



THE KEY REPORTER

Phi Beta Kappa Sponsors Talk by Garry Wills At National Honor Society's Annual Conference

Under the sponsorship of Phi Beta Kappa, well over a thousand members of the National Honor Society, the largest secondary school academic honors organization, heard noted historian Garry Wills discuss George Washington as an example of "Leadership and Character," the theme of the 1999 conference held in Washington, D.C., November 13-14. Wills's participation, on November 13, was arranged by the Mount Vernon Ladies' Association in connection with the bicentennial of Washington's death. Others taking part in the program with Wills were Nance Lucas, direc-



Garry Wills

Photo by Joe Schuyler

tor of the Academy of Leadership at the University of Maryland; Edward Smith, director of American studies at American University; and Philip Stadter, professor of classics at the University of North Carolina.

On November 12, Phi Beta Kappa and George Washington University sponsored a preconference symposium on "George Washington and His World" on the GWU campus, which was attended by 400 of the high school students. The symposium was conducted by members of GWU's history department and Dennis Pogue, associate director of preservation at Mount Vernon.

Phi Beta Kappa has been participating in the annual meeting of the National Honor Society for six years, as part of the Society's effort to raise its visibility among high school students.

Society Receives \$10,000 Gift from Meserve Charitable Trust

In September the Society received a \$10,000 gift from the Robert W. Meserve Charitable Trust, in Boston, Mass. Meserve (ΦBK, Tufts University, 1931) served as president of the Phi Beta Kappa Associates from 1982 to 1984. He died in 1995.

Monterey Institute Again Offers Scholarships to Phi Beta Kappa Members

For several years the Monterey Institute of International Studies has been offering half-tuition, two-year scholarships to Phi Beta Kappa members who are admitted to a degree program at the institute. Last year eight ΦBK members received scholarships.

To obtain an application form for the 2000-01 academic year, write to the Admissions Office, 425 Van Buren Street, Monterey, CA 93940, or telephone (831) 647-3530, or fax (831) 647-6405, or e-mail: admit@miis.edu.

Society's Former Headquarters Building Is Added to Argentine Embassy Complex

On September 29, the long-time home of the Phi Beta Kappa Society at 1811 Q Street NW, Washington, D.C., was sold to Riggs Bank acting on behalf of the Argentine government for \$1.6 million. The four-story building, which was built as a residence for an attorney in 1912 and had served as Phi Beta Kappa's headquarters since 1954, is located between the Argentine embassy and chancery.

Since September 1998, Phi Beta Kappa's offices have been located in leased space on the fourth floor of the building that houses the National Trust for Historic Preservation, 1785 Massachusetts Avenue NW.



ΦBK's vice president, Joseph Gordon, signs the contract to sell building.

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Conflict resolution *may be a rather vague, not to say trendy, term to most of us, but to Harold H. "Hal" Saunders* (ФБК, Princeton University, 1952) *it's become a way of life. After 20 years on the staff of the National Security Council in the White House and at the State Department, where he helped draft the Camp David accords and the Egyptian-Israeli peace treaty, and helped negotiate the release of U.S. hostages in Iran, he left government to become a fellow first at the American Enterprise Institute, and subsequently at the Brookings Institution.*

He is now director of international affairs at the Charles F. Kettering Foundation in Washington, D.C., where he engages in nonofficial dialogue—"a public peace process"—to change relationships among people in deep-rooted ethnic, racial, or communal conflicts. Peoples with whom he has worked include not only the Israelis, Palestinians, and Iranians, but also the Indians, Pakistanis, Kashmiris, Armenians, Azerbaijanis, Estonians, U.S. blacks and whites, and Protestants and Catholics. He is currently working primarily with the former Soviet republic of Tajikistan. His latest book is titled A Public Peace Process: Sustained Dialogue to Transform Racial and Ethnic Conflicts (St. Martin's Press, 1999). He and his wife, Carol (ФБК, Dickinson College, 1962), live in McLean, Virginia.

Q. How did you get started in your government career?

A. When I left Princeton and started on the four-year Ph.D. program in interdisciplinary American studies at Yale University, I had no deep commitment to a life of scholarship. I knew I didn't want to spend my life chasing profits for some corporation—but I had not yet decided whether I wanted to consider public service or work in the nonprofit sector as alternatives to an academic career. Three years later, while writing my dissertation, I was about a year from my 26th birthday, the deadline for a young man to enter military service—so there was no possibility of seeking an academic job after getting my degree.

I therefore chose to enter the Central Intelligence Agency's junior officer trainee program and, from that base, immediately entered the Air Force through its basic training and officer candidate schools. All told, my government service consisted of 5 years as a staff assistant and analyst in CIA with time away for Air Force duty, 13 years on the National Security Council staff, and 7 years in the State Department. Throughout most of those years I worked on the Near East and South Asia.

Q. Can you pinpoint a time when you began to specialize in conflict resolution?

A. My wife, Barbara, died the day before the 1973 Arab-Israeli War broke out. Four weeks later, I was with Secretary Henry Kissinger in Cairo during his first long talk



Harold Saunders

with Egyptian President Anwar Sadat, in which they came to an understanding on the course of action that would be called the Arab-Israeli peace process. Kissinger asked two of us to fly to Israel to explain to Israeli Prime Minister Golda Meir the more concrete understanding he had worked out with President Sadat on consolidating the postwar cease-fire. We arrived in Israel on the day when the casualty figures from the war were announced. The grief was almost palpable. Everyone knew somebody who had been wounded or killed or was missing.

When we entered Prime Minister Meir's office, she came over to me and took my hand: "I am terribly sorry about

your loss. I lost a lot of people too. I guess we feel the same way." That experience has stayed with me through these years as a reminder that it is not possible to separate human experience from official action. I have often said to myself since, "If I ever forget that I am dealing with people in pain, I will not be doing my job as a U.S. official."

A few months later, in early 1974, as we flew on the first of what came to be called the Kissinger shuttles, we started calling what we were doing a "negotiating process." The explicit strategy was to mediate a series of interim agreements between Israel and individual neighbors that could change the political environment, convince Arabs and Israelis that agreements between them could be negotiated and kept, and build a momentum toward ultimate peace.

As we came to understand the dynamics of what we were doing, we recognized that the drama of the shuttles and of the first Egyptian-Israeli interim agreement in January, followed by the Syrian-Israeli interim agreement in May, was indeed changing the political environment. I later characterized the peace process as "a series of mediated agreements embedded in a larger political process." It was in that larger political process that relationships between peoples began to change, albeit glacially. We began to call that political process "the peace process"—a concept that has been central to my life ever since.

Q. How about the evolution of what you call the public peace process?

A. There is a multilevel peace process that operates at the official level, through quasi-official organizations, in nonofficial dialogues, and in the civil society. As a citizen outside government, I call those nonofficial dialogues in which I spend much of my time the public peace process, as contrasted with the official peace process of my government years.

Picture a political process operating across boundaries on many levels simultaneously to change relationships. I use the word *relationships* advisedly. Although my friends in psychology tell me I cannot apply an interpersonal word to interaction among groups, and my international relations colleagues tell me I cannot apply a human word to states because "states are different," I have stuck with my choice of *relationship*

precisely because it is human. I am talking about interactions among groups of whole human beings in whole bodies politic, and *relationship* is a word that every human being can understand. I do not focus on the separate slices of human beings studied by scholars in traditionally defined disciplines—the economic, the political, the sociological, the psychological, the religious.

I believe we need a new paradigm for conceptualizing our political world. If I may oversimplify, in the traditional academic view—the so-called realist paradigm or power politics model of international relations—the leaders of nation-states can be said to amass economic and military power to pursue objectively defined interests against other nation-states in zero-sum contests of material power. The metaphor for that view has been the strategic chess game.

In the 1980s I formulated my own paradigm: Relationships among groups and countries are a political process of continuous interaction among significant elements of whole bodies politic across permeable borders.

Q. Why not use the traditional instruments of statecraft—formal mediation and negotiation?

A. We do. They remain essential tools. But we have learned that in deep-rooted human conflicts such as the Israeli-Palestinian conflict or many of the other conflicts that seize our attention today, people are not ready for formal mediation and negotiation. One does not negotiate about identity, fear, inner security, dignity, personal acceptance, or historic grievance. People have to change their conflictual relationships before they can come to a negotiating table.

People involved in these conflicts need an instrument for dealing with them that is the counterpart, among citizens outside government, of the instruments of statecraft—diplomacy, mediation, negotiation, force. Working with some colleagues who had pioneered in the field of unofficial dialogue while I was still working in the peace process as an official, I eventually developed a process that I call sustained dialogue. It is a systematic and disciplined process of dialogue in which people work through five stages to learn how to change their own conflictual relationships and then work together to design steps for sharing that experience in their larger bodies politic:

- In the first stage, a few people conclude that they have paid a high enough price for a continuing conflict and decide

to reach out to the other side. This is a period in which they decide to engage.

- In stage two, a small group of individuals reflecting major facets of the conflict sit down together and pour out their grievances with each other, and their feelings about the relationships among their groups. They “map” the problems and relationships between them. At the end of this stage, someone will say, “What we really have to focus on is this. . . .”

- At that point, they enter a third stage in which they begin to probe more deeply that one particular problem. Focusing on one problem changes the quality of their dialogue from talking *to* each other to talking *with* each other about the facets of a particular problem that draw them together. They even begin to outline options for dealing with that problem and weigh the consequences of those choices.

- Having developed some sense of the direction in which they wish to move, they enter a fourth stage, designing possible scenarios of interactive steps for moving in that direction.

- In stage five, they decide whether they can put those scenarios into practice in their larger bodies politic.

Q. How does all this apply to your work in Tajikistan?

A. My main laboratory in shaping the public peace process has been a dialogue among people who participated in the civil war there. Begun in March 1993, at the peak of the most vicious conflict on former Soviet territory, that dialogue has passed its sixth anniversary and its 25th meeting.

For the first year, it provided the only space where progovernment and opposition figures could meet. Participants in the dialogue helped persuade the opposition and then the government to participate in negotiation. Participants in the dialogue played a role in starting UN-mediated peace talks, and three participants were delegates when negotiations began.

Dialogue participants then turned their attention to designing a political process of national reconciliation for their people. When the peace agreement was signed, four dialogue participants became members of a quasi-official implementing body, which the group had helped design. Two dialogue participants have formed their own nongovernmental organizations; another is now vice foreign minister.

Q. What broader applications of this experience do you foresee?

A. Experience in this open-ended political process has given my colleagues and me insights to begin using this process to deal with strained relationships in American cities. For example, we have helped begin a black-white dialogue in Baton Rouge.

In addition, sustained dialogue can be used not only to resolve conflicts but also to help Americans out of what Professor Deborah Tannen of Georgetown University describes as our “argument culture.” It can help restore that national sense of collaboration that we once knew in the New England town meetings and in crises such as the Great Depression and World War II. ■

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Apocalypse Through History

By Eugen Weber

ENDs, ALONG WITH beginnings, have played a large part in humanity's experience of itself—not least in the Judeo-Christian tradition that forms the backbone of Western history from Asia Minor to the Pacific's shores. Hebrew history plunges its roots in the first five books of the Bible—the Pentateuch; the history of Christendom is irrigated by the New Testament, which culminates in the Book of Revelation. Apocalypse—the revelation or unveiling of the world's destiny and of humankind's fate—has fascinated Jews and their Christian offspring for at least the past 2,200 years.

Christians and Jews knew, or thought they knew, how the world began; and they had a fair idea how it was supposed to end, although precise circumstances remained debatable. Knowledge of the end affects the terms and manner of progression to it. For a long time, Christian history developed along with prophecy and the interpretation of prophecy within a destiny that had been foretold. Apocalypse, Judgment, and the millennium that would follow Christ's Second Coming (or, in some versions, precede it) were important parts of this process, and they loomed vastly larger than calendric dates.

The Christian year began with Advent, the weeks that led up to the incarnation, passion, and resurrection of Christ. Liturgically, it does so still. What sometimes escapes notice is that the first familiar story celebrated at Christmas and at Easter is only an introduction to the climactic conclusion, when the long struggle between satanic darkness and divine light is at last resolved in the triumph of good over evil. One tends to think of Advent as leading up to the birth of Christ. But it culminates in his Second Coming, and that is what the rite, the lessons, and the sermons of the rite are about: the Judgment to come, and before it, the Son of Man coming in a cloud with great power and glory, and the terrors that precede his coming, and the magic millennial interlude between his preliminary and his final victory over Satan.

Matthew the apostle had recorded the words that Jesus uttered on the Mount of Olives about his Second Coming and the end of the world, and the signs that were to announce these events: wars and rumors of wars, nation rising against nation, kingdom against kingdom, famines, earthquakes, plagues, false prophets, deception, hate, iniquity abounding

and love waxing cold. And because few times are without all or most such doings, Christ had drawn the logical conclusion—"This generation shall not pass till all these things be fulfilled" (Matthew 24:34)—and he had urged his followers to watch and be ready (24:42). There was no knowing when the Lord would come; but he would come certainly and he would come very soon.

That being so, withdrawal from the world—anchorites and monasticism—was one logical response to the anxious expectation of Christ's return and the world's ending, in which perspective a few years of prayerful asceticism and contemplation were small payment for the prospect of an eternity at the right hand of God.

From Imminence To Immanence

Inevitably though, as generations passed and expectations were not fulfilled, eschatological reflections about last things and the Second Coming became more complicated and less urgent; eventually, eschatological discourse shifted gears from imminence to immanence.

As the church of Christ became less embattled and more institutionalized, immanence seeped out and protraction percolated ecclesial thinking. Like death, Judgment was only suspended—deferred by a variety of interpretations and rationalizations. Yet a Christian world, however unchristian it may have been in practice, was a less obvious candidate for closure than its unregenerate pagan predecessor. It argued less forcefully for catastrophic abolition and more for emendation, reformation, melioration.

Still, preparations for the Second Coming also involved defensive aggression against the forces of darkness. Stiff-necked Jews were viewed as cohorts of Antichrist who, in some versions, was to be born of the tribe of Dan; and the followers of Mahomet were viewed as the embodiment of Antichrist; Mongols and Tartars as the hosts of Gog-Magog. And interpretations of this order inspired the Crusades, which were not, or at least not only, about conquest and trade but about getting to Jerusalem in time for the Second Coming, or to speed the last days and Judgment along: conversion of heathen; return of the Jews to Palestine preliminary to *their* conversion in the world's dusk, as Saint Bernard put it; restoration

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of those holy places where the heavenly Jerusalem would logically overlie its biblical *and* its present-day predecessors.

But the Jews did not play their part, which was to go back to Palestine, convert to the true faith, rebuild the Temple, and welcome the Messiah whom they had once rejected. And this "stubborn blindness" of unregenerate Jews was going to exasperate true believers through the ages, and contribute to what we now call anti-Semitism, which persisted into the 19th and the 20th centuries for all sorts of reasons but not least because the "Jewish conspiracy" was viewed as part of Antichrist's campaign against Christ and against God.

Jews or no Jews, however, the Crusades stumbled, the Temple was not rebuilt, and Jerusalem-substitutes proved carnal, all too carnal. Petrarch, like his contemporaries, identified papal Avignon with Babylon; and Rome was similarly identified. Popes and antipopes denounced each other as Antichrists, emperors and princes were similarly designated, and there was little clarity and much menace about inter-Christian relations.

Dante assigns a conspicuous place in his *Paradise* to a visionary friar patronized by three popes in his 12th-century lifetime and condemned by a fourth in the Lateran Council of 1215. Joachim of Fiore argued from the corruption of the world around to the imminence of Antichrist and of Armageddon and of the final reign of the Saints. Not Mary, but the Great Whore of John's Revelation ruled over the kings of the earth. And when, at the end of the 12th century, Richard the Lionheart on his way to the Third Crusade asked to see Joachim and inquired about Antichrist, the holy abbot told him that the son of Belial had already been born in Rome, was now living in Paris, and was waiting to become pope.

Not long after this, Joachim's younger contemporary, Saint Francis of Assisi, would be identified with the Angel of the Sixth Seal (of Rev. 6), when the sun became black, and the moon red as blood, and the stars of heaven fell onto the earth, for the great day of wrath was

come—just before the servants of God were sealed and led before his throne.

Thomas of Celano was the first Franciscan to compose a biography of Saint Francis; it was also Thomas who rewrote the church's prayer for the dead into the classic *Dies Irae*: "Day of wrath and doom impending./David's word with Sybil's blending./Heaven and earth in ashes ending. . . ." One more instance of how, from William the Conqueror's *Domesday Book* and the *Divine Comedy* to *Piers Plowman* and Chaucer, apocalyptic references and apocalyptic imagery run through the Middle Ages.

All of which is not surprising, because so much of those times felt like the last times—not least the 14th and the 15th centuries, clearly cut out for the deadly apocalyptic horsemen: war, famine, plague, and death; and hell on earth, and their retinue of visionaries and scourging flagellants, massacres and flaming pyres, mass burnings of beggars and vagabonds and alleged witches like Joan of Arc, and especially of Jews who obstinately refused to see the light. What people said, noted a Norman priest, was that the world was ending.

The Renaissance

People were right: The world kept right on ending. The art and the literature of the Renaissance bulge with reminders and predictions of apocalyptic prophecy, much as did those of the centuries preceding, which Renaissance humanists relegated to "middle" status.

The fresco of Antichrist that Luca Signorelli painted at Orvieto, and the Nativity that Botticelli painted, with its explicit reference to apocalypse, testify to the familiarity, and the popularity, of the theme. Why not? In the Sistine Chapel, pagan prophetesses rubbed elbows with Old Testament prophets, and in the Borgia apartments that Pinturicchio decorated, the mysteries of Osiris prefaced the mysteries of Christ. The abomination of desolation once again stood in the holy place.

No wonder that Savonarola in Florence identified the Borgia pope with Antichrist, and preached about the world's ending being very close, with the French invasion of Italy compared to a second Deluge. Pico della Mirandola, the humanist who reconciled belief in *The Dignity of Man* (1486) and in the coming Judgment, was struck with fear at the prophet's preaching, so that, he noted, "his hair stood on end." Marsilio Ficino denounced the gloomy monk as Antichrist himself. But Savonarola did not get very far, or last very long. Luther, who was 15 when

Savonarola sizzled at the stake, did much better.

Christ had been a reforming Jew. Luther was a reforming Catholic. Like Christ, he and most reformers felt God's scalding breath upon their necks, they feared his wrath, they recognized the signs of his coming, and they believed that the coming was for their lifetime or, anyway, for very soon.

Whatever else the Reformation contributed to our history, it reaffirmed this coming End, and it etched two apocalyptic images firmly into Protestant lore: the pope as Antichrist, and the Catholic Church as the Whore of Babylon. They and other evil powers were going to be overthrown by heavenly armies that would install the city of God on earth.

Why should one grim prospect attract more than another? Perhaps because it responds to profound human aspirations: to avoid death, to believe that decay is only a prelude to resurgence and revival. . . .

Some took this as a promise of divine realization, where the great horseman called Faithful and True comes to smite the nations and rule them with a rod of iron (Rev. 19:11–15). Others saw it as an invitation to advance his coming, and the binding of the great beast, the Devil, and the millennium to follow (Rev. 20). One way or another, Saint Paul had declared that in God's kingdom, "every rule and every authority and power" would be destroyed. The End, or the millennium, or the new Earth that followed the Second Coming and the end of death and the end of hell, would have no room for properties or principalities or powers. And this was a vision that inspired not only millenarian rebels in the middle and early modern ages, but pietists and cultists, religious and secular, Christian and socialist, to our own day.

You can find it in hundreds of sects like that of the Doukhobors in Russia and in Canada, with their vegetarianism and pacifism and rejection of ungodly state and society, including schools and man-made laws; but you can also find it in violent and nonviolent secularized eschatologies—Owenite or Saint-Simonian, for example—that mobilized millennial terminology to preach the passage from the era of necessity to the realm of freedom, the abolition of conflict (including class conflict), the end of oppression and op-

pressors and oppressed, the kingdom of God without a God.

Prophecies of this sort have always been around, and prophecies tend to destabilize; so princes and prelates, ready enough to use them when convenient, legislated against them. Both prophecy and its repression would rise to high points in the 17th century, during the English civil wars and the religious wars that followed Louis XIV's Revocation of the Edict of Nantes and the resurgence of inspired preaching that this evoked. They never faded away, because apocalyptic eschatologists in Britain and apocalyptic Jansenists in France continued very audible and visible into the times of the French Revolution and beyond.

But another kind of prophecy, just as enticing, just as destabilizing, persisted too. Whatever the warnings, first of Jesus, then of his Church, people could not forbear from trying to discover, from trying to situate the time of his return. Old Testament and New furnished intimations—signs, lengths of time—for seekers to identify or calculate the timetable of God's plan for the world and for its ending.

The missionaries whom Pope Gregory the Great sent to convert England at the end of the 6th century were part of Gregory's preparations for the coming End. The voyages that Isabella of Castile and Ferdinand of Aragon (kings of Jerusalem, remember!) financed nine centuries later had a similar scope. Columbus was fascinated by the prospect of the end of the world approaching. But first, as explained in Matthew (24:14), the gospel had to be preached "in all the world for a witness unto all nations; and then shall the end come." It was up to Columbus to help God's work along by carrying the message of salvation to those as yet unsaved, *and* by providing the means to free Jerusalem and to rebuild the Temple. It was up to his masters, too. Like other contemporary princes, Ferdinand and Isabella had been hailed as Messiahs; and messianic expectations encouraged them to harry Jews and Muslims, trying to convert them as they hoped to teach the heathen overseas, so as to create or to accelerate conditions of the Second Coming. The gold of the Indies would finance the ultimate Crusade.

Mathematical Calculations Of the End

That was one way in which fervent eschatological calculations affected the history of the world. But if you want to calculate right, you need to perfect your observations and your estimations. The coming of Arabic numerals, and espe-

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cially of the zero, in the 13th century made calculation easier, and calculation could address itself not to biblical clues alone, but to astrological ones as well.

Heaven was a screen where signs appeared by which God premonished humankind. Disorderly activity in the heavens anticipated greater or lesser disorder down on earth. In 1572, when the Danish astronomer Tycho Brahe discovered a new star, he presented it as heralding the Second Coming. His near-contemporary, John Napier of Merchistoun, near Edinburgh, devised logarithms to simplify the complicated calculations needed for astronomy. But he valued logs chiefly because they speeded up his calculations of the number of the Beast.

Napier predicted the Last Judgment either for 1688, according to Revelation, on which he wrote a book, or in 1700, according to Daniel. Newton's observations on the prophecies of Daniel and the apocalypse of John were published posthumously, which was prudent. But even as a student at Cambridge, Newton had calculated that the reign of the papal Antichrist could not last much longer, because 1,200 of Daniel's 1,260 years had already run out.

Comets and Earthquakes

Newton died in 1727, having written more than 2 million words about alchemy and hermetic lore. We remember him as the patron saint of the Enlightenment, when astronomy broke its compact with astrology, and irrational beliefs were left to the lower classes and the sillies.

But the age of reason brought no end to endism. When Lemuel Gulliver gets to Laputa, he discovers a very nervous society indeed, because Laputans live in the shadow of the imminent destruction of the earth by a comet forecast for "one and thirty years hence." *Gulliver's Travels* was published in 1726, one year before Newton's death; and Halley's comet was expected for 1758, 32 years later.

Jonathan Swift expected his sophisticated readers to snigger at Laputan simplicity. But one wonders how many sniggered after the Boston earthquake of 1755, when so many "shrieked with apprehension of its being the day of Judgment, and some thought they heard the LAST TRUMP sounding, and cried out for Mercy." Let alone after the Lisbon earthquake struck just a few months later, and killed more people than the entire population of Boston. That's what inspired John Wesley to expect a final

holocaust in 1758, and Voltaire to start on *Candide*, his bonfire of enlightened vanities which he published in 1759.

Understanding the natural mechanisms of comets and earthquakes did not extinguish fear of a God who could use secondary causes to execute his judgments. Earthquakes, but especially comets, continued a part of divine seismography and divine cosmology: signs, omens, warnings, quite possibly of last times. And they excited panic at least until the passage of Halley's comet in 1910, when churches were crowded; the next morning, people danced in the streets because the world had not ended.

Secular Eschatologies

So some believed in God and some did not. But even skeptics had to use the imagery and the terminology developed over the ages by those who did believe. And the political eschatology of Jacobins and Owenites, socialists and communists, largely borrowed and translated the eschatologies first developed in religious form and religious models: the Sermon on the Mount, of course, but Revelation, too: great suffering in the present justified by great felicity in the future, the brave new world to come vindicating the horrors of tribulation now. It is possible to doubt God; it is far more difficult to do without apocalyptic prophecy, without apocalypse, secular or religious. And, if we look closer, secularism, rationalism, and socialism sound very much like millenarianism brought up to date, and meliorist salvationism sounds very much like collectivism.

Accommodating Contradictory Ideas

None of this should surprise us. Humans have never lacked the capacity for accommodating two contradictory ideas in one mind: working out the law of gravity and the Second Coming; calculating the course of comets, yet interpreting them in biblical and apocalyptic terms; reconciling natural science with what we now call fundamentalism—all confirm that God works in mysterious ways. But they are only aspects of a wider propensity to notice only things that one wants to notice: The Enlightened belief that lives, societies, nations can sooner or later be brought under the rule of reason was no less mythological and became no less dogmatic than the Christian beliefs that it tried to discard.

It could be that the aspirations of Enlightenment were too demanding. At any rate, it looks as if the Enlightenment has been dimming, while apocalyptic cultures are still with us, and so are the

dissonance and cross-purposes that divide them from secular minds.

To take just one example among many: In the late 1850s the first and last American war of religion was waged in Utah Territory, when President James Buchanan sent the U.S. Army to impose the rule of law on the Latter-Day Saints who were trying to build Zion by their rules. The administration in Washington was certain that most Mormons and especially their oppressed womenfolk would welcome the troops as saviors delivering them from religious bondage. It was shocked when the soldiers were treated as hostile intruders.

A similar misunderstanding in spring 1993 cost the lives of 73 men, women, and children and several federal agents near Waco, Texas. For the FBI, the people at Mount Carmel were hostages to be rescued from a mad prophet and con man. For David Koresh and his Branch Davidians, the rescue that they wanted was from government assailants. Davidians saw themselves in the Fifth Seal of Revelation, slain or about to be slain just before the great day of God's wrath. Federal agents represented Babylon, the evil system, threatening and slaughtering God's anointed prophet and his true believers. Similar cross-purposes can be found in Jim Jones's holocaust in Guyana.

These and other similarly spectacular situations are only the media-worthy tips of a much greater iceberg. Six thousand new messianic movements were identified in Africa between the 1940s and the 1970s, hundreds more in Japan and the Philippines, thousands of cargo cults and prophetic movements in New Guinea and Oceania. It would be tempting to dismiss these as the superstitions of backward, or at least exotic, peoples if we did not know that similar beliefs flourish in North America, where the bizarre menagerie of Revelation—flying horses, scorpion locusts, demon frogs, and lots of dragons—has simply been transmuted into extraterrestrial beings, flying saucers, and cosmic radio signals—and apocalyptic prophecies sell by the million; where the birth of Israel in 1948 was taken as an even clearer milestone on the road to rapture than the atom bomb; where the Common Market was quickly identified as an ally of the Beast, the "Jew-Nited" Nations as satanic, and new technologies as diabolic snares: television, computers, credit cards, ATMs, comsatellites, microchips and laser-readable price markers.

In 1995, the Internet was associated with the Fourth Beast of the Apocalypse and Bill Gates with Antichrist. The maneuvers of Antichrist have also been

detected in Walkman stereos, MTV, and Teenage Mutant Ninja Turtles; the number of the Beast in product codes, computer programs, license plates, telephone prefixes, not to mention the nine-digit zip codes of the U.S. Postal Service, which, when added to the nine-digit numbers of our Social Security Administration, add up to 18—ominously, 666. All that being so, one might well wonder why a motif and motivating agency so pervasive has been so long ignored in modern times, especially by professional historians.

Just 30 years ago, Christopher Hill began his Riddell Lectures of 1969 with a similar remark. Historians—Hill calls us intellectual snobs—“have ignored the lunatic fringe that believed in the imminence of the end and the necessary preliminary of Antichrist,” paying no heed to Milton, Cromwell, Newton, and so many others who shared a belief in the imminent end of the world.

Great historian of 17th-century England that he is, Hill saw the need to attend to the beliefs of that time, because beliefs influence action—as they encouraged Cromwell to readmit Jews to England in hope of advancing the time of the Lord's return. Nevertheless, Hill's scholarship and his language characterized, hence intellectually marginalized, the believers he studied as a lunatic fringe. That was not so until the 17th century or even the 18th century; and many 18th- and 19th-century reformers would have to be counted among the lunatic fringe: Lord Shaftesbury and his friends, the supporters of Jewish emancipation and of Zionism, and abolitionists like Harriet Beecher Stowe—and scores of others—who, in Britain and North America and even in France, eventually brought the slave trade to an end.

Christianity Recast?

Prophecies make little sense to rational modern scholars, and they embarrass advocates of a Christianity that in the past 200 years has learned to present itself as rational too. Before the 18th century ended, bowdlerized Bibles had dropped most of Paul's epistles and the whole book of Revelation as too incendiary. In the 19th century, the textual or higher criticism, which a superintendent of Scotland Yard denounced as a German infidel crusade, cleared most of the supernatural out of Christian beliefs, or explained it away. In 1925, Wilhelm Bousset, great student of Antichrist, authoritatively declared that Antichrist's legend “is now to be found only among the lower classes of the Christian community, among sects, eccentric individualists, and fanatics.”

In 1957, another serious scholar, Nor-

man Cohn, memorably assigned the apocalyptic tradition to the “obscure underworld of popular religion.” Christianity was being recast. It had been through the ages, but now its supernatural foundations were being meddled with, and reconstruction can shore up structures or help to weaken them. Subtract one aspect of the supernatural, and the edifice may crumble. Another few years and even such a distinguished theologian as Paul Tillich dismissed belief in the afterlife as “a corrupt form of theological expression, disseminated among the relatively poor and uneducated.” If some don't think as we, the educated think, it must be because they are uneducated, poor, or crackpots.

They may, conversely, be sociologically all right but simply mistaken. Or they may not be mistaken at all. Condescension, at any rate, is not the right approach. History is not an exclusively ratio-



Eugen Weber

nal process; nor is it about exclusively rational processes—and anyway, one man's reason is another man's nonsense.

The Survival of Unreason

Which leaves us with the question of the reasons of unreason, or of what others dismiss as unreason, and of its survival, and of the way it thrives. One can simply argue, and many certainly do, that unreason survives because it is right and true, as we shall soon find out. Or one can argue that endism provides powerful compensatory fantasies of escape from grim reality: escape or release by havoc, ruin, liquidation, devastation, annihilation. But why should one grim prospect attract more than another? Perhaps because it responds to profound human aspirations: to avoid death, to believe that decay is only a prelude to resurgence and revival. Perhaps because apocalyptic tragedy and terror transcend the banality of

everyday, enhance trivial human lives, and suggest exhilarating depths beyond the treacherous shallows that surround us.

But there may be more. Dostoyevsky's *Crime and Punishment* demonstrates how easily the everyday banality that we call reality can be torn up by the irruption of evil; his *Brothers Karamazov* presents the triumph of Antichrist and indicates how shortcuts to freedom will cut freedom short. We call Dostoyevsky a fantastic realist, and John of Patmos was that kind of realist also. It is not clear whether Dostoyevsky really believed in God; he certainly believed in Antichrist. And it may be that humans can do without God, but not without Antichrist, without apocalypse.

Apocalypse reconciles nihilistic rejection and ideological faith; it denounces suspect prophets who peddle alleged absolutes, yet still awaits the prophet or the witness with his monolithic, all-resolving message. Apocalypse is flexible: pessimistic and optimistic, annihilating and promissory, spurring conflict and reconciliation separately or all at once. And it provides an escapist commitment: Politics is about how people make choices. Apocalyptic religion is about how people have no real choices—which means that it replaces the difficult problems of human politics with visions: the insuperable with the ineluctable.

But surely there's still more. Self-centered, self-fascinated, humanity is loath to concede that we are *not* central to the cosmic scheme of things. In this view, apocalypse, however tragic, reassures. Time and space, it says, are about humankind's relation with God. Time and space will end when humankind ends, but God does not want to face loneliness, so humankind will be reborn in a new heaven and a new earth where “there shall be no more death, neither sorrow nor crying,” nor pain, nor evil or darkness, and only open gates (Rev. 21:4, 8, 23, 25).

That must be what Bishop Bossuet meant in his sermon “On Providence”: “Look at human affairs in their course, all is confused and mixed up; but view them in relation to the last and universal judgment: you will see them shine with an admirable order.” It had been said before: “For now we see through a glass darkly, but then face to face” (1 Cor. 13:11). ■

Eugen Weber (ΦBK, honorary member, UCLA, 1978) is a ΦBK senator. His latest book is *Apocalypses: Prophecies, Cults and Millennial Beliefs through the Ages* (Harvard University Press, 1999). An earlier version of this article was delivered in March 1999 as the Barbara Frum Memorial Lecture at the University of Toronto.

Letters to the Editor

'Life Outside Academe'

I've always thought Phi Beta Kappas should most appropriately be stodgy eccentric tower dwellers. Each time I receive the *Key Reporter* I first read "Life Outside Academe" and delight in discovering a neighbor I recognize.

Jane Mockford, Austin, Texas

Please give us more stories like the one on Eleanor Gould Packard. I read it in one sitting. It has a very human interest. I am always intrigued by the passion of some individuals to pursue excellence for the simple love of it. I am glad Phi Beta Kappa is there to take note of it.

Aleksandra Gruzinska, Tempe, Ariz.

I was delighted to find Eleanor Gould Packard recognized in your summer issue. In my years as a reporter at *The New Yorker* I never met her; she was someone one only heard about—a legendary, rarely seen, vital editorial force somewhere in the upper reaches of the building. In my later work, I occasionally dared to write her, asking her help on grammatical problems. Her replies were always pleasant, prompt, and unassailable.

I finally met her when I interviewed her for my book, *James Thurber: His Life and Times*. Her anecdotes about Thurber are among the best. In her early days, she said, she was nearly fired when she changed *raunchy*, a word she had then never heard of, to *paunchy*, in a Thurber piece. When one of his galleys stated that *facetiously* was the only word with all six vowels in order, she bravely drew his attention to *abstemiously*. When Thurber wrote of a *false sense of security*, Eleanor "got up my courage" to change it to a *sense of false security*.

Thurber, in exasperation, asked someone who this Eleanor Gould Packard was, and was told she was the wife of Freddie Packard, who, as head of the fact-checking department, had been catching Thurber errors for years. Thurber grumbled, "Well, they probably deserve each other." It's one of Eleanor's favorite stories.

Harrison Kinney, Carmel, N.Y.

Editor's note: Our readers will be saddened to learn that Eleanor Gould Packard had a stroke on September 8, in her office at *The New Yorker*. At press time, she was recovering in a rehabilitation facility in New York City.

Purdue's Scholar-Athlete

It was with great pleasure that I read about Stephanie White-McCarty, the Phi Beta Kappa athlete from Purdue [*Key Reporter*, Spring 1999]. The story brought back memories of 1942, when I was one of the first graduates from Hunter College with a physical education specialization (none of our major courses was allowed to be counted into the grade-point average used to qualify for election to Phi Beta Kappa) and, as captain of the basketball varsity, which had had an undefeated season, I won the first scholar-athlete award given by the college. (Eleanor Roosevelt spoke at our graduation.)

Throughout my careers—first, as a teacher of physical education and dance, then as a high school guidance counselor, and for the past 22 years as a psychoanalyst in private practice—I have never forgotten that the mind and the body operate as one. The part that intellect plays in the high skill and insight that go into a superior athletic performance is seldom recognized.

Leonore M. Foebrenbach, East Hills, N.Y.

The Holocaust in American Life

The review by Eugen Weber of Peter Novick's *The Holocaust in American Life* [Summer, 1999] repeats without reflection this most tendentious term and trivializing concept, "The Holocaust Industry." We hardly hear such a term applied to other areas of scholarship: Who speaks of the Civil War Industry or the Early American Writers' Industry? To the extent that the Holocaust represents a historical event of such magnitude that it may be what the historian George Kren terms a "historical novum," one is amazed not by the abundance but by the paucity of attention.

A major thrust of my work has been to show how people, even people of good will, have extraordinary difficulty tolerating the imagery of the Holocaust. The normative responses are denial, distortion, and "psychic numbing." In a famous speech Hitler assures his SS audience of the inevitable success of his plans for a Juden-free Europe because, "Who, after all, remembers the Armenians?" A casual perusal of current events reminds us of the consequences of such numbing.

Robert M. Prince, Great Neck, N.Y.

Eugen Weber's inclusion and review of Peter Novick's *The Holocaust in American Life* in the Summer 1999 *Key Reporter* was of great importance. I'm sure you will receive criticism for daring to broach the subject. However, I believe still more emphasis, both in the review and in the book itself, needed to be placed on the absurdity of teaching anything in human history as "unique and incomparable." (If any do not believe that the Holocaust is in fact taught like this, I challenge them to go into any high school and begin comparing the Holocaust to postwar ethnic cleansing!)

No one would think of discussing any of the other central paradigms of modern history (man's inhumanity to man; the struggle for civil rights; consciousness, the psyche, and imagination; pacifism; "reverence for life"; ecumenical movements; science in the service of humanity; "the theory of evolution"; etc.) without comparative analysis. The fact that "it is intolerable" to compare the Holocaust to the many other genocides before or since dooms the subject itself, I'm afraid, to the same bin in history as Maoism, Leninism, and other "incomparables," which people 1,000 years from now will simply wonder about with little true understanding.

Jim Swanek, Silverado, Calif.

More Readers' Stories

I delight in reading the stories of other members regarding their Phi Beta Kappa keys. I earned my key (at Hofstra University) in 1981, and after my graduation, I proudly wore it to all my job interviews. Once I was employed (as a paralegal for a prestigious New York legal firm), I began to leave it at home.

The main reason was that I rode the subway to work and would have been devastated if it had been stolen. The second reason was that most people did not recognize it for what it was, believing instead that I had been a member of some college sorority.

However, something occurred that prompted me to wear it to work. One of the female attorneys was of the belief that only male paralegals were intelligent enough to assist in her legal research, and that the women were instead just glorified file clerks and go-fers.

After numerous "assignments" to bring her coffee instead of the work I had been schooled for, I had had enough. The next day I wore my key very prominently. Her look of shock and, I believe, envy was worth more than anything. Needless to say, she treated me very differently after that.

A footnote: Many years have gone by and I am currently a stay-at-home by choice. One day when I was at an event for my two-year-old, I noticed that another mom was wearing a key. I approached her and commented on it. She replied, "You mean you actually know what it is?" I laughed and told her that I was also a member. She has now become one of my closest friends, and I owe it all to a key.

Marion Seidenberg-Benet, Tampa, Fla.

As the only woman in a fall mathematics class in graduate school at the University of Tennessee, I had a difficult time convincing the professor that my understanding of the subject was equal to that of my classmates. Other students told me that he thought women were incapable of learning higher mathematics.

When he returned my final examination with no corrections and a grade of A minus, I asked him what mistakes I had made. He answered that I had made no errors but had worked one problem in an "uneconomical way."

At the time, the University of Tennessee had no chapter of Phi Beta Kappa, but did have a recognition ceremony for those students who would have been elected to membership if the university had had a chapter. Faculty and graduate students who were members of Phi Beta Kappa were always invited. Whom should I see there but the professor who had given me a hard time. (I was wearing my key from my election in 1950 at Agnes Scott College.) I said, "Oh, Dr. _____, where did you win your key?" He stammered and then said very softly, "I'm not a member of Phi Beta Kappa. My wife is."

Polly Anna Philips Harris, Knoxville, Tenn.

I returned to school at Augustana College in 1985 when I was 35 years old and had a six-year-old daughter and one-year-old son. While I found I had little in common with my "traditional"-aged classmates, I quickly came to love academic life. After three years, I had completed my studies for a B.A. in psychology and was informed that I had been selected for membership in Phi Beta Kappa. I gladly paid the initiation fee and purchased a key that I have worn as a necklace every day since 1988.

I confess to being a bit puzzled by folks who feel that wearing the key is a sign of arrogance or excessive pride. I have found over the years that most folks don't know what the key is. I have been asked if it is a symbol of my "sorority" or "some Egyptian thing." I always respond that it

represents my education, for indeed, that is what it means to me. Those who do recognize it either have one themselves or acknowledge it in a gracious manner.

Judy Bennett-Christison, Davenport, Iowa

In the summer of 1939, following a family holiday, my English father and American mother left me with my grandmother when they returned to their suburban London home. I was elected to Phi Beta Kappa in my junior year at Denison University. As I planned to live in the U.K. after the war, where there would be no opportunity to wear my keys (ΦBK, Mortar Board, and five other honoraries), my guardian had them joined into a bracelet for a graduation gift.

Some years later, I had to visit the American Embassy in London concerning my deceased brother's U.S. estate. I produced my U.S. birth certificate, U.K. wedding certificate, and U.K. driving license, but none was considered acceptable for identification because there was no photograph attached. When I inquired whether my name-engraved ΦBK key would serve, the official said, "Yes, of course." Happily, I was wearing my bracelet, showed it, and was able to proceed with the formalities.

I enjoy the *Key Reporter* and, domiciled abroad, find the book review section particularly interesting.

Lindsey E. Pietrzak, Harleston, Norfolk, England

In 1951 I was a commuter student at Queens College (CUNY). One evening when I stayed late to handle some choral society work, I called home to tell my mother that I would not be home for dinner. Imagine my surprise when her first word was "Congratulations." The local afternoon paper had published a list of Phi Beta Kappa electees at the college—the letter confirming that I was one of them did not arrive until the next day.

Not only had she read the list, but her friends were calling to congratulate her. Even though my parents and their friends had only eighth-grade educations, they realized the significance of the honor.

I had a career as a high school band director in New York City, and I arranged and composed for the band, orchestra, and chorus at the school. I wore my key at all major functions at the school. There were five Phi Betes on the faculty.

It pains me to think that a generation of American students is growing up without the grounding that an education in the humanities provides and without an

appreciation of the honor that election to Phi Beta Kappa confers.

Harold J. Prucha, Forest Hills, N.Y.

Two War Stories

I was elected to Phi Beta Kappa at the University of Southern California in 1968, a terrific honor for me and a genuine thrill to my parents, who greatly honored scholarly achievement. Not long after this, I embarked on my military career, where I proudly displayed my Phi Beta Kappa affiliation on my USC class ring. I often received complimentary comments from other officers who readily recognized the significance of the Greek characters.

While serving in Vietnam, I had noticed my commander, who was not a college graduate, examining the ring, although he never commented. Finally, after I had committed a particularly dumb 2nd Lieutenant tactical error, he felt it appropriate to comment. After correcting my error, he said, "I seen that fancy school ring you wear—maybe if you had studied more instead of screwing around in your fraternity, you would have better sense."

Don Harmon, Oak Hill, Va.

During the past two years I have found the various letters on what role Phi Beta Kappa has played in members' lives to be very interesting. I hope you can stand another letter on this theme.

In the fall of 1942 I was in my third year at the Yale Law School. The military draft was reaching out for every available man, and although I had been twice before classified 4F, I suddenly found myself classified 1A. Then the few of us students who were still left in law school heard that there was a critical shortage of Japanese linguists and that both the army and the navy were planning to open up special schools to train translators and prisoner-of-war interrogators. Yale Graduate School quickly moved to set up an emergency course in elementary Japanese.

A half-dozen of us signed up and actually attended some four or five class sessions before it was announced that the recruiter from Army Intelligence would be in New Haven the next day to interview applicants for the brand-new Army Intensive Japanese Language School in Ann Arbor, Michigan. Rather apprehensively, I filled out the form and soon found myself facing Lt. Col. Paul Stuart, who picked up a pencil and asked me, "Kore

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wa, nan desu ka?" I understood not a word. He filled the silence with "Kore wa empitsu desu." ("What is this? This is a pencil.") I had failed the simplest of tests.

As I sat there glumly waiting to be dismissed, he glanced through my application form and then said, "You are a Phi Beta Kappa, aren't you?" I answered yes, and he said, "We are accepting you." I blurted out, "I don't understand, sir; I certainly did not do well on that little test." He responded, "We are counting on you Phi Betes not to let us down."

I was inducted into the army at the end of 1942 and managed, after four weeks of basic training, to get to the Japanese School in Ann Arbor. Those of us who completed the course were able to do something in military service that proved useful and exciting. At the same time we entered a new and fascinating universe, the world of the Far East. Our minds were opened to the vastly different forms of oriental music and art, philosophy and religions, customs and ways of thinking.

The Phi Betes did, indeed, come through for the services. After the war, some of my classmates in Ann Arbor and later at the military intelligence language school in Camp Savage and Fort Snelling, Minnesota, went on to work in universities, museums, diplomacy, and commerce. Although I was not able to stay active in Japanese, I nevertheless have had a lifelong love and appreciation of that marvelous world that Phi Beta Kappa opened up for me at a critical point in my life.

Samuel J. Jacobs, Massena, N.Y.

That Secret Handshake

The mention of the recent deemphasis of the "secret handshake" [Key Reporter, Summer 1999] reminded me of my initiation at the University of Wisconsin in 1955, when the ceremony ground to a halt because all the faculty-officers had forgotten how to perform the handshake. Then one of them then recalled it (or, more probably, improvised it) and the ceremony proceeded. I have never had occasion to use this handshake in the ensuing 44 years and I, too, have forgotten it.

Gerald E. Porter, Marshfield, Wisc.

How Children Fail

I recently encountered this nugget in John Caldwell Holt's *How Children Fail* (Perseus Press, 1995, first printed in 1964):

We destroy the love of learning . . . in children, which is so strong when they are small, by encouraging and

compelling them to work for petty and contemptible rewards—gold stars or papers marked 100 tacked on the wall, or A's on report cards, or dean's lists, or Phi Beta Kappa keys—in short, for ignoble satisfaction that they are better than someone else. We encourage them to feel that the end and aim of all they do in school is nothing more than to get a good mark on a test, or to impress someone with what they seem to know. . . .

Let's hope that our educators are not being influenced by this kind of nonsense. I, for one, did not aspire to be elected to Phi Beta Kappa. If my objective in college had been to pad my GPA, I would have chosen a much less demanding curriculum. That does not preclude me from being proud of having been selected for membership in the Society. Further, I never presumed that being a member made me "better than someone else."

While it is important to imbue a sense of self-esteem in young students, having

them believe that they can accomplish something with little or no effort or discipline may well lead them down a path of perpetual failure. Conversely, I see no reason why any of us should feel ashamed of having been, or striving to be, elected to Phi Beta Kappa.

Michael Wisenbaker, Tallahassee, Fla.

ΦBK Credit Card?

Re the letter to the editor in the Summer 1999 *Key Reporter* in which the letter writer wishes there were Phi Beta Kappa photo ID cards: Have you thought of offering an affinity credit card? The parent organization could even get a rebate from purchases!

Cindy Hadden, Seattle, Wash.

The Web Site

Kudos to the organization for putting the newsletter on the Web! You have done an excellent job with it! Thank you, Phi Beta Kappa, for reaching out to my lifestyle and age bracket (just turned 30).

Ruth Paarmann, Duluth, Minn. ■

Our Key and Its Imitators

It is no accident that so many honorary societies have keys that resemble Phi Beta Kappa's key. The imitators—from the distinguished scientific society Sigma Xi to the Golden Key, which awards chapters to any institution that pays its fee—have designed their keys to be as close to ours as possible.

According to an article titled "Phi Theta Kappa and Phi Beta Kappa" in the 3.5 Plus publication (dated 1999/2000) of Phi Theta Kappa, the honorary society for two-year colleges, "Probably the most cherished of all Phi Theta Kappa traditions is the fact that, in 1918, the Society's founders patterned their new organization after Phi Beta Kappa, certainly the most prestigious academic honor society in the United States, and probably the world."

Although the keys of the two organizations may look quite similar, the differences in how they are earned are enormous. At the two-year institutions, public service is central. Moreover, Phi Theta Kappa has 1,100 chapters and inducts some 75,000 members annually, compared with Phi Beta Kappa's 255 chapters and annual inductions of about 16,000.

The two organizations are, however, cooperating to foster excellence in higher education and in the secondary schools. Phi Beta Kappa's secretary, Douglas Foard, has addressed Phi Theta Kappa conventions and encouraged the organization to broaden its mission. Phi Theta Kappa's executive director Rod Risley says, "It does disturb me that two-year students are not choosing to engage in general education curricula. Community colleges are meeting a need by building a technical workforce—yet I'm fearful we're selling them short. Phi Theta Kappa needs to strive for continued and broadly based learning."



Be Part of Our History in Phi Beta Kappa's Year 2000 Membership Directory

Production of the two-volume Phi Beta Kappa Society Membership Directory, to be published by early autumn 2000, is nearing completion. This is the first encyclopedic listing of our members since 1940, and we want to make sure that you are included in this important new reference. The directory, exclusively for members' use, documents our history and current programs, as well as members' academic degrees and current professional status.

If you have not yet received your questionnaire, or if you have mailed in your questionnaire but have not yet responded to the yellow postcard asking you to phone to verify your listing, do not delay.

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A Brief History of Phi Beta Kappa's Key

In 1963, Phi Beta Kappa published a brochure titled *The Insignia of Phi Beta Kappa*, by ΦBK Senator William T. Hastings, who had been asked to trace the evolution of the emblems of Phi Beta Kappa from the medal of 1776 to the modern key. Hastings originally sought information from the chapters, many of which had a few old keys, but few had any definitive historical knowledge. He then published a request for information to the general membership through the *Key Reporter*, with "excellent results." Here are some of the illustrations, all full size, from the brochure.

1. One of the original badges of the Society, the medal of Peyton Short, is in the archives of the College of William and Mary, where the Society was founded. The one-inch-square silver medal is engraved on one side with SP, for the Latin *Societas Philosophiae*, and the date of the founding, December 5, 1776. The other side carries the Greek initials of ΦBK plus three stars symbolizing the three aims of the Society: "friendship, morality, and literature" [learning].



Peyton Short
William & Mary
1780



4. Yale continued to innovate, and so the medal soon became a key. A 1798 silver medal had a small upper stem with a ring and a swivel. The 1806 badge shown here is a gold key that has an upper stem with swivel, plus the now traditional lower stem. The lower stem here is an iron ferrule with a square hole for watch winding. (The iron ferrule subsequently gave way to a gold lower stem, at first hollow, then solid.)



Nathaniel Chauncey
Yale 1806



2. The second chapter of Phi Beta Kappa was established at Yale in 1780. The medal shown here—the earliest one in Yale's collection—is brass, and the ring at the top is supported by a draped laurel wreath. The medal is slightly larger than the William and Mary one.



E. D. Griffin
Yale 1790



5. In 1827, Yale introduced the oblong shape that is characteristic of the modern key. Later keys introduced a broader border with a leafy vine design, as shown in the Carter key here. By 1855, Yale keys had become smaller; the Cobb key here also carries "Yale" and the class year on its face.



Calvin H. Carter
Yale 1851



3. This early medal at Harvard, which established the third chapter, is virtually identical with the William and Mary medal except that the date is that of the founding of Harvard's chapter.



Benjamin Pickman
Harvard 1784



Henry N. Cobb
Yale 1855



6. Harvard retained the medal for more than a century. This 1823 medal shows the SP and the date in roman letters, not script, and five stars (one for each *Alpha* chapter, a practice started by the Union College chapter). The owner's name is in a panel at the bottom.



Ellis Gray Loring
Harvard 1823



7. The oldest known Harvard key is this 1900 one, which is gold and has nine stars.



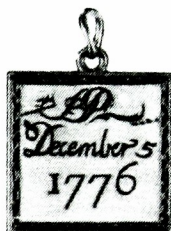
Owen D. Evans
Harvard 1900



8. Examples of early medals and keys from other chapters include these:



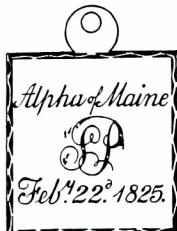
Thomas Odiorne
Dartmouth 1791



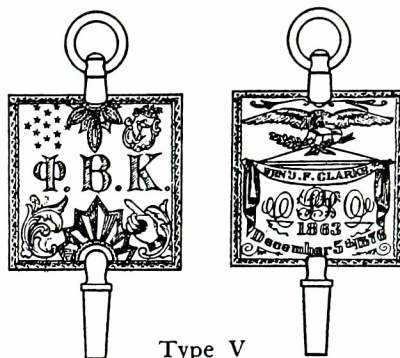
Joseph Painter
Union 1829



Early Bowdoin medal.
Original owner
not known.



9. The engraving of the key has undergone more changes at Brown than at any other chapter. Hastings reproduced these illustrations from the pamphlet *Pbi Beta Kappa Keys at Brown* (1937):

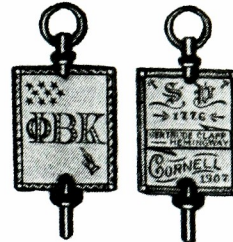


Type V

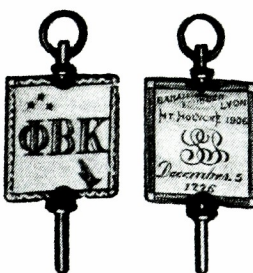
10. Here are some other keys that illustrate various engraving styles on insignia of the 19th and early 20th centuries, before the Society settled on the official key designs now in use and, in 1917, appointed an official jeweler to produce them.



Sarah S. Lyon
Mount Holyoke 1906



Gertrude Hemingway
Cornell 1907



Gladys Walley
Boston 1905



Clara A. Eastman
Colby 1909



Anna G. Richey
Vassar 1899



May C. Whiting
Nebraska 1896

RECOMMENDED READING

BOOK COMMITTEE

Humanities: Svetlana Alpers, Michael Griffith,
Robert P. Sonkowsky, Eugen Weber

Social Sciences: Thomas McNaugher,
Anna J. Schwartz, Larry J. Zimmerman

Natural Sciences: Jay M. Pasachoff, Russell B. Stevens

Svetlana Alpers

The Intelligence of Art. Thomas Crow. Univ. of North Carolina, 1999. \$29.95.

It might be because the new millennium will soon be upon us, or it might be just a sense that things have gone wrong, but a number of interesting books are proposing that art should be looked at and written about in a new way. Crow begins his short book, originally delivered as lectures to a general audience at Duke University, by summarizing the changes from an old descriptive art history to the new social-historical accounts, to a postmodernist taste for French-derived philosophical and psychoanalytic theories.

The substance of the book lies in a close reading, with biographical settings, of what Crow presents as three of the most successful and challenging writings on art that he knows. These are Meyer Schapiro on the sculpture at the Romanesque church of Souillac, Claude Lévi-Strauss on the sculptured masks of the American Northwest Coast, and Michael Baxandall on the limewood sculptors of Renaissance Germany—marvelous texts all, and well worth knowing about. Crow concludes with his own case study of a painting by the 18th-century Frenchman Carle van Loo.

What draws Crow to these writings is that the art they deal with was produced under exceptionally volatile circumstances, and the art itself was disruptive. But the aim of the book is to consider how art is to be written about. And Crow argues that such instances of the breakdown of normal art offer ideal conditions for the interpreter. In his challenging argument, these conditions are ideal because the art already displays the violent acts of displacement and substitution that are necessarily entailed in any writing about it.

Possessions: Indigenous Art/Colonial Culture. Nicholas Thomas. Thames and Hudson, 1999. \$24.95.

This is one of the most interesting and articulate books written about art made in a non-Western, colonial site. At a time

when American art history departments are expanding to include world art, it is useful to have such a nuanced account to follow.

This is not the view of an outsider, but of an insider, though in a complicated sense. Thomas writes as an art-oriented anthropologist, himself a native Australian but also, as it were, a descendent of colonizers. His topic is not just native Australian and New Zealand art (as someone might research the art of the African peoples), but rather the engagement between natives and outsiders, or, as he puts it, of indigenous art and colonial culture.

All art is cross-cultural in some sense; nothing is purely this or that. But it is interesting to have this point substantiated by someone who is himself living it out. The book is not a vindication of cross-cultural art, but an anatomy of one instance, and an expression of astonishment before its risks and promises. The difference he draws between the Australian experience of indigenous art and that of the United States (positive versus absent) is telling. Against the temper of our times, he gives nationalism—among natives and colonizers—a good name.

Thomas offers a historical account of his subject, rehearsing everything from the adaptation of European landscape painting to Australia, to aboriginal designs taken up by late-19th-century European taste. He concludes with a poignant account of contemporary art he went out of his normal disciplinary way to discover. He does not blanch at the marketing of native art, and is interested in contemporary painting that does not fit the modernist frame. And he ends this marvelous book with a stunning argument for the enduring character of cultural difference, that is, the persistence of what he describes as an “awkward if not antagonistic intimacy.”

What Is Painting? Representation and Modern Art. Julian Bell. Thames and Hudson, 1999. \$24.95.

Bell, a descendant of the Bloomsbury Bells, is a practicing painter who has

written a defense of this art in the face of what he fears is its demise. He is also an accomplished writer who begins with an informed and informing exposition of the basis, philosophical and practical, of the western European tradition of representational painting. He goes on to rehearse, with conviction and uncommon pictorial examples, this pictorial tradition that bound painters to seek knowledge of the visible world and to tell significant tales of the culture.

So far, so good. But Bell's worries about the death of painting are bound up with a suspicion of painting as simply an artist's self-expression. To see this, as he does, as the condition of art over the past two centuries is to flatten everything out in an undifferentiated way. He goes on from that to question the intervention of texts and reading as a guiding assumption in the making of images. His conclusion is that without the input of new as yet unimagined functions in the world, the institution of painting as we have known it has played itself out.

Still, this is a book that challenges us to reconsider our assumptions about painting. And belying his pessimistic conclusion, Bell has put together a superior picture book that illustrates painting's continuing diversity and life.

Homemade Esthetics: Observations on Art and Taste. Clement Greenberg. Oxford, 1999. \$30.

Greenberg has been the subject of much argument and rancor, but few would deny that he was the finest and most influential critic writing about art in America from the 1930s into the 1960s. Politically suspect to some because of his turn from radical beginnings to a spirited promotion of Pollock and American painting in the post-World War II period, and under suspicion to others for his promotion of a narrow notion of modernism, he is nevertheless a hugely intelligent commentator about painting and our viewing of it.

The bulk of this book is a transcription of some seminars, and the question periods following them, that Greenberg gave

on esthetics (his home-grown spelling) at Bennington College in 1971. It's all that exists of a book he planned and never completed.

Greenberg's pleasure in fine painting and his working definition of taste as a capacity for attention are compelling; so is his definition of esthetic satisfaction as being based on traditional expectations that are mixed with surprise. If either the tradition or the surprise takes over, the performance is in danger of becoming academic. Greenberg is expansive in what he labels as academic—from the students of Ingres, to Jasper Johns, to Yves Klein, to Duchamp. All are artists who in one way or another take refuge in a category.

Reading these seminars, I felt that the homemade Greenberg entertains 18th-century notions without benefit of its rich vocabulary. But he knows what he is looking at and talking about. Again and again in the course of reading, we learn new ways of thinking of old things and find new painters to look at. Far from seeming doctrinaire, Greenberg here challenges us to take pleasure in looking, especially when he admits that sometimes, in the absence of appropriate words, simply pointing at a work must serve. The suspicion of words is a common, period theme in a number of these recent books.

Jay M. Pasachoff

The Invisible Sky: ROSAT and the Age of X-Ray Astronomy. Bernd Aschenbach, Hermann-Michael Hahn, and Joachim Trümper. Copernicus, 1998. \$40.

We are prejudiced by our eyes. We have evolved to see in a part of the spectrum that we call "the visible," but visible light is the equivalent of only one key on an 88-key piano. A large part of the spectrum is the X-ray region, discovered just over 100 years ago by Wilhelm Röntgen.

Although X rays were quickly used to image human bones, it took the space age to allow astronomers to detect X rays from outer space, which are filtered out by the earth's atmosphere. The Röntgen satellite, known as ROSAT, was launched by Germany in 1990.

The authors—two key ROSAT scientists and a science journalist—present the story of X-ray astronomy from its beginnings through its apotheosis in this very successful spacecraft, which sent back wonderful observations until its demise in 1998. The book shows ROSAT images to good advantage. At the same time,

spacecraft or instruments are pictured, especially in the first half of the book, and ground-based images or images from other spacecraft are used for comparison throughout.

X rays are emitted in violent processes or by hot objects in space, so ROSAT sent back information about a very dynamic universe. It is exciting to read how so many discoveries could be made by opening up this part of the spectrum. The observations of supernovae and their remnants are among the special triumphs of ROSAT. X rays from distant clusters of galaxies and from certain active galaxies and quasars show how far into space ROSAT's images penetrate.

NASA's Chandra X-ray Observatory (CXO) was launched in July 1999, and we await the launch of the European Space Agency's X-ray Multi-Mirror (XMM) satellite. These new spacecraft will be even



more sensitive and produce images with even better resolution than the fine images received from ROSAT over most of the past decade. It is wonderful to have this book on the X-ray sky to tell us how much has already been learned and to whet our appetites for the future.

Carl Sagan: A Life. Keay Davidson. Wiley, 1999. \$30.

Carl Sagan was, until his untimely death, the main link that most Americans had with science. It is now nearly 20 years since *Cosmos* was first broadcast, so it is no surprise that today's undergraduates are not aware of this famous Public Television series. Reviewing one videotaped show with students showed that memory served well: It was wonderful in some of the science it presented, yet horrible in its excesses.

Sagan, who may or may not have been

responsible for most of those excesses, had a similarly mixed reputation among scientists. I am among those who knew enough about his scientific successes to realize that his popular appeal should not overshadow his scientific accomplishments. As the book under review describes, the National Academy of Sciences did not come to the same conclusion, and voted down his proposed membership.

Davidson has written the first biography of Sagan. Sagan was important to the public feeling about science. When the American Astronomical Society gave its first prize for education a decade ago, the only question to be answered, before moving on to the raft of next-order questions, was "Carl Sagan or not Carl Sagan?" Sagan got the prize, and it was as much to help the prize's reputation as it was to honor Sagan's.

Sagan's *Dragons of Eden* won a Pulitzer prize, yet a reviewer wrote that he had "an enormous dilemma: how to fairly review a book so delightfully written, provocative, speculative, yet in its anthropological content, weak and sometimes misinformed."

Davidson, after a weak beginning in which his description of a New York Jewish childhood is not properly nuanced, describes Sagan's stints at Chicago, Harvard, and Cornell, and his interactions with the people around him. Scientists and Sagan's wives, and their relationships with the protagonist, are all discussed in interesting detail. (Two of the three wives cooperated with the book.)

Davidson reports, in a discussion of why Sagan didn't get tenure at Harvard (though he admits that no assistant professor got tenure at Harvard in astronomy at the time), "As we have seen, different people had radically different opinions of Sagan. To some critics, he was a near charlatan and an egomaniac. But to Fred Whipple [a Harvard professor who favored his getting tenure there], he was 'a good scientist and a wonderful popular writer.'"

Davidson quotes the space scientist David Morrison as putting Sagan in the class of "explorers," who like to "discover the unexpected," instead of "scientists," who prefer to verify predictions. Sagan brought nuclear winter, NASA robotic exploration of Mars, debunking of Velikovsky and UFOs, and a variety of other topics to the public. We have not replaced him, and we miss him. Davidson's biography explains why.

CONTINUED ON PAGE 16

RECOMMENDED READING

CONTINUED FROM PAGE 15

Robert Sonkowsky

Hippocrates. *Jacques Jouanna. Trans. by M. B. DeBevoise. Johns Hopkins, 1999. \$49.95.*

Sorbonne professor Jouanna's book, published in French in 1992, appearing now in reasonably good English and with an updated bibliography, is an exciting synthesis and interpretation of the life and work of Hippocrates of Cos, of the family of the Asclepiads, the Father of Medicine. His life and thought have had immense influence in the West, where he has been called "divine" by subsequent physicians and made by Dante the teacher of St. Luke, a physician himself. While by no means diminishing Hippocrates' stature, Jouanna goes directly to the evidence in Greek antiquity itself and only briefly, at the end, points toward his legacy in later times. It is impossible even for Jouanna, whose control of the material is masterly, to be certain as to which of the 60-some treatises attributed to Hippocrates were composed by him and which by his disciples, but he discriminates carefully and vividly the essentials of Hippocratic thought, and shows why it should be regarded among the glories of 5th-century Greece, rivaling even the thoughts of Plato and Aristotle, both of whom admired Hippocrates.

Jouanna describes the birth of Hippocratic medicine as part of the birth of rationalist thought in the 5th century. Hippocratic physicians depended on observation, sought natural causes for disease, and developed approaches to healing in which the physician aided nature, which the best of them regarded as a physician in its own right (*natura medicatrix*) and which they sometimes also defined as good health itself, while adjuring themselves "to help and at least to do no harm."

Although they gave explanations of sickness that departed from older conceptions of divine causation, they did not quarrel with sanctified religion or miraculous cures at major shrines. Jouanna sees decline in this period not only of divine but also of philosophical (theoretical) explanations of disease. Many therapies were merely the result of the times and either crude or unenlightened. Among implicitly unenlightened approaches were those that linked medical thought to the cosmos. Had Jouanna compared the latest thinking in the field of chronobiological medicine, he might have

noted a revival in this general area. He would also have noted a revival of the Hippocratic concern for the periodicity of disease and treatment at the right time. Modern developments, however, were not the focus of his study. The book's contribution to understanding ancient Greek medicine in its cultural context is a superlative one that will interest students, scholars, physicians, and us patients!

The Erotics of Domination: Male Desire and the Mistress in Latin Love Poetry. *Ellen Greene. Johns Hopkins, 1998. \$45.*

This slender monograph packs a great deal of information about feminist criticism of Classical Latin love poetry and offers stunning interpretations of selected poems of Catullus, Propertius, and Ovid. Not only is it suitable for "specialists," as a blurb on the jacket suggests, but the clarity of Greene's style and her careful exposition of the contributions of other scholars will make it a good introduction to feminist scholarship for the general reader, even for the Latin-less, because the poems are all translated into English.

Not all specialists or other readers will

agree with all of Greene's arguments, but they will value knowing clearly what does or does not persuade them. Her analyses combine philology in cogent ways with modern anthropology, psychology, and theory of film. She tends to see these poets as expositors of male domination in the relationship between the sexes and of the violent aspect of *amor*. Catullus and Propertius, she argues, used poetry to point up and defend against immorality in love and life, whereas Ovid goes further and shows his elegiac lover as embodying sexual and political violence in conquest, as deceiving himself and his beloved, whom he degrades, dehumanizes, and prostitutes—all in parallel with historical Roman imperialist and mercantilist values.

How conscious were these poets of the effects Greene attributes to them? How conscious of similar issues today were many of us before the feminist movement?

Spectacle Entertainments of Early Imperial Rome. *Richard B. Beacham. Yale, 1999. \$35.*

The deadpan title of this highly informative book refers primarily to the fascinating lengths to which the emperors,

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from the Autumn issue of THE AMERICAN SCHOLAR:

"Jan Ruebens could see that it had been a mistake to share the bed of the Princess of Orange. Of course it was common knowledge that she was awash with drink. . . . [and] by sudden turns, brazen or petulant. None of this, he supposed, could be extenuation for his offense."

—Simon Schama, on a sixteenth-century scandal.

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Augustus through Nero, went in order to control their subjects by entertaining them. Theater historian Beacham carefully lays out the complex strands of Roman culture and ideology that lead up to display in the theater and circuses toward political ends. He uses Suetonius, Dio, Plutarch, and others as well as inscriptional and archaeological evidence. The theaters replaced the popular assemblies as venues for political expression. Production of plays, mimes, chariot races, and gladiatorial combats could gain favor, but participation in them was beyond the bounds of Roman upper-class propriety. One might say the emperors became impresarios more far-reaching than P. T. Barnum but also performers as shocking to conventional sensibilities as Jesse Ventura.

Beacham's thesis is that not only was all the world a stage but imperial political survival depended on successful use of theatrically impressive events. The final chapter, on Nero, shows most clearly the ultimate merging and utter interchangeability of political life with lives on the stage, as, for example, when he played roles wearing masks resembling his own face. Nero's artistic/personal activities pushed so far beyond Roman propriety as to lead to his downfall and spectacular suicide: "What an artist dies in me!"

The book, which gathers and cites the evidence in detail, will appeal to general readers and scholars alike.

Russell B. Stevens

The Amber Forest: A Reconstruction of a Vanished World. *George Poinar Jr. and Roberta Poinar. Princeton, 1999. \$29.95.*

For precision of detail, insects and other small organisms found preserved in fossilized tree resin, known generally as amber, must surely be in a class by themselves. Entrapment is usually immediate yet not destructive, and therefore preserves in three-dimensional detail even the tiniest components of the captive. The authors provide a general description of the "mining," processing, and study of fossils in amber and, for specialists, a detailed account of what can be surmised about the forest that once covered what is now the Dominican Republic. Not surprisingly, viewers of *Jurassic Park* will find that the reality of amber recovery from bedrock is very different from the way it was there depicted.

Larry Zimmerman

Partial View: An Alzheimer's Journal. *Cary Smith Henderson and Nancy Andrews. Southern Methodist Univ., 1998. \$24.95.*

Among narratives of illness, Alzheimer's disease remains almost absent despite the fact that about 4 million Americans suffer from it. Few of them have even tried to tell their story, for obvious and heartbreaking reasons. No one survives the disease. There is no cure, short of a medical breakthrough. Patients can't remember enough about their former lives, their present malady, and language to tell their stories. Henderson was an exception who, through early diagnosis, was able to do many things denied most Alzheimer's victims. A professional historian, he accumulated "field notes" that became the core of his unique, narrative voice of firsthand testimony. Nancy Andrews worked with him to provide a vivid photographic record.

As have other writers, Henderson found that the act of recording his experiences became a means of maintaining his sense of self and a way to help others in their struggle with the disease. His fears, his frustrations, the small joys provided by his dog, and his compassion for caregivers can bring one to tears. He has given us an extraordinary gift.

The Hunting Apes: Meat Eating and the Origins of Human Behavior. *Craig B. Stanford. Princeton, 1999. \$24.95.*

Stanford resurrects and restructures a series of old arguments about the nature of human aggressiveness, hunting behavior, and human evolution. He convincingly argues that the origins of human intelligence are linked to the acquisition of meat. Cognitive capacities are necessary for the strategic sharing of meat with group members. Being a "clever, strategic, and mindful sharer of meat is the essential recipe that led to the expansion of the human brain."

Using three data sets from great ape studies, the early human fossil record, and ethnological information about human foraging societies, Stanford examines the nature of hunting, scavenging, and sharing meat in human evolution. Meat eating is about politics as well as nutrition, where meat is a valued resource and a focal point for power struggles, playing into the development of patriarchies and strategic alliances. Although he portrays "the roots of human behavior as manipulation and cunning that arise from the use of meat by our ancestors," Stanford concludes that we are not biologically driven to do any of

these things and that we are not innately aggressive demons.

Sight Unseen. *Georgina Keene. Yale, 1999. \$25.*

Legally blind since age 11, Keene uses her own life and observations to describe the generally negative stereotypes and social status of blindness. As a novelist, essayist, and translator, she provides a very readable, sometimes humorous, and often poignant assessment of what blindness means to the person who is blind and what it seems to mean to those around her. Blindness is really a continuum, not necessarily an absolute. She comments, for example, that in her own partially sighted case, when she does something like reading Braille in public, then commenting on the color of the carpet, people think her a fraud. In an especially notable passage, she comments on her own inability to make eye contact, a trait this culture values, and its many impacts. What she offers sighted readers is an opportunity to imagine life without sight.

The Land of Prehistory: A Critical History of American Archaeology. *Alice Beck Kehoe. Routledge, 1998. \$22.99.*

Always one to challenge established views, Kehoe looks at the history of science as it is applied to American archaeology. Her main target is processual archaeology, the dominant approach in North America, with its attempts to be explicitly scientific, following Carl Hempel's rules for science crafted around notions of logical positivism and empiricism. She puts archaeologist Lewis Binford's proselytism for it into humorous perspective when she likens it to the approaches and fervor of scientific creationists, a comparison bound to make most archaeologists howl with either pain or laughter.

Much as Thomas Patterson did in his excellent *Toward A Social History of Archaeology in the United States* (Harcourt Brace, 1995), Kehoe shows the connections of a science to the social fabric of America, especially its connections with American Indians as a focal point of study. Among other topics, she looks at what she calls a "taboo subject," the very real possibility of contact between ancient America and other parts of the world, denied by most archaeologists. The scholarship is solid, and the prose, though sometimes dense, is often hysterically funny.

CONTINUED ON PAGE 18

RECOMMENDED READING

CONTINUED FROM PAGE 17

Native Americans: An Encyclopedia of History, Culture, and Peoples. Barry M. Pritzker. *ABC-CLIO*, 1998. \$175.

In this two-volume set divided by culture areas, the coverage provided about American Indians is among the most inclusive found in recent encyclopedias about Indian nations. Pritzker used a range of primary sources, produced by both Indians and others, to build his entries. Each culture area begins with a general overview of what is known about the area from archaeological and historical sources. Each tribal entry contains a historical outline as well as core information about language, government, customs, material culture, and religious beliefs. Each entry also contains a segment on contemporary life. A glossary, a selected bibliography, and appendixes of Canadian Reserves and Alaskan villages provide additional materials. The entries consistently provide useful and accurate overviews of American Indian cultures.

The Sacred Landscape of the Inca: The Cusco Ceque System. Brian S. Bauer. *Univ. of Texas*, 1998. \$50.

For five years, Bauer directed a major project to document the *ceque* system of Cusco, the ancient Incan capital. *Ceque* is the complex ritual system of centers and shrines radiating along lines, or *ceques*. From a center known as the Coricancha (Golden Enclosure) or the Temple of the Sun, a system of 328 *buacas* (shrines) arranged along 42 lines radiated out toward the mountains surrounding the city. This elaborate network, maintained by *ayllus* (kin groups) who made offerings to the shrines in their area, organized the

city both temporally and spiritually. Synthesizing archaeological survey and archival research about the Incan kin groups, Bauer builds a convincing model of the system's physical form and its relationship to Cusco's social, political, and territorial organization.

Two elements stand out: The *ceque* system still functions despite Spanish attempts to wipe it out, and the time depth of such systems is substantial. The *ceque* system probably provides far better models for such phenomena as the Pre-Inca Nazca lines than rampant and silly speculation about landing strips for ancient astronauts!

Encyclopedia of Native American Shamanism: Sacred Ceremonies of North America. William S. Lyon. *ABC-CLIO*, 1998. \$65.

Ceremonies for nearly every aspect of life acted as foundations for American Indian religion. With substantial diversity in Indian cultures and life experiences, the range of ceremonies or rituals is similarly diverse. Entries in this volume include the names and results of particular ceremonies; techniques used by shamans to acquire and control "medicine" or power; shamans famous for their powers; anthropological terms; biographies of anthropologists who researched these ceremonies; cross-cultural motifs, plants, and sacred paraphernalia associated with ceremonies; and recurring themes that structure the ceremonies. Meant to be a scholarly research tool, this book contains bibliographical references to original sources in each entry.

The reading is fascinating, but the book is difficult to use because the entries are listed alphabetically by the tribal name for the ceremony. Culture areas such as plains or Southwest provide an

organizational framework, but this does not help any reader who doesn't happen to know the name of the particular ritual or ceremony. In truth, however, this book is almost worth reading straight through or in chunks. Doing this smashes any notion that American Indian cultures were alike.

Cannibalism Is an Acquired Taste and Other Notes: From Conversations with Anthropologist Omer C. Stewart. Carol L. Howell. *Univ. Press of Colorado*, 1998. \$29.95.

Late one chilly fall evening, Stewart, in his midsixties at the time, pulled his minibus up to our house. He asked if he could camp out in our driveway. He was on a research trip to our campus, found out I was the local anthropologist, and figured he would be able to have a secure place to camp. I insisted that he stay inside. We talked long into the night about his experiences, anthropology, American Indians, and life in general. It was a conversation I treasure.

Stewart's contributions were many, particularly his work with Native Americans. He was one of the few early anthropologists who advocated for Indian people, seeking legal recognition for the Native American Church. He frequently testified in court in support of tribal treaty rights and land claims. He abhorred racism, and, as a fallen-away Mormon, was deeply suspicious of religion, though he respected its functions for a culture. Using Stewart's own writing, his own and family members' statements, and her own analysis, Howell does a superb job of presenting his character and contributions. My own experience with Stewart is mirrored in Howell's book. Reading it, I often felt that he was almost in the room with me. ■



More Multigeneration Phi Beta Kappa Families



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

Catherine Avis Billings Beck, University of Minnesota, 1946; her daughter, Martha Catherine Beck Phillips, Hamline University, 1975; Martha's daughter, Rachel Cynthia Phillips, Grinnell College, 1997; and Rachel's other grandmother, Mary Peterson Phillips, University of Minnesota, 1944.

Leslie E. Salter, University of Oklahoma, 1920; his son, Edwin C. Salter, DePauw University, 1947; and Edwin's daughter, Mary S. Salter, Swarthmore College, 1985.

Four at Albion College: Martin Ludington and his wife, Kathryn Fry Ludington, 1965 and 1977; Martin's daughter and son-in-law, Elizabeth Ludington Holden and David Holden, 1992; plus Martin's son and daughter-in-law, Andrew Ludington and Melanie Silkowsky Ludington, Kenyon College, 1993 and 1994.

Estelle Director Sholkoff, University of Washington, 1931; her

son-in-law, Richard B. Dobrow, Harvard University, 1958; his daughter, Shoshana R. Dobrow, Harvard, 1996; and Estelle's grandson-in-law, Aaron Michaelson, Claremont McKenna College, 1983.

Three at Dartmouth College: John Burnham Roberts, 1934, and his sons: Bruce Burnham Roberts, 1970, and Douglas Clayton Roberts, 1975.

Alfred Orren Gray, University of Wisconsin, 1939; his wife, Nicolin Jane Plank Gray, University of Washington, 1942; and their son, Richard Orren Gray, Washington State University, 1974.

Elizabeth Kimball Slaker, Smith College, 1941; her daughter, Elizabeth Susan Morse, Mount Holyoke College, 1969; a son-in-law, John A. Hodgson, Dartmouth College, 1966; and John's daughter, Emily Hudson Hodgson, Dartmouth, 1997.

Walter E. Divine, Colgate University, 1914; his sons, Douglas R. Divine and Robert A. Divine, Yale University, 1943 and 1951; and Walter's two nephews, John F. Roberts and William L. Roberts, Colgate University, 1940 and 1942.

Three sisters, all at Hunter College: Sarah Lew Bleich, 1957; Edith Lew Mendelson, 1959; and Mindelle Lew Feller, 1961.

Susan E. Frost, University of California, Berkeley, 1982; her mother, Margaret Stanfield Frost, Wellesley College, 1949; and Susan's grandfather, Harlan M. Frost, University of Minnesota, 1915.

Dorothy Guscotte Maunder, Northwestern University, 1923; her sister, Alice Maunder Vietzke, DePauw University, 1926; Alice's son, Wesley M. Vietzke, DePauw, 1959; and Alice's grandchildren: Jeffrey Keith Allen, University of North Carolina, 1976; Pamela Lynn Allen Dellberto, DePauw, 1977; and Emily Elizabeth Evans, DePauw, 1998.

Donna Knowles Born, Emory University, 1968; her nephew, Michael Edward Seitz, and his wife, Victoria Bychok Seitz, Southern Methodist University, 1983.

Amos Tappan Akerman, Dartmouth College, 1842; his sons, Alfred Akerman and Joseph Akerman, both alumnus members, University of Georgia, 1922; Amos's great-grandchildren: Albert Robert Menard Jr., University of Georgia, 1938, and Margaret Akerman Menard Price, Randolph-Macon Woman's College, 1946; and Albert's grandchildren: Peter Howard Wyckoff, Drew University, 1994, and Karen Margaret Wyckoff, Willamette University, 1998. Margaret's son, Robert Edmunds Price Jr., Dartmouth College, 1977, is also the grandson of William Evans Price, Princeton University, 1923. Other ΦBK descendants of William Price include his son William Evans Price Jr., University of Arizona, 1946, whose wife, Helen Marie Stewart, and daughter, Constance Anita Price, are also members of the Arizona chapter, 1948 and 1972. Robert E. Price Jr.'s wife, Marianne Mumford Bond, is also a member of the Dartmouth chapter, 1977, and her father, Vernard Franklin Bond Jr., is a member of the George Washington University chapter, 1942.

Phillip Lappin, City College of New York, 1952; his son, Richard Lappin, Columbia University, 1979; and Richard's son, Peter Lappin, Wesleyan University, 1984.

Robert Traub, City College of New York, 1938, and his wife, Renée Gluck Traub, Hunter College, 1939; their son, Roger D. Traub, Princeton University, 1966, and Roger's wife, Stephanie Kinter Traub, Ohio Wesleyan, 1967; and a nephew, Richard Bienstock, State University of New York at Binghamton, 1998.

Harold Terry Clark and his son, David Sanders Clark, Yale University, 1903 and 1936; and their great-grandchildren: twins Jonathan Rand Clark, Wesleyan University, 1991, and Laura Clark Cook, Connecticut College, 1991; and Robert Luce Clark, University of Vermont, 1995.

Four brothers: William L. Marx, Bowdoin College, 1976; Fredrick M. Marx, Dickinson College, 1976; Alan J. Marx, George Washington University, 1978; and Jonathan I. Marx, Emory University, 1981.

All at Tufts University: Guy Monroe Winslow, 1895, and his two sons, Richard Austin Winslow, 1929, and Donald James Winslow, 1934.

Newton Dexter Clarke, and his son, Malcolm Dexter Clarke, Dartmouth College, 1895 and 1922; and Malcolm's daughter, Judith Clarke Johanson, Mount Holyoke College, 1955.

Kenneth R. Baumbusch, Colgate University, 1939; his son,

Peter L. Baumbusch, Dartmouth College, 1965; and Peter's son, Brent T. Baumbusch, Duke University, 1995.

William Charles Simenson, University of Wisconsin, 1949, and three children: Storm Roland Simenson, College of William and Mary, 1977; and Brant Marcus Simenson and Marit Annika Simenson, University of Virginia, 1986 and 1990.

Three at DePauw University: John W. Puckett, 1927, and his sons: John W. Puckett Jr. and Robert H. Puckett, 1953 and 1957.

Barbara Molen Ostfeld, New York University, 1996, and two sons: Robert Jonathan Ostfeld, University of Pennsylvania, 1992, and Scott David Ostfeld, Columbia University, 1998.

Luke White, Wabash College, 1934, and three grandchildren, all at Purdue University: Heather Miyagi Elshire, 1990; Faith Miyagi, 1996, and Campbell White, 1998.

John M. Wermuth, University of Rochester, 1952, and two sons: Bruce M. Wermuth, Lawrence University, 1980, and Douglas J. Wermuth, University of Wisconsin—Milwaukee, 1981.

Ronald K. Long, Ohio Wesleyan University, 1953, and his wife, Nancy Mitchell Long, Denison University, 1954; and their two daughters, both at University of North Carolina at Chapel Hill: Marilyn Louise Long Roddy and Susan Mitchell Long, 1984 and 1989.

Samuel R. Williamson, Tulane University, 1958, and his children: George Samuel Williamson, Brown University, 1987; Treeby Andress Williamson, Davidson College, 1988; and Thaddeus Miller Williamson, Brown University, 1991.

All at Bucknell University: Jean Larson Pyle, 1965, and two children: Kerry Pyle Rubin, 1993, and Mark Steven Pyle, 1995.

Reba Montgomery Clemens, University of Southern California, 1945; her sister, Lois Montgomery Dowey, Occidental College, 1947; Lois's husband, Edward Dowey, Lafayette College, 1940; and Reba's two daughters: Susan Clemens Fletcher, University of California at Santa Barbara, 1972, and Laura Elizabeth Clemens, University of Colorado at Boulder, 1977.

Mary Lou Grundler Bianco, University of Southern California, 1962, and her daughters: Cecile Bianco, Occidental College, 1990, and Teresa Bianco, Pomona College, 1992.

Harold M. Brucken, University of Massachusetts, 1928; his son, Robert M. Brucken, Marietta College, 1956, and Robert's son, Rowland M. Brucken, Wooster College, 1991.

William Arthur Anderson Jr., alumnus member, University of Kentucky, 1926, and his children, both at the University of Iowa: Hugh R. Anderson, 1954, and Cornelia Anderson Biggers, 1957.

Jay J. Stein, University of Chicago, 1929; his son, Richard L. Stein, Amherst College, 1965; and two grandchildren: Rebecca L. Stein, Amherst, 1991, and Sarah L. Stein, Brown, 1992.

William Freeman Twaddell, Duke University, 1926; his sister, Elizabeth Twaddell Pope, Swarthmore College, 1944; and Elizabeth's daughters: Nancy Pope Fleming, Mount Holyoke College, 1972, and Elizabeth Pope Santoro, Hobart College, 1976.

David McNeill and his wife, Nobuko Baba McNeill, University of California, Berkeley, 1953 and 1959; and their son, Randall Baba McNeill, Harvard University, 1992.

Three at Amherst College: Richard H. Gregory, 1898; his son and grandson, Richard H. Gregory Jr. and Richard H. Gregory III, 1933 and 1969; and Richard Jr.'s sister, Frances W. Gregory, alumna member, Sweetbriar College, 1962.

Three at Rutgers University: two sisters, Vivian Bruno Biron and Evelyn Bruno Finck, 1946 and 1948, and their niece, Janet Bruno Villarreal, 1979. ■



New Items for Members

The Society is pleased to announce a new catalog showing membership items offered only to Phi Beta Kappa members. A sampling of the line, new and old, is shown here.



a)



b)



c)

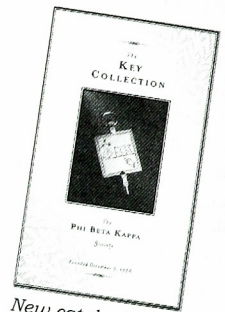


d)

- The Phi Beta Kappa necktie is made of 100% silk, burgundy in color, and woven with the key insignia in gold.
- The membership display includes an engrossed membership certificate and a large gold electroplate key, double matted in an attractive walnut frame, 12" x 16" in size.
- The Phi Beta Kappa box is solid cherry wood and bears a gold-toned metal facsimile of the membership certificate on the top. (6" x 7")
- Phi Beta Kappa keys are available in three sizes. The medium key (the most popular size) is shown here. Many other items and key accessories are offered in the Key Collection catalog.

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Hand & Hammer, 2610 Morse Lane, Woodbridge, VA 22192. You may place an order or request the complete product brochure by calling (703) 491-4866 or by faxing (703) 491-2031. You may order on-line at <http://www.hand-hammer.com>

Quantity	Description	Price	Total
_____	Phi Beta Kappa necktie, burgundy, 100% silk	\$39	_____
_____	Wall Display (key and certificate, framed)	\$79	_____
_____	Phi Beta Kappa box, cherry wood (6" x 7")	\$75	_____
_____	Medium-size key, 10 karat gold	\$79	_____
_____	Medium-size key, 24 karat gold plate	\$26	_____
_____	Medium-size key pin, 10 karat gold	\$83	_____
_____	Medium-size key pin, 24 karat gold plate	\$29	_____



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