 billion light years away and thus are seen 10 billion years back in time, how they differ from galaxies of today.

Both books discuss plans for the Next Generation Space Telescope, foreseen in about 2006. Long before then, we can look forward to the third book in this sequence, which will surely include the Hubble Deep Field—South and other new, fantastically beautiful observations.

The Hubble Wars. *Eric Chaisson. Harvard, 1998. \$17.95.*

Chaisson, former head of the Public Information Office at the Space Telescope Science Institute, presents a cynical view of the Hubble Space Telescope and its history. NASA does not come off well in this discussion of astropolitics. I agree with Chaisson when he says that Hubble was never as bad as it was rumored to be, but I am not persuaded when he says that Hubble is now not as good as it is supposed to be.

One problem with this book is that it is updated from the 1994 hardback ver-

sion published by HarperCollins only by the addition of a 10-page preface. So the main text, which contains only a handful of pages on Hubble's postrepair success, ends on a note of uncertainty, with conclusions almost balancing out pros.

The story in recent years, following the 1993 repair and the 1997 upgrade, seems encouraging, with valuable results coming down from space on a wide range of topics. In his new preface, Chaisson admits as much for at least the farthest things in the universe, but his tone is critical. I am not sure of the validity of his criticism that no major discovery has been made from Hubble, because the criterion seems to be that a whole new class of objects should be discovered in the sky, like the quasars and the pulsars found over 30 years ago. The elucidation of a wide range of topics, and spectacular observations like those of the impact of Comet Shoemaker-Levy [Shoemaker] 9 (I disapprove of lumping Caroline and Eugene Shoemaker together in the comet's name) and of the Hubble northern and southern Deep Fields—along with obser-

vations following the evolution of supernova 1987A and the multiple shells and jets in dying stars known as planetary nebulae—more than justify the Hubble project. Within the next few months, we expect the final results of the Hubble Key Project on the distance scale of the universe, which will go a long way to resolve a debate on the age of the universe.

Chaisson's book is a human story, and is worth reading, even if it is more negative than the situation warrants.

Hubble Vision: Further Adventures with the Hubble Space Telescope. Carolyn Collins Petersen and John C. Brandt. Cambridge Univ., 1998. \$39.95.

This is a wonderful book about the scientific results from the Hubble Space Telescope. Petersen is a science journalist and educator, while Brandt is a widely known senior planetary scientist—which may account for why the planets have a prominent place in this book.

The book begins with an overview, including a set of spectacular Hubble

photos of objects at very different distances, and then discusses the telescope's various instruments. The descriptions include the instruments added in the 1997 upgrade mission. The book shows images of most types of solar-system objects before marching outward from stars to galaxies to quasars, with a whole chapter on cosmological considerations like dark matter, cosmic distances, and gravitational lenses. Ground-based images, beautiful themselves, are used to set the scene for the Hubble higher-resolution images, which cover smaller areas of the sky. The last chapter covers the 1993 debacle and its solution, plus plans for an upgrade of the current Hubble Space Telescope and for the Next Generation Space Telescope.

The writing is clear, interesting, and precise. Although the high-resolution images provide the most spectacular displays, instruments other than the imaging ones are also explained. Readers will come away with a good understanding of how astronomers use the new tools of astronomy to explore the universe. ■

More Multigeneration Phi Beta Kappa Families

People who have reported at least three members of Phi Beta Kappa in their family.

Raymond T. Birge, University of Wisconsin, 1909; his son, Robert W. Birge, University of California, Berkeley, 1945; Robert's wife, Ann Chamberlain Birge, Vassar College, 1944; their children, Bettine Birge, Princeton University, 1979, and Norman Owen Birge, Harvard University, 1977.

Ruth Long Folk, University of Colorado, 1922; her daughter, Jan Folk Nolan, Oberlin College, 1950; and Jan's daughter-in-law, Sharon Brinkman-Windle, University of West Virginia, 1994.

Thomas L. Gritzka Sr., University of Nebraska, 1927; his son, Thomas L. Gritzka Jr., Harvard University, 1959; and Thomas Jr.'s son, Didrik L. Gritzka, University of Washington, 1997.

Albert W. Thompson, University of Illinois, 1922; his son, Richard S. Thompson, Washington State University, 1954; and Richard's sons, John E. Thompson, Columbia University, 1992, and Alexander S. Thompson, Connecticut College, 1994.

D. W. Aitken, Hobart and William Smith Colleges, 1930; his sons, David J. Aitken, University of Wisconsin, 1955, and Donald W. Aitken, Dartmouth College, 1958; and David's daughter, Molly Emma Aitken, Harvard University, 1991.

Elizabeth De Busk Beckett, University of Oregon, 1938; her adopted son, Hong Chen, University of New Hampshire, 1983; and her grandson, Eric David Wasserman, University of California, Berkeley, 1990.

Charles E. Davis, Denison University, 1912; his niece, Norma Vavra Klein, and her husband, Wallace G. Klein, University of Colorado, 1949 and 1947; their daughter,

Linda Vavra Franklin and Susan Vavra Harris, Oberlin College, 1981 and 1983.

Mary Brown Sherer and her daughter, Frances Sherer Caldwell, Smith College, 1933 and 1964; and Frances's son, Nathaniel Forsyth Caldwell, University of Virginia, 1990.

Homer Franklin Carey, Wesleyan University, 1915; his son, George Westcott Carey, Northwestern University, 1955; and George's daughter, Michelle Marie Carey, Georgetown University, 1990.

Margaret Davis Webb and her children, Teresa Ann Webb and John Warren Webb, University of Texas, 1940, 1964, and 1967; Teresa's daughters, Tiffany Marie Jonas and Kimberly Christine Jonas, University of Indiana, 1991 and 1993; and John's daughter, Laura Anne Webb, George Washington University, 1996.

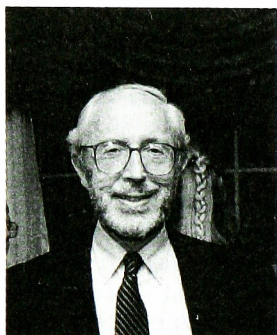
Twin sisters Irene Waugh Roberts and Adele Waugh Boisseau and Irene's daughter, Madeline Roberts Short, University of Missouri, 1910 and 1942; Madeline's daughter, Alice Short Vielhaber, UCLA, 1977; Adele's son, Marvin E. Boisseau Jr., Brown University, 1940; three first cousins of the second generation: David F. Waugh, Washington University (St. Louis), 1937, and Robert Waugh Combs and George D. Finlayson, University of Missouri, 1940 and 1949; plus David Waugh's daughters, Linda Waugh Breiger, Tufts University, 1964, and Sandra Waugh McIntire, Smith College, 1972, and Robert Combs's daughter, Patricia Combs Fawcett, University of Florida, 1965. ■



Doris Lawrence heads Phi Beta Kappa's Records Department, which checks these submissions. She started work at the Society's headquarters 31 years ago.

President Crosson Invites Members to Participate in New Membership Directory

For the first time since 1940, Phi Beta Kappa is about to participate in the publication of a membership directory, an encyclopedic listing of all 500,000 living members of the Society. The volume, which will also contain information about Phi Beta Kappa's history and current programs, will be offered for sale (to members only) some time early next year.



Three Reasons for the Directory

The Senate approved this project for three main reasons:

1. The firm producing the Directory, Harris Publishing, Inc., is a leader in the field and has produced such volumes for at least half of the institutions now sheltering chapters of Phi Beta Kappa. In assembling the materials needed for the publication, the firm will be refining the Society's membership database to verify names and current addresses. We now mail the Key Reporter to more than 450,000 members each quarter. Our collaboration with Harris Publish-

ing will help to ensure that our efforts to keep the membership informed about Phi Beta Kappa are reaching their intended audience.

2. The Directory will be an invaluable resource for the Society's affiliate organizations—its chapters and associations. As reported in this newsletter, these local Phi Beta Kappa organizations are engaged in some splendid efforts in the communities they serve, to recognize excellence in education and to enhance its quality. The Harris volume will enable the affiliates to locate Phi Beta Kappa members in their vicinity and to invite them to participate in their programs.

3. The Directory will probably produce some modest revenue for the Society and will cost us nothing. Harris Publishing is assuming all of the risk in the venture.

Members' Involvement

The extent of each member's involvement in the project will be a matter of the member's choice. The Directory will list each member's name and identify the chapter and year of election. Any further information to be published in the volume (address, occupation, educational background) will be the member's decision. Questionnaires seeking this information will be distributed later this year by Harris Publishing, and our hope is that members will be accommodating with the data they volunteer about themselves.

Availability and Cost

The bound volume of the Directory will be offered to members before the 39th triennial Council meets in October 2000. The volume will cost about \$70 in the United States and about \$80 for members living abroad. A CD-ROM version will also be available at the same prices.

—Frederick J. Crosson

Harry Frankfurt Named Romanell-ΦBK Professor

Harry Frankfurt, professor of philosophy at Princeton University, has been named the Romanell-Phi Beta Kappa Professor of Philosophy for 1999-2000. The professorship carries a stipend of \$7,500. Endowed by a donation from Patrick and Edna Romanell in 1984, the professorship recognizes the recipient's "distinguished achievement and potential contribution to the public understanding of philosophy." Each recipient is expected to deliver a series of lectures at his or her institution, usually during the academic year.

The 1998-99 recipient of the award, Owen Flanagan, professor of philosophy at Duke University, is scheduled to deliver three lectures at Duke this fall.

Weil Replaces Rice as ΦBK Senator at Large

Gordon L. Weil, president of Weil and Howe, Inc., an energy consulting firm, of Augusta, Maine, has been elected by the Senate to complete the term of Condoleezza Rice, provost, Stanford University, as a Phi Beta Kappa senator at large. Rice recently resigned from the ΦBK Senate. Weil (ΦBK, Bowdoin College, 1958) will serve until the next triennial Council. He is a member of the Senate Development Committee and a former vice president of the Phi Beta Kappa Associates. He holds a Ph.D. in public law and government from Columbia University.

Purdue's Basketball Star Elected to Phi Beta Kappa

Stephanie White-McCarty, star of Purdue University's women's basketball team and recipient of the Wade Trophy as the nation's most outstanding senior player, was inducted into Phi Beta Kappa on March 30, two days after Purdue defeated Duke University in the NCAA women's finals to become the 1999 national champions.

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