

The Key Reporter

Your Link with
Phi Beta Kappa

Spring 2001 Volume 66, Number 3

Barnard Graduate Wins 2001-02 Sibley Award

Melissa Yin Mueller, a 1993 Barnard College graduate in classics who is currently a Ph.D. candidate at the University of California, Berkeley, has received



Melissa Yin Mueller

Phi Beta Kappa's Mary Isabel Sibley Fellowship of \$20,000 for 2001-02. Now studying at the American School of Classical Studies in Athens, Mueller will

use the award to complete her dissertation on "Speaking through Objects: Reciprocity and Gender in Euripides."

The Sibley Fellowship was established by a bequest in 1934 to aid young women scholars. In 2002 the award will be offered for studies in French. Candidates must be unmarried women

Secretary Foard to Retire

On April 27, Douglas W. Foard, the Society's national secretary since 1989, announced his intention to leave his job at Phi Beta Kappa following the Senate meeting in early June. He will continue through the summer as a part-time consultant. Associate Secretary Susan Howard will serve as interim executive officer while the Executive Committee searches for the next secretary.

who are 25 to 35 years old and hold the doctorate or have fulfilled all the requirements for the doctorate except the dissertation. They must be planning to devote full-time work to their project during the fellowship year. Further information and application forms may be obtained by writing to the Sibley Fellowship Committee, Phi Beta Kappa Society, 1785 Massachusetts Ave. NW, Fourth Floor, Washington, DC 20036.

New Jensen Fellowship To Be Offered in 2002-03

Under the terms of a charitable remainder unitrust established by Walter J. Jensen in 1996 (ΦBK, UCLA, 1941), the Phi Beta Kappa Foundation will administer a fellowship for study in France for a period of up to six months. The first Walter Jensen Fellowship, which will provide a \$10,000 stipend, will be awarded in the 2002-03 academic year.

Jensen received a fixed percentage of the trust's value each year for life. After his death in January of this year, the trust provided for the remainder to be invested and administered as a restricted fund to endow the fellowship.

The American Association of Teachers of French is among those who are advising on the details of the fellowship arrangements, which will be announced when they are completed. Jensen taught French, primarily at state institutions in New England.

American Scholar Wins Magazine Award for General Excellence in 2000

On May 2, the American Society of Magazine Editors gave Phi Beta Kappa's journal, *The American Scholar*, the award for general excellence in the under-100,000-circulation category. The judges called the publication "a magazine of the mind, free of pretense and impeccably edited."

The journal had also received two nominations for awards in the essay category: for "Mail," by Anne Fadiman, the *Scholar's* editor, (Winter 2000) and for "Narrow Ruled," by Nicholson Baker (Autumn 2000). A screening panel composed of 170 editors, art directors, educators, and others

selected the 86 finalists from 1,586 entries, a record number.

Two years ago the *Scholar* won ASME's feature writing award for "Exiting Nirvana," by Clara Claiborne Park, and was a finalist in the general excellence category for publications of its size.

In addition, five essays from the *Scholar* have been selected to appear in *Best American Essays*, published by Houghton Mifflin, with Kathleen Norris as guest editor for 2001. The authors are Anne Fadiman, Francine du Plessix Gray, Adam Hochschild, David Michaelis, and Carlo Rotella.

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ΦBK Leaders Discuss Closer Collaboration Between Chapters and Associations

In response to suggestions made at the 39th triennial Council, Phi Beta Kappa's president, Joseph W. Gordon, assembled key leaders of the Society's affiliate organizations and its district officers in Washington, D.C., in March to discuss closer collaboration between the Society's chapters and associations.

Senator Arline Bronzaft described the progress made over the past dozen years in integrating the associations into the Society's governance structure. Lively discussion produced suggestions that included one-year association membership (possibly portable) for newly elected members in course; reciprocal chapter and association board liaison officers; and increased support from the national office, which could include publicizing the best examples of collaboration and encouraging the formation of new associations.

Carol Rice, North Central District chairwoman, reported that the relationship at Truman State University of Missouri is especially close because the

local association was instrumental in establishing the chapter.

Howard Krukofsky, Middle Atlantic District chairman, said that structure is essential for successful ongoing collaboration. He proposed that the districts' executive committees include both chapter and association members.

President Gordon invited the district officers to send him reports about their current governance structure and activities, as well as suggestions on chapter-association collaboration, before the Senate meets in June. This information, as well as the ideas generated in March, will be considered at that meeting.

1958 Berkeley Graduate Gives \$10,000 to Society

Phi Beta Kappa has received a \$10,000 bequest from David S. Gray (ΦBK, University of California, Berkeley, 1958), who died recently in San Diego.

Maurer, Ryan Appointed to Handle Development, Public Relations

In March, Phi Beta Kappa appointed Edward A. Maurer as director of development and Barbara Haddad Ryan as director of affiliate and public relations.

Most recently Maurer served as director of planned giving at Catholic University and before that, as director of development, financial planning, and investment for the Paulist National Catholic Evangelization Association of Washington, D.C.

Educated at St. Peter's College and New York University Graduate School of Business Administration, Maurer started his career as a public and trade relations specialist with W. R. Grace & Co. in New York. For six years he administered trusts, estates, and private foundations at the U.S. Trust Company of New York. For 18 years he was executive director of the Westmoreland Davis Memorial Foundation, Inc., in Leesburg, Va.

Ryan will expand the Society's communications and public relations program, working primarily with ΦBK chapters on campuses and with regional ΦBK associations throughout the country. For eight years she served as associate vice president

for external affairs at Swarthmore College, her alma mater, where she supervised alumni relations, publications, and public relations. She holds a master's degree in journalism from Columbia University.

For four years she chaired the Department of Journalism and Public Relations at Metropolitan State College in Denver, and for two decades worked as editorial writer, arts critic, and political reporter on Denver newspapers.

Fred H. Cate Elected ΦBK Senator

Fred H. Cate, professor of law at Indiana University School of Law, Bloomington, has been elected by the Phi Beta Kappa Senate to fill the vacancy caused by the resignation of Werner L. Gundersheimer from the Senate last winter. Cate's term runs until the next triennial Council meets in 2003.



A story titled "Quest for Honor May Bring Conflict," by Peter Smith [*Courier-Journal*, Louisville, Ky., Feb. 19, 2001], details how Baptist-affiliated Georgetown College's proposed application for a Phi Beta Kappa chapter is likely to generate controversy because the Society "requires that trustees don't interfere with professors' freedom to teach where their minds lead. And that may not sit well with some Baptist conservatives." According to the story, the college president, William Crouch Jr., believes that membership in Phi Beta Kappa by 2007 would bolster the school's endowment and attract better students. Crouch has promised that Georgetown's Christian orientation is "nonnegotiable" but adds, "we're not going to be a place of Baptist indoctrination."

The article quotes Phi Beta Kappa's national secretary, Douglas Foard, who spoke at Georgetown in January, as having encouraged Georgetown's blend of religion and academics while expressing reservations about Georgetown's requirement that all tenured professors be Christians. "I wouldn't blame a Christian institution for wanting to make sure there are Christians on the faculty," but deliberate discrimination against non-Christians, he said, would "pose problems."

As part of the college's effort to qualify for a chapter of Phi Beta Kappa, Georgetown has set a fundraising goal of \$96 million to improve the library and to boost endowment, faculty salaries, and student aid.

Correction

In the list of members of Phi Beta Kappa who are in the U.S. Congress (*Key Reporter*, Winter 2000-01), the name of Vernon Ehlers (ΦBK, University of California, Berkeley, 1960, R-Michigan) and the party affiliation of Doug Bereuter (R-Nebraska) were inadvertently omitted.



Ryan and Maurer

Society Names Visiting Scholars for 2001–02

Phi Beta Kappa has announced the appointment of 13 Visiting Scholars for the 2001–02 academic year. The purpose of the program, which was begun in 1956, is to enrich the intellectual atmosphere of the institution and to enable undergraduates to meet and talk with distinguished scholars in diverse disciplines. The Visiting Scholars travel to universities and colleges that shelter Phi Beta Kappa chapters, spending two days on each campus. During each visit the scholar is expected to meet with undergraduates on a more or less informal footing, to participate in classroom lectures and seminars, and to give one major address open to the entire academic community. The 2001–02 Visiting Scholars will make approximately 100 visits. Members of the panel are as follows:

TERRY L. ANDERSON, executive director, Political Economy Research Center, Bozeman, Montana. He is professor emeritus of economics at Montana State University, a senior fellow at the Hoover Institution, and a visiting professor at Stanford University Graduate School of Business. He is the co-author of *Free Market Environmentalism—Revised* and *Environmental Capitalists: Doing Good While Doing Well*.

ELIZABETH J. W. BARBER, professor of linguistics and archaeology, Occidental College. She is the author of four award-winning books: *Archaeological Decipherment*; *Prehistoric Textiles*; *Women's Work: The First 20,000 Years*; and *The Mummies of Ürümchi*. She was elected to membership in the Centre internationale d'étude des textiles anciens and is the recipient of a Guggenheim fellowship.

JOHN I. BRAUMAN, J. G. Jackson–C. J. Wood Professor of Chemistry and Cognizant Dean for Natural Sciences, Stanford University. He is a member of the National Academy of Sciences, a fellow of the American Academy of Arts and Sciences as well as of the AAAS, and an honorary fellow of the California Academy of Sciences. His honors include the National Academy of Sciences Award in Chemical Sciences.

WILLIAM ALLEN EATON, chief, Laboratory of Chemical Physics, National Institutes of Health. He is a fellow of the American Academy of Arts and Sciences and the American Physical Society, as well as a member of the Association of American Physicians. He is currently chairman of the biophysical chemistry subdivision of the American Chemical Society.

ALEXEI V. FILIPPENKO, professor of astronomy, University of California, Berkeley. He is president of the Astronomical

Society of the Pacific and a fellow of the California Academy of Sciences, and was named a Presidential Young Investigator by the National Science Foundation. He is the recipient of a Guggenheim fellowship, the Petrie Prize (Canadian Astronomical Society), and the Pierce Prize (American Astronomical Society).

KATHERINE A. GEFFCKEN, professor emerita of Latin and Greek, Wellesley College. She is past president of the Vergilian Society of America, a life member and former director of the American Philological Association, and a member of the Archaeological Institute of America. She is a fellow and former trustee of the American Academy in Rome.

RICHARD A. LANHAM, professor emeritus of English, University of California, Los Angeles. He founded and directed the UCLA Writing Programs, and is the author of *The Motives of Eloquence*, *The Electronic Word*, and eight other books. He has been an NEH senior fellow, a senior humanities fellow at Cornell University, a Guggenheim fellow, and a Mellon Professor at Tulane University.

LIISA MALKKI, associate professor of anthropology, University of California, Irvine. She is the author of *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*, which was awarded the Amaury Talbot Prize of the Royal Anthropological Institute. She is currently a fellow of the Center for Advanced Study in the Behavioral Sciences.

PAUL ROZIN, Edmund J. and Louise W. Kahn Professor for Faculty Excellence, professor of psychology, and co-director of the Solomon Asch Center for the Study of Ethnopolitical Conflict, University of Pennsylvania. He is a fellow of the AAAS, the American Psychological Society, and the American Academy of Arts and Sciences.

RICHARD P. SALLER, Edward L. Ryerson Distinguished Service Professor, professor of history and classics, and dean of the Social Sciences Division, University of Chicago. He is the author of *Patriarchy, Property, and Death in the Roman Family* and *Personal Patronage under the Early Empire*.

ARLENE W. SAXONHOUSE, professor of political science and women's studies, University of Michigan. She is a fellow of the American Academy of Arts and Sciences, and has served as vice president of the American Political Science Association and president of the Midwest Political Science Association. She is the author of *Athenian Democracy*; *Fear of Diversity: The Birth of*

Political Science in Ancient Greek Thought; and *Women in the History of Political Thought*.

J. WILLIAM SCHOPF, professor of paleobiology and director of the Center for the Study of Evolution and the Origin of Life, University of California, Los Angeles. His book *Cradle of Life* won the 2000 ΦBK Science Award. (It was reviewed by Russell Stevens in the *Key Reporter*, Summer 1999.) President of the International Society for the Study of the Origin of Life, he is a member of the National Academy of Sciences and the American Philosophical Society as well as a fellow of the American Academy of Arts and Sciences.

ANTHONY C. YU, Carl Darling Buck Distinguished Service Professor in Humanities and professor of religion and comparative literature, University of Chicago. He published the first complete and annotated translation of the Ming Chinese novel *The Journey to the West*. His most recent book is *Rereading the Stone: Desire and the Making of Fiction in 'Dream of the Red Chamber.'* He is a fellow of the American Academy of Arts and Sciences.

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Finding Time to Write

By Peter Davison

Peter Davison (ΦBK, Harvard, 1949) is poetry editor of the Atlantic Monthly. Alfred A. Knopf published his 11th volume of poetry, Breathing Room, last autumn. He was director of the Atlantic Monthly Press (1964-79) and senior editor there (1979-85) before becoming poetry editor and editor of Peter Davison Books at Houghton Mifflin (1985-98). A decade ago he contributed an article to the Key Reporter about his experience as a Phi Beta Kappa Visiting Scholar ("Riding Circuit for Phi Beta Kappa," Summer 1990).

YEARS AGO I READ A TRULY DISCERNING piece of advice about writing. If a poem you're struggling with doesn't conclude properly, wrote the late Richard Hugo, look a few lines before the end for the trouble: trouble is seldom located where you think. So it is that "finding time to write" is seldom what keeps writing from getting done. In half a century as an editor I heard complaints from writers about the difficulty of finding time to write—especially as the deadlines for their book contracts approached. Those in the teaching profession were particularly vociferous. I have taught very little, but in the course of a lifetime of meeting deadlines—those set by myself and those set by others—it has seemed to me that the difficulty comes not at the end of the writing task but at the outset, in the middle, and every day. What's not begun will never end.

I did not begin this piece of writing in order to scold. Time lies all around us; beepers and e-mail and paper memoranda demand instant replies. I do not for a moment minimize the difficulties that the Information Age thrusts upon us: the requirement to nold oneself alert and available at all hours, the expectation of always being on stage. Yet the great writers we admire, whether they be Balzac or Proust, have somehow always beat their deadlines when the word called. In his late 60s today, John Updike seems to have no difficulty "finding" the time to write poems and novels, to say nothing of some little thing a couple of times a month for *The New Yorker* or the *New York Review of Books* or the *New York Times Book Review* or for some local pageant or charitable purpose. Writers like Updike write because it's what they do.

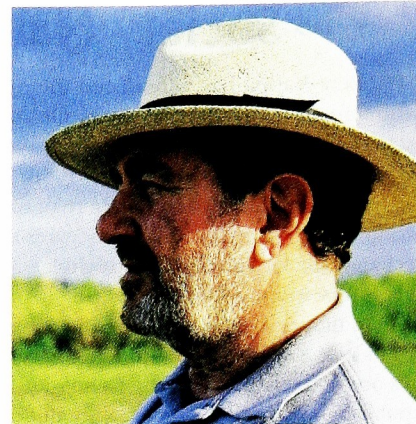
No one would wish to advocate the sort of sprawl that disfigured the best writing of such eager workhorses as J. B. Priestley (well over 100 books) or Isaac Azimov (over

500): I claim no great virtue in quantity for its own sake. Stanley Kunitz has created a magnificent though slender body of work in the past three-quarters of a century through the expedient of being ready, when poems presented themselves, to write them down three times a year. He did not find time for such poems: they found time for him. He also wrote, now and then, some wonderful essays, or translated the work of another poet—and all this while teaching some of the best poets of the last two or three generations. The result: a body of poetry that carries real atomic weight. He counsels patience if you seek poetry:

The poem in the head is always perfect. Resistance starts when you have to convert it into language. Language itself is a kind of resistance to the pure flow of self. The solution is to become one's language. You cannot write a poem until you hit upon its rhythm. That rhythm not only belongs to the subject matter, it belongs to your interior world, and the moment they link up there's a quantum leap of energy. You can ride on that rhythm, it will take you somewhere strange. The next morning you look at the page and wonder how it all happened. You have to triumph over all your diurnal glibness and cheapness and defensiveness.

Using the Oxygen

Time is in the air you breathe. The writer who fills many shelves does not breathe more eagerly than the crabbed sufferer from writer's block, but the two differ in the ways they use their oxygen. Katherine Anne Porter spent a lifetime writing floods of letters on blue paper, to anyone who would listen, about the outrages visited upon her by visitors and interrupters. Nearly every letter complained that nobody would leave her alone to write. Once the letters were written, she would escape to the next party, the next interruption. Perfectionism kept her from producing, in a very long and plaintive



Peter Davison

life, more than three diamantine volumes of short stories; a long, brilliant, flawed novel; a superannuated short memoir of Sacco and Vanzetti; and a scattering of essays on this and that: five books—and tens of thousands of letters—in nearly 90 years.

She wrote every day but seemed to find it impossible to finish. Her books were tickled out of her. One of her editors, Seymour Lawrence, paid to stow her in a series of country inns when her novel, *Ship of Fools*, was approaching the 20th anniversary of its deadline delivery date, and, behold, after a series of interruptions—and many blue letters—it was finally done. After weighing down its author's mind for some three decades, it became a best-seller.

Who will pretend that writing is not difficult? The mind that suffers may take a long time about it. And when we have a report to finish, or a term paper, or a dissertation, or a monograph—or a poem or a story—some event will invariably intervene, whether it be a telephone call or an earthquake, to distract the attention.

Saul Bellow has admirably reasoned that the two concomitants of the writer divide themselves between those very poles, distraction and attention. Writers feed on distraction, the unruly events of daily life that make up the warp of their weaving; yet they cannot realize the fabric of writing without employing the attentive shuttle that binds warp and woof together. Sounds reasonable, doesn't it? But reason has little power when smothered by the blanket of time.

Ignoring Time

"Creative writing" in the late 20th century cravenly yielded to the time dilemma by kneeling down and yielding up the very language by which the passage of time could be commanded. Fashionable writing in fiction and poetry gave up on time by the simple expedient of ignoring it. The writing took itself out of time, making itself hope-



fully timeless, and cast its narratives in the present indicative. Here's how that writing began to sound: "So Roger speaks to her very quietly. He strokes her hair. He holds her feet. He whispers just under earshot to soothe her trembling. And Jean, calming, begins to listen, though she does not really hear. Her very toes and fingers are absorbing his wordless message."

This kind of utterance has been regarded as heady stuff indeed. In the 1980s, at the height of the furor for the present indicative, I became aware, as poetry editor of a national magazine, that of the 60,000 poems that were submitted each year, at least 80 percent were framed in the present indicative. For a while now I have been watching

The great writers we admire have somehow always beat their deadlines when the word called.

that percentage slowly recede, but still it hovers at perhaps 60 percent, and for all these years I have been wondering why. Various reckless hypotheses present themselves:

1. Did the Sixties so undermine confidence in history that anything to do with The Past (including the past tense) became suspect, that only The Present had any validity?

2. Was the Clintonian self-absorption of the baby-boom young so profound that only by examining and presenting themselves through the clinical self-regard of the present tense could writers seem to catch a grip on reality?

3. Was the brainwashing of the logarithmically expanding "creative writing community" so extensive after the 1960s that teachers thought it necessary to jettison every grammatical sophistication of past ages, from Cicero to Coleridge, so as to make their students speak only the insistent demotic language of immediate-speak?

Questions of grammatic preference may seem a lengthy digression away from the question of "finding time." But if writers' very language seems to be crumbling in their hands, might that not make for desperation in the face of the passage of time, that most uncontrollable of forces? If nothing in the world is constant except change; if writers fear, with justice, that time will never have a stop; if all occasions do conspire against them—what can help writers in their tipsy balance between present and future?

Having Something to Say

It may help to look "a few lines higher up": perhaps the solution lies earlier than the ending. "Theme alone," Robert Frost once wrote, "will steady us down." Nothing endows writers with a keener incentive to write, to plant their words where they will stay, than having something of their own to brandish. "You can't give up on the forces of silence," said the poet William Matthews, not knowing in 1997 that he had only a couple of weeks to live. "They mean us harm."

I wonder whether any writer's difficulty in getting started arises from thinking more about who might listen than about what it is he or she wants to say. The doctoral candidate concerns himself with the opinion of his adviser; the writing student frets about the possible reaction of his fellow workshopppers; the assistant dean agonizes about the reception of her report by The Administration. Yet in every instance, what has been asked for is merely and precisely what the writer doesn't dare to stammer out: What is it you really think?

And of course that's when the hollowness grabs the pit of the stomach. As the old saw has it, "How can I know what I think till I see what I say?" Anyone setting out to write anything must recognize that to speak a piece one must emerge from a shell. The unspoken gnaws at us all. It will not let us come out with the words, nor will it let us rest. As we stare at that first ghastly, gawky, abortive sentence on our lined foolscap or computer screen, we know we have fallen short, we know our powers are inadequate to our task.

But we cannot let the failure rest there: We require ourselves to inquire a little higher up in the procedure, as the poet

Reminder:

ΦBK Poetry Contest Deadline Is June 30

The Phi Beta Kappa Poetry Award of \$10,000 will be presented in November to the author of a book of original poetry published in English in the United States between June 1, 2000, and May 31, 2001. A single copy of the book may be submitted by the poet or a publisher, an agent, or another representative, with the poet's consent. All entries must be postmarked on or before June 30, 2001, and addressed to the Phi Beta Kappa Poetry Award, 1785 Massachusetts Ave. NW, Fourth Floor, Washington, DC 20036. The award was established by a \$75,000 grant from the Joseph and May Winston Foundation. [Details appeared in the *Key Reporter*, Winter 2000-01, now posted on our Web site: www.pbk.org.]

looks a few lines before his ending for the solution to what went wrong. You, foolish writer, are not the first to pass this way. Everyone from Homer forward has hesitated at this threshold. Everyone who ever had something on his or her mind has stammered at the words in which to embrace it. And every one of us has failed. As Bertrand Russell said, in an epigram I have been reciting to professional writers for 40 years, "Our writing is never so good as we think it is when we think it is good, nor so bad as we think it is when we think it is bad." Courage! What you have to say is more important than your inadequacy at saying it. ♦

Getting Over Robert Frost

All those evenings cradled in the sway
of the old man's gnarled hands
gently chopping the air
woke my nostrils to the fragrance of
my mind, eased out
the frequencies my ears could reach.
Such an influence seeps in and stays.
I'm thankful
for his friendship, as I'm indebted to my
genes—though it's taken years to comprehend
that a great poet is only a great
poet: neither a father nor a force
of generation. I was born entitled to
the liberty of breathing easy, but I had to learn

the trick of not trusting a line
unless it flickered with
my own odor, the taste of
myself. And then I got over him,
welcoming the little victories of
waking up, learning that not all harmonies
need to be prodded or bent
to take on tragic overtones, that
music need not always express
regret at having
disappointed someone.

From Breathing Room: Poems, by Peter Davison (Alfred A. Knopf, 2000), p. 33. Davison's father, Edward, was also a poet.

When 'People's Thoughts Are Thrown Into Disorder'

By Ann L. Rappoport

THE QUESTIONS MIGHT HAVE BEEN HEARD anywhere in the United States, maybe along a campaign trail, at a church supper, or at an intergenerational program:

"What do you do about kids who are out of control, are addicted to computer games, check out the porno sites, and bang out in cyber cafes?"

"And what about the lack of shared core values in society?"

But these concerns were actually voiced by Chinese professors at institutions as prestigious as the Shanghai Academy of Social Sciences and the China National Social Studies Academy. One learns a lot about a society from the problems its people discuss.

The China that I encountered in the autumn of 2000 is suffering from what one professor calls "ideological confusion among the people." With Mao all but completely discredited, only about 5 percent of the population active in political life, and economic growth the most salient motivator in people's lives, the clear delineation between heroes and villains that simplified a previous era has disappeared.

Western music, movies, and fashion have captured adolescent attention. A professor in Beijing described children who "consume for consumption's sake" and whose parents are "unprecedentedly [*sic*] dying, they're working so hard to buy for their children!" Another professor commented on how vital adolescent consumers are to bringing in profits, adding, "Today, many companies can hardly live without the research of adolescent tastes." Seeking solutions to the new materialist excesses, Chinese educators are earnestly studying social behavior and policy.

The tension seems an ironic consequence of policies to aggressively expand a free-market economy under the mantra of "socialism with Chinese characteristics." But as the revered Deng Xiaoping is said to have observed, when one opens the windows, along with the fresh air also come a few unwanted mosquitoes.

So China bats away at its contradictions. For example, in 1998, the number of employees working in the private sector surpassed that in the state-owned entities for the first time, while market-priced products accounted for almost 93 percent of all consumer goods, according to one study. Amid competing private enterprises and

market-based incentives, I had to work hard to find the socialism; one remnant is the state-run stores where access is restricted to foreign tourists.

The tension spills into other aspects of life, affecting schoolteachers and parents. According to what values and principles will the next generation be nurtured? Contradictions are fueled by what the Chinese acknowledge as a "feudal" examination system, in which scores on fiercely competitive exams alone determine high school and college entrance; good grades, recommendations, and activities are not factored in.

Chinese intellectuals try to reconcile high standards, merit, and "economic efficiency" with attitudes fostering egalitarian and collective principles, but they have not yet overcome this challenge. An emerging class, we were told, is "little emperors,"



Ann L. Rappoport and friends at Shanghai East China Normal University.

whose preparation for the high-powered university career track has been so pampered that "they cannot break an egg or wash their dinner bowls." A contrasting by-product is suicide among single children who perceive their failure as a loss of face for generations of ancestors.

Still other by-products are the selfish individualism and materialism that characterize many representatives of the new "network generation." Computer games and chat-based friendships are believed to exacerbate problems of rashness, poor judgment, and self-indulgence.

How Chinese society successfully synthesizes the values of individualism with the values of group or team interest is the current challenge for educators and researchers, and the subject of countless meetings and professional articles.

Chinese social scientists discuss the im-

portance of "personal character development" and "teaching values." Americans accustomed to thinking of China as a place of thought control will be stunned by how similar the Chinese concern for character development is to the current push in the United States for "character education."

I saw a rural barracks at a country school where "spoiled city brat" children spend a week at a time to "breathe fresh air and realize hardship." At the Tao Xingzhi school, with its stable, farming population base, city youngsters "are trained in their ability to handle problems." The school's principal speaks fondly of John Dewey, the American philosopher and educator (1859-1952) whose work emphasized the importance of integrating practice with theory, and of respecting and loving the child. The rural Chinese principal, who also serves as a classroom teacher, asserts that in reality it is the child himself who is "the most important teacher."

Although the elements of the week in the farm school sounded to me like filtered versions of the reeducation programs of the 1960s, the professors in Beijing set me straight. They were emphatic in distinguishing current efforts at "social investigation" from the "excesses" that Mao committed during the Cultural Revolution. But when they spoke about students being "psychologically weak today," I couldn't resist asking if then, indeed, Mao had been correct in his view of a continuing need for "struggle." My translator suddenly played dumb, while the professors enthusiastically agreed.

Today's China is scarcely recognizable by those of us who studied the country in the 1960s and early '70s. Students of China understand and anticipate the rhythm of dynastic cycles, of letting 100 flowers bloom and be crushed, of swings of the pendulum and the balancing act between yin and yang. We're familiar with contradictions. But the strangest, unexpected contradiction has to be the scores of Chinese educators asking Americans for suggestions about how to deal with the new problems China faces as the country adopts our cultural and capitalist ways. ♦

Ann L. Rappoport (ФБК, Oberlin College, 1970, Ph.D. in political science, Ohio State University) is a freelance writer and educational program consultant in the Philadelphia area. She spent two weeks last autumn in China as one of 11 U.S. social studies educators on a visit sponsored by the People to People Ambassador program.



Looking Beyond the Authority of Professors

By Frank M. Turner

Editor's note: *The Key Reporter generally does not publish initiation addresses because what works in that setting seldom translates well onto the printed page. But the remarks by the chapter president at Yale to initiates last December, somewhat abridged here, offer some advice that we believe our more general audience will also find of interest.*

PHI BETA KAPPA DWELLS WITHIN AMERICAN colleges and universities but is, in essence, an independent organization. Although both students and faculty of institutions with Phi Beta Kappa chapters often take them for granted, chapters exist at only 262 American undergraduate institutions. Furthermore, only institutions having a sufficient number of Φ BK members on their faculty may even seek to organize chapters.

Although the presence of a chapter and membership in that chapter are grounds for pride, the cause of liberal learning may require that people extend their efforts beyond the achievement of membership alone. All who belong to Phi Beta Kappa achieved membership by seeking and re-

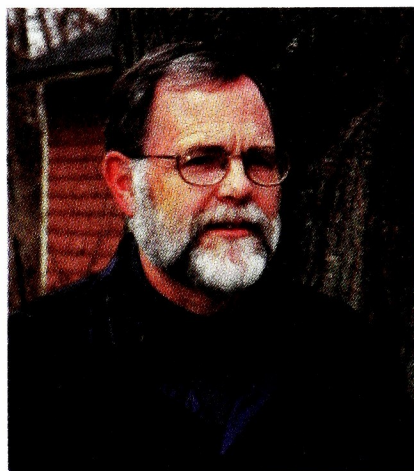
I urge you to resist deference to the academy.

ceiving good grades. We immersed ourselves in the ideas our professors set before us, mastered those ideas and, to some extent, fed them back to our teachers, even to those extraordinary teachers who wished anything other than to have their own ideas returned to them.

Deference to professorial authority would seem to be one of the almost inevitable by-products of undergraduate and sometimes even graduate academic achievement. Excessive deference to professorial authority, however, can lead to a moribund culture and to the death of both the mind and the imagination.

Reasons to Resist Deference

People who have achieved membership in Phi Beta Kappa have deferred long enough to the authority of professors. Therefore I urge you to resist deference to the academy, for two reasons. First, professors and other academics have, over time, often been deeply wrong. Sometimes they are wrong simply because knowledge advances. For example, the most gifted



Frank Turner

teacher of my undergraduate years was my freshman chemistry professor. He once began an explanation of a particular chemical reaction by saying that in the course of his long career the explanation of the morning was the fourth one that he had taught students. He said that every time he had been sincere and, he thought, honest, but he confessed that he had been sincerely wrong.

On other occasions, professors have embraced wrong ideas because they have worked to benefit the role and dominance of their own racial or social group. It is important to remember that, until at least World War II, professors throughout the United States and Europe taught, in one way or another, concepts of articulated racial thought as part of the wider cultural imperative to demonstrate the inferiority of certain groups of human beings. In 1930, racial thinking enjoyed the imprimatur of many academic groups across the humanities, social sciences, and biological sciences. From the consolidation of the Russian Revolution until the collapse of the Soviet Union, a vast intellectual structure of Marxist-Leninist thought was daily taught in the universities, first, in those of the Soviet Union and, after World War II, in the universities of eastern Europe. These experiences of the teaching of racial thought and

Marxist ideology in university settings should caution us against uncritical deference to professorial authority.

The second reason to resist deference to professorial authority is that, historically, thought has advanced only as such authority has met with resistance among people who have recently left their undergraduate institutions. Here are three examples:

Descartes

René Descartes is often regarded as the founder of modern philosophy. He studied at the best schools of his day in Paris. He read widely in both scholastic philosophy and the new science. He joined the army and traveled widely in the Europe of his day, where warfare was all too common. Shortly before he was 30, Descartes became deeply discouraged with the schooling he had received, especially with the late scholastic philosophy in which he had been trained. He believed that it would achieve no genuinely new knowledge, and that it persisted in the various schools of Paris because his teachers literally did not want to rewrite their courses or undertake new courses.

Historically, thought has advanced only as authority has met with resistance among people who had recently left their undergraduate institutions.

At that time he wrote a short work titled *Rules for the Guidance of Our Native Powers*, in which he outlined the discontent with the intellectual and academic life of his day that would later appear in his more famous *Discourse on Method* and *Meditations on First Philosophy*. In Rule X Descartes stated, "To train ourselves in sagacity we should exercise our mental powers on those questions which have already been solved by others. . . ."

In large measure, the philosophy that Descartes later developed did just that. He demanded of himself and his generation that they regard problems that most people considered to have been solved as still awaiting solution by a new generation. Similar stories could be told of Hobbes, Locke, and the other founders of modern philosophy and science.

CONTINUED ON PAGE 8

Tocqueville

A second example is that of Alexis de Tocqueville, the author of *Democracy in America*. Tocqueville is one of the modern political philosophers who have given us some of our most fundamental conceptual tools for thinking about modern democracy. He developed these after visiting the United States in the 1830s, when he himself was in his mid-20s. A young lawyer, he financed his trip to the United States for the purpose of inspecting the American prison system.

He and a friend made an extensive journey throughout Jacksonian America. When he returned to France, like many such travelers of the day he wrote a book about the experience. He did not, however, intend to compose a travelogue. Rather, he wanted to use his observations on the functioning of democracy in the young American republic to comment on the problems and possible future of democracy in Europe.

When Tocqueville began to write *Democracy in America*, he turned for intellectual guidance to Montesquieu's 1747 *Spirit of the Laws*, which had been the most influential work of political philosophy of the 18th century. It was a work that the framers of the American Constitution had known well. It was natural for Tocqueville to defer in his thinking to Montesquieu, who had given Tocqueville two very important concepts through which to evaluate the American experience. The first was that climate exerted a profound impact on political culture, an idea that Montesquieu had drawn from observing the different political cultures of northern and southern Europe. The other idea was the importance of a mixed or balanced constitution. Tocqueville, as is clear from the early chapters of his work, tried to make his American materials conform to those Montesquiean concepts, but the effort simply would not work.

So Tocqueville undertook what might be called a lover's quarrel with Montesquieu. He stopped deferring to the authority of his great predecessor in political philosophy. And as he did so, he discovered that the American democratic experience was not shaped by climate or by checks and balances in the Constitution, but rather by the power of local social associations and by the influence of religion in American life.

Thereafter, Tocqueville established powerful new conceptual frameworks for thinking about democracy, not only in America but in the modern world. Tocqueville wrote that he saw more in America

than America; he also saw more in America than Montesquieu, for all his power of analysis, had prepared him to see.

Darwin

A third example is that of Charles Darwin, who, immediately after finishing his Cambridge education, assumed the position of naturalist aboard H.M.S. *Beagle* and set out on a five-year voyage that carried him through and around Latin America. Darwin had received what amounted to an internship on the *Beagle* through the good offices of his teachers at Cambridge. They had taught him the fundamentals of biology and geology and the skills of observation, description, and analysis.

Those teachers had also taught Darwin to expect to find evidence of the presence of a benevolent Creator as he made his observations and later analyzed them. Moreover, they had taught him that such scientific work would demonstrate the concept of Special Creation, that is, that scientific observation would demonstrate that every species had been created for life in a particular geographic region.

Each had confronted intellectual problems that he hoped to fit into the concepts and categories of the education he had received, and each realized that the facts and his experience did not fit those categories.

Some years into that voyage, Darwin visited the Galápagos Islands, several hundred miles off the western coast of South America, where he collected numerous examples of the local animals, particularly small finches. Only after he was examining his collection back in London, while working with another London collector, did Darwin, using the skills that his Cambridge professors had taught him, realize that there were different species of finches on the different islands of the Galápagos.

Moreover, Darwin immediately recognized that the differences in the finches on islands that were very close together meant that the theory of Special Creation could not be true as it had been taught to him. Thereafter, as Darwin's journal records, he wrestled to reconcile the theory he had been taught with the facts that confronted him from his collections on the *Beagle*

voyage. After considerable hesitation and pain, he allowed himself to resist deference to the ideas of his professors and to formulate a different theory of what in time he would call the origin of species—the concept of evolution by natural selection from which modern evolutionary biological science arose.

Common Elements

What elements of experience do Descartes, Tocqueville, and Darwin share? First, each had been a good student who had mastered the materials set before him. Each had deferred to his professors long enough to acquire the body of knowledge and skills required to go beyond his teachers. Each had found an excuse to travel well beyond the geographical region of his youth and education. Each had confronted intellectual problems that he hoped to fit into the concepts and categories of the education he had received, and each realized that the facts and his experience did not fit those categories.

Rather than abandoning the effort or somehow forcing the facts to fit the expectations he had been taught, each forged ahead by resisting that earlier professional authority and established frameworks of thought on his own—frameworks that would long influence the future. Moreover, each began thinking independently while in his 20s.

I encourage you to think about these three men and other people you may know in other fields of investigation and from other cultures. I encourage you to emulate the skepticism that Descartes directed against the schools of his day, to find a great thinker with whom you may have a creative lover's quarrel as Tocqueville did with Montesquieu, and finally to set out on your own voyage of discovery to discover your own Galápagos, where, once you have collected as many colorful finches as you can, you will devise your own theory with which to explain their distribution.

The invitation of membership in Phi Beta Kappa is the invitation to undertake the experience of intellectual voyaging beyond the shores your professors have explored and to risk the shoals of new discovery and the achievement of your own intellectual and moral self-confidence. ♦

Frank M. Turner is John Hay Whitney Professor of History at Yale University, where he served as provost between 1988 and 1992. As a scholar of Victorian intellectual history, he has written on 19th-century science, religion, and classical studies. He is completing a book on John Henry Newman and the Tractarian Movement.



In 1941 Thomas Mann Philosophizes About Phi Beta Kappa

From "Thinking and Living" [Summer 1941] by Thomas Mann in *We Write for Our Own Time, Selected Essays from 75 Years of the Virginia Quarterly Review*, edited by Alexander Burnham (University Press of Virginia, 2000), pp. 59–62. Reprinted with permission of the University Press of Virginia.

LYING BEFORE ME ON A PIECE OF VELVET IS A memento from my travels, a small ornamental object I was awarded as an honor. It is a little gold key with rings attached to it, engraved on one side with three stars forming a triangle, a pointing hand, and between them the Greek letters ΦBK. The other side bears the name of the owner, the date 1941, and also the year when the society of American scholars that uses this key as its emblem was founded: It has been in existence for 165 years, and last March I was admitted to the chapter in Berkeley.

It was a kind gesture for which I am most appreciative—how could I not be? A capacity for appreciating life and all that life brings with it is the chief and most fundamental capacity of a writer; for being a writer does not involve inventing things, it involves taking things that occur and making something out of them. And that, in turn, involves thinking about what they mean. But "think" and "thank" are related words; thinking has a great deal to do with thanking. We show thankfulness for life by writing about it thoughtfully. . . .

To my sense of gratitude it appears as if many thoughts could be attached to the small gold emblem on my desk. Phi Beta Kappa stands for "Philosophia biou kubernetes," "Philosophy, the guide of life." A fine, meaningful maxim, it seems to me, and one enormously relevant today, even though it is the legacy of a bygone century. . . . I would call it a democratic maxim, for the high form of pragmatism that makes philosophical reflection—*thinking*—responsible for human life, and for the consequences in life and reality, is something fundamentally democratic. The most profound cause for the weakness of democracy in Germany and for the country's present catastrophic state lies not in the political sphere, but rather in the psychological and intellectual sphere. It lies in the lack, perhaps on the most basic and essential level, of a kind of pragmatism that boils down to

respect for real life, a sense of intellectual responsibility for life and for the effects that ideas have on reality, on the social and political lives of real people. . . .

Philosophy shares the fate of democracy. It is forced to be militant from the simple motive of self-preservation. In the world that Hitler's victory would bring about, in a Gestapo world of universal enslavement, there would be no philosophy at all any more, just as there would be no democracy. There would also be no religion and no morality. . . .

Does this mean that philosophy must subordinate itself to politics and itself become political? That is not what I am saying. What I mean to say is that the problem of humanity forms a unity whose various spheres and forms of expression cannot be separated from one another. The fatal error of the educated German upper class was to draw a sharp dividing line between the intellect and life, between philosophy and political reality. . . .

Philosophy as the guiding force of life means something else as well: It means that philosophy must take life as its point of orientation and pole-star. The glorification of "life" at the expense of intellect, so fashionable only a short while ago, was folly, and it is no less a folly for the intellect to indulge itself in sterile, uncaring games at the expense of life. . . .

Contributed by Sandra Costich, Silver Spring, Md.

ΦBK Speeches on Web

Presentations by Phi Beta Kappa's speakers at the two most recent national conferences of the National Honor Society can now be accessed on www.pbk.org. The topic for 2000 was "Imagination and Innovation"; for 1999, "Leadership and Character." In June, presentations at the opening symposium of ΦBK's triennial Council last October also will be accessible online.



From *The Prince of Tides*, Pat Conroy's 1986 novel (pp. 527–28).

Narrator Tom Wingo recounts how he and his girlfriend studied in the college library (Savannah is his twin sister, a poet):

I had never met a girl like Sallie Pierson.

Each night, we met at the library and studied together. She took college seriously and passed this seriousness on to me. From seven to ten every evening except Saturdays, we worked at the same desks behind the literature section. She allowed me to write her one love note a night, but that was all. In high school she had learned that dedication to academics had its own special rewards and that they would accrue to us if we were diligent. She never wrote me love notes but she did write down long lists of things she expected from both of us.

Dear Tom:

You will be Phi Beta Kappa, Who's Who in American Colleges and Universities, captain of the football team, and first in your class in the English Department.

Love, Sallie

Dear Sallie [I wrote back and passed the note across her desk]:

What's Phi Beta Kappa?

Love, Tom

Dear Tom:

The only fraternity you can get into, country boy. Now study. No more notes.

Love, Sallie

Like Savannah, Sallie understood the power of writing things down. It was a night of astonishment when we were inducted into Phi Beta Kappa at the same time two years later. I had found, to my surprise, that I was the only boy in my freshman class who had heard of William Faulkner much less read him. I loved my English courses with a passion and could not believe how lucky I was to be living a life where my job was to read the greatest books ever written.

Contributed by Cheryl Dragel, Austin, Tex.

Stewart's Life in Music

Congratulations to Jane Bowyer Stewart for sharing her experiences on becoming an educated violinist ["Life Outside Academe," Winter 2000–01]. Her perseverance and unwillingness to settle for mediocrity in any phase of her life have paid rich rewards. She did a masterly job of telling us how her liberal arts education has enabled her to appreciate much that she might have missed in life had she limited herself to the study of music alone. I think her story could be most informative to young people studying music. She richly deserves her priceless violin and bow.

Kenneth Herman, Wyckoff, N.J.

An Appeal from Uzbekistan

My *Key Reporter* has to find its way to Central Asia, where I am a Peace Corps volunteer. I graduated from Wake Forest University in May 2000 and arrived in Asaka, Uzbekistan, in August. I teach English to third-, fourth-, and fifth-form students, who actually leap out of their seats to answer questions. I am also negotiating Uzbekistan's conservative Muslim culture while trying to learn both Russian and Uzbek. Secondary goals include maintaining my sanity, dodging marriage proposals and visa requests, and avoiding any thoughts whatsoever about McDonald's.

I recently received a package from a relative that included a box of crayons, which I brought to school. The students had to ask what they were. I suppose it's not the best gauge of what these kids need, but this event galvanized me. There must be some way I can get supplies for these kids.

I have read the responses to the article written by the Peace Corps couple in Russia [*Key Reporter*, Summer and Autumn 2000] and realized that my project, too, is worth attention. My students literally have almost no books, and all the teachers at my school are teaching these kids—ages 6 to 16—to speak English without books. Students come to me daily with questions about everything from fairy tales to American government to outer space. My students devour and fight over every book I can get my hands on.

A set of textbooks would make a world of difference here. So would storybooks, children's books, science and nature books, and history books. My mailing address is Uzbekistan 711090, Asaka, Mirahmedova 6.

Jessica Jackson, Asaka, Uzbekistan

That Useless Key?

Although I thoroughly enjoyed Leroy S. Rouner's article [*Key Reporter*, Autumn 2000], I do not agree that Phi Beta Kappa is "gloriously useless." Societies past and present have always bestowed objects symbolizing honor upon individuals who have distinguished themselves in ways valued by those societies. Of what practical use are *Croix de Guerre*, Oscars, or Olympic medals? Like ΦBK keys, all these objects symbolize outstanding achievement and that is their only usefulness. But no accomplishment, however impressive, can guarantee to increase greatly anyone's financial situation over a lifetime, and that seems to be the current American definition of "usefulness," a definition I reject.

Is it snobbery to wear a ΦBK key, thus advertising one's membership in this (to me) illustrious organization? Here in France you will often see people, usually men, wearing in their jacket lapel every day a tiny red rosette. All the French recognize the wearer of this minuscule *boutonnière* as a member of the prestigious *Légion d'Honneur*. These people are not looked upon as snobs for wearing their red rosette, though a few well-known intellectuals have enhanced their reputations as snobs by refusing the honor.

I can't help wondering why this little bit of gold called a ΦBK key triggers such surprising reactions *chez* Americans who don't have one, while other such symbols do not.

Susan C. Billaudel, Paris, France

I believe Mr. Rouner has summed up the public perception of Phi Beta Kappa, in that the world at large fails to see the "celebration of the love of learning, of the mind's adventure and the spirit's quest, simply and solely for their own sake." If we can lessen the venerable mystique of ΦBK without lessening its standards of excellence, perhaps we can then bring a greater, and most needed, understanding of this love of learning to more students in all fields of study.

At last, through Mr. Rouner's essay, I have found justification in my own membership and ownership of the key. For while I cannot fully comprehend every word of every issue of the *Key Reporter*, I understand now that full comprehension, expertise, and Mensa-like levels of knowledge are not necessarily important. What is important is that I take pleasure in reading it anyway.

What's more, I know and can appreciate that there are individuals who do under-

stand each word; artists and writers and sculptors and physicists and people who just stare at the stars and formulate theorems with numbers or sonnets with words, all striving to create and learn more and more. And that's a beautiful, human, glorious (and sometimes useless) thing.

Terri Lesser, Islip Terrace, N.Y.

A Nonacademic's Perspective

I was pleased to read in the Autumn 2000 *Key Reporter* that the Society has resolved to include more nonacademics among the Senate nominees. Most of us who have pursued careers outside academe are equally committed to the Society's goals of "fostering a vibrant national intellectual dialogue and advancing the liberal arts in American life," though we may have to work even harder to make our voices heard.

In my case, as a professional needlework designer and writer, I can relate to Leroy S. Rouner's defense of education and vocational endeavors that are "gloriously useless" [*Key Reporter*, Autumn 2000].

The creative industries have long been stereotyped by both the academic and the business communities as frivolous pursuits, but, as many people are beginning to realize, they play a vital role in nurturing the quality of life—not only by helping adults to relieve stress in our high-tech world and improving children's motivation and academic achievement, but also by offering a sense of personal fulfillment (the Love factor) and opportunities to bring joy into the lives of others.

Carol Krob, Iowa City, Iowa

More Key Stories

I enjoy looking through the letters from other Phi Beta Kappa members detailing how the distinction has affected our lives.

The imaginary gold key around my neck once kept me out of prison. Active in student politics, I found myself arrested (again) with two misdemeanor charges of criminal mischief and criminal trespassing in the spring of 1999 after an action at the opening of the local sweatshop empire, Niketown. In court on the morning of my graduation day [at the University of Oregon], I learned I faced up to 90 days in jail and \$1,000 in fines for placing address-label-size stickers on four parking meters in front of the store.

I was kindly equipped with a pro bono lawyer who presented the city attorney with my honorable credentials. Although I had a prior record, which typically precludes any option of diversion, the attorney was so impressed by my ΦBK membership she granted me reprieve from the double



charges. Thank goodness this attorney knew an honor society from a sorority! After one year of exemplary probation, the misdemeanors were wiped from my record.

Thank you, Phi Beta Kappa; those tony benefits extend even to the courtroom.

Kyla Schuller, Oakland, Calif.

Along with most of the other young males I knew in North Park, outside Seattle, during the Depression, I took the manual training option in high school. There weren't many openings for 18-year-old machinists in 1937, and I went into the Civilian Conservation Corps, which paid \$30 a month, most of which went to my parents.

I found that the University of Washington College of Engineering was forgiving of my lack of high school preparation and, living at home, I became an engineering student. I soon discovered that the university offered more interesting courses in science, but they were in the College of Arts and Sciences, and I had to make up a language deficiency and meet group requirements.

After a year I ran out of money, so I got an assemblyline job at the local airplane factory and studied part time. Then came Pearl Harbor, and I had to work 10 hours a day, 7 days a week. As lead mechanic, I had a draft deferment for a while; then my health deteriorated and the army didn't want me.

When I was job hunting, I heard that the university's physics department needed instructors for the Navy V-12 program. Although only a sophomore, I was hired and, best of all, I could take courses! I graduated magna cum laude in 1945. I had heard of Phi

Beta Kappa but assumed I was not eligible—so I believed someone was pulling my leg when I received a phone call from the chapter secretary asking why I had not responded to the invitation.

Despite everything, I became an engineer, and I would wear my ΦBK key while the other engineers wore their TBII keys. Mine was the only one that got any attention.

James E. Erickson, Seattle, Wash.

More on Pawnshop Policies

Ruth Pragnell's letter [*Key Reporter*, Summer 2000] regarding pawnshop policies prompts this story:

Several years ago, our home here in Dearborn was broken into; my Phi Beta Kappa key was one of numerous items that were stolen. Two days after we reported the burglary, the police invited us to view some items that had turned up at a gold buyer's shop in Detroit. It seems that all legitimate gold buyers provide the police with lists of items they have purchased, and my key turned up with some other jewelry of ours. To retrieve the items we had to pay the dealer what he had paid for the items (\$5 for my key).

The police took the name of the seller—a well-known convict—but planned no action against him inasmuch as it was very unlikely that he was the burglar, and going after him for dealing in stolen goods would serve only to shut off communication with buyers and sellers.

John B. Onken, Dearborn, Mich.

Two More First-Generation ΦBK Stories

Hom Raj Acharya (ΦBK, University of Colorado, 2000) grew up in a Nepalese village that had no electricity or paved road. His illiterate mother was married at age 7. He went to school under a tree, sitting on a rice sack and writing with limestone on a homemade slate blackened with bean gum. He did not see a telephone until he was 15.

He could not go to school every day because he had to herd cattle, but he was determined to learn English and took his dictionary with him to the jungle to study on his own. He earned his first B.A. and won a national award for his writing in Nepal. When he was teaching at a private school in Nepal, he applied for and won a scholarship to attend the University of Colorado, where he majored in sociology.

He is now doing graduate work at American University on a Phi Beta Kappa scholarship from his alma mater. He has published several short stories and poems in English. He intends to work in international development, specifically, to encourage reading and literacy in Nepal.

Rose Costanza Tangredi was born in 1922 into a peasant family in a hill town in southern Italy still steeped in the feudal land system. During her childhood she watched the town adjust to Fascism. She and her mother left in 1934 to join her father in New York City, where he was working as a hod carrier. At a time when immigrant girls were routinely sent to work in sweatshops, her semiliterate father insisted that she go to school and work hard. She entered first grade at age 12, knowing no English and little Italian (her family spoke a dialect).

Eventually she was accepted by Hunter College and, in 1945, was elected to Phi Beta Kappa there. Her father was delighted but didn't see the need to spend five dollars to join. When she burst into tears, he reluctantly gave her the money. She says, "To me the key, which I bought after I started to teach in the New York public school system, is more of a testimonial to my father's dedication to education than to my own work."

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*For General Excellence, and for two essays: "Mail," by Philonoë (editor Anne Fadiman) and "Narrow Ruled," by Nicholson Baker. Those essays appeared, respectively, in the issues of Winter 2000 and Autumn 2000.

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B O O K C O M M I T T E E

Humanities: Svetlana Alpers, Michael Griffith,
Robert P. Sonkowsky, Eugen Weber
Social Sciences: Thomas McNaugher, Josephine Pacheco,
Anna J. Schwartz, Larry J. Zimmerman
Natural Sciences: Germaine Cornélissen, Jay M. Pasachoff

Svetlana Alpers

The Art of Impressionism: Painting Technique and the Making of Modernity. Anthea Callen. Yale, 2001. \$75.

Impressionism: Painting Quickly in France, 1860–1890. Richard R. Brettell. Yale, 2000. \$45.

Just when you thought that you had seen and heard all you ever wanted to about Impressionism, two new books raise the ante a bit by changing the emphasis from the subject matter to the material practice of painters.

Callen's book is the more technically informed and ambitious of the two. Successive chapters on canvas, grounds, pigments, color choices, framing, and varnishing banish forever the notion that Monet and the others made their paintings in a quick and therefore simple way. Despite the reference to modernity in the title, one of the lessons of the book is how traditional Impressionist painters remained in many of their procedures. Indeed, the account offered serves as an excellent general primer about the making of oil paintings. The book is published in an extra-large format designed to accommodate the long, detailed text and the marvelous illustrations of details of pictures.

Brettell's book was written to go with an exhibition that runs through September 9 at the Sterling and Francine Clark Institute in Williamstown, Mass. His theme is the manner in which French painters achieved the appearance of spontaneity and quickness. The author waffles a bit between the claims that they were really quick painters and that they only wanted to look that way. The chapters are organized by artist—Manet, Monet, Morisot, Renoir, and so on. The commentary about individual works is historically informed and critically acute. Again, the fine illustrations are worth attending to for themselves. It would be interesting to follow that up by going to see the exhibit. But, beware. As so often with a catalog-book these days, you have to check the list at the end to discover which of the many illustrated works are actually in the show.

Chardin. Pierre Rosenberg, with contributions by Colin B. Bailey, Florence Bruyant, René Démoris, Marie-Lauche de Rochebrune, Antoine Schnapper, and Katie Scott. Yale, 2000. \$65.

This book was published to accompany the Chardin exhibition that ended its tour in the summer of 2000 at the Metropolitan Museum. Like most such publications these days, it is not a catalog in the old-fashioned sense. The book that accompanied the previous Chardin exhibition in 1979 remains the standard reference work on the master.

You will get two things here. First, the book contains some marvelous color illustrations of details of pictures. This is something to value. With the book open on a table before you (it is bulky), you can approach closely and look attentively as Chardin expected you to do. (It is a shame that the images of whole pictures are not nearly so good.)

Second, you get some superior essays that relate art to culture. In particular, Scott situates those curious replications that Chardin made of his own paintings, and the reproductive prints made by others, in a culture that saw them as adding to rather than diminishing the aura of a work. Démoris skillfully places the illusionistic qualities of Chardin's paintings of ordinary people and things in the context of 18th-century attitudes.

Challenging Art: Artforum: 1962–1974. Amy Newman. Sobo Press, 2000. \$42.

This book is a fascinating compilation of a number of first-person accounts about the world of avant-garde art in America in the 1960s and '70s, when the likes of Frank Stella, Robert Morris, Robert Smithson, and Eva Hesse were starting out. Newman conducted extensive interviews with the editors and art critics who made the journal *Artforum* the venue for writing in new ways about new art in New York. We hear the voices of Philip Leider, John Coplans, Michael Fried, Barbara Rose, Rosalind Krauss, Max Kosloff, Robert Rosenblum, Lucy Lippard, and many more.

The remarks are organized to read as a

series of comments, chronologically arranged, on issues essential to the writing of (so-called) formalist criticism that defined the work and promoted the careers of a major group of American artists. Any world of critics and artists is by its nature disputatious, even contentious. What is remarkable about this book is that it skirts personal rancor in the interest of getting at the minds, motives, and writing of a remarkable group of critics.

Nylon: The Story of a Fashion Revolution. Susannah Handley. Johns Hopkins Univ., 2000. \$29.95.

The title of this short book is misleading. It is actually a rather breathlessly written, but interesting, account of the invention, production, and fashioning of synthetic fabrics in the 20th century. It kicks off with the surprising link between the chemical industry and the lingerie counter when DuPont launched its replacement for silk hose just before World War II. The author, a teacher of fashion and textiles in London, then traces the swing in fabrics and fashions when synthetics are in (Lanvin, Patou, Balmain, and Carnaby Street), or out (the sleazy polyester suit), or splendidly reinvented (Japanese designers right now). The illustrations of bygone fashions are poignant and fun.

Thomas McNaugher

After Victory: Institutions, Strategic Restraint, and the Rebuilding of Order after Major Wars. John Ikenberry. Princeton, 2001. \$55; paper, \$19.95.

Big wars fundamentally change the geo-strategic landscape. Winners emerge more powerful, while losers are of course left weakened, perhaps fragmented. Smaller states, fearing abuse or abandonment, must seek new accommodations with the winners. Political realists expect wartime alliances to dissolve quickly after victory, because for them a common threat is the best guarantee of international cooperation. Countering that argument, Ikenberry shows the extent to which the victors of four wars—the war to defeat Napoleon, World Wars I and II, and the Cold War—were willing to cede some of their newly won international prerogatives in return for a degree of willing obedience from the less powerful. The resulting “constitutional” orders locked in the fruits of victory, reduced the costs to the victors of constantly enforcing compliance from smaller states, and above all created a degree of international stability and cooperation even in the absence of a threat.

Ikenberry also challenges the realist argument that all states, regardless of domes-

tic composition, are driven by the logic of international anarchy to do roughly the same things. To the contrary, Ikenberry argues that democracies are especially adept at establishing and sustaining constitutional orders, since the relative openness of their political systems allows for the formation of a more complex and sustainable web of links to other states. Thus, in addition to being a very thoughtful and provocative contribution to our understanding of international relations, *After Victory* deepens our understanding of the role democracies play in sustaining international peace.

Can Japan Compete? Michael E. Porter, Hirotaka Takeuchi, and Mariko Sakakibara. Perseus, 2000. \$27.50.

Japanese firms have taught the world a great deal about how to compete at the operational and technical level, these authors assert, paring production costs and eliminating waste and flaws in their production processes. What they lack is corporate strategy, the willingness to choose market niches, to forgo doing certain things in favor of core competencies. Instead, they compete across the board in their respective sectors, an approach that has driven their profitability well below levels enjoyed by firms elsewhere in the world. Protection from a government that has long genuinely feared competition allows them to survive under these circumstances.

Yet the authors question whether Japan's famous "government model" of controlled capitalism had much to do with Japan's past successes. To the contrary, they show that those sectors of Japan's economy especially targeted for "help" from Tokyo were often the least successful, while those that experienced real global success often operated outside the government model. Not surprisingly, they conclude that Tokyo should embrace open competition and free trade, confident that Japanese firms have the requisite skills to thrive in the new situation.

This clearly stated and very powerful argument throws into stark relief the poverty of Tokyo's ongoing, essentially minimalist policy of dumping money into Japan's economy to stimulate demand. It thus leaves one wondering whether and when politics in Tokyo will change sufficiently to allow for meaningful economic reform.

Obedying Orders: Atrocity, Military Discipline and the Law of War. Mark J. Osiel. Transaction Publishers. 1998, \$39.95; 2001, paper, \$29.95.

Soldiers are trained to obey orders. How do we prevent them from obeying orders

that lead to atrocity? Osiel brilliantly unravels the popular argument that the only safeguard is a body of civilian laws, imposed from outside the military, that promises stiff punishment of those who obey orders that are "manifestly illegal." Nothing is quite so "manifestly" illegal as it seems, he points out, nor is the law surrounding that phrase well developed and consistently applied. Rather than imposing morality on military forces from the outside, Osiel would inject legal and moral calculations into the military's evolving professional ethic, as part of the "judgment training" increasingly required of today's military personnel—officer and enlisted alike. The courage this ethic requires, he maintains, "involves risking one's life not only for one's country and one's combat 'buddies,' but also, at times, for the noncombatants who increasingly find themselves in harm's way" (p. 357). A provocative, tightly argued book that usefully reminds us of the value of the military's professional ethic, and of the need to tend to its enrichment.

Holding the Line: U.S. Defense Alternatives for the Early 21st Century. Edited by Cindy Williams. MIT, 2001. \$44; paper, \$21.95.

With the Cold War long gone, the United States will still spend over \$300 billion on defense this year—roughly 85 percent of average annual defense spending during the Cold War. And many defense analysts argue that the country needs to spend \$30 billion to \$50 billion more per year if it wishes to keep its present forces fully ready for all missions. Williams and her colleagues are convinced that the Pentagon won't get the extra money. Nor should they. As Williams puts it, "The current strategy is not much more than a justification for preserving Cold War forces," as evidenced by the same proportional spending on each service today as obtained during the Cold War, and efforts to purchase "new" weapons designed to meet Cold War requirements. A little budget stringency, she suggests, might well prompt serious innovation and change.

Her authors offer three substantially different defense budgets grounded in strategies that rely on the unique strengths of the maritime, air, and ground services. Sure to be controversial yet too thoughtful and well written to be easily dismissed, this book is a must for those wishing to understand the evolving U.S. defense debate.

Anna J. Schwartz

The Wind of the Hundred Days: How Washington Mismanaged Globalization. Jagdish Bhagwati. MIT, 2000. \$32.95.

Bhagwati, who teaches economics and political science at Columbia University, minces no words in condemning the conduct of foreign economic policy by the Clinton administration. The title of this provocative collection of 46 op-ed articles, essays, lectures, book reviews, and letters to newspapers (originally published between 1996 and 2000) is a quotation from a poem by Octavio Paz that is a metaphor for a disaster. Bhagwati's indictment of the administration's foreign economic policy failures is wide-ranging, but he focuses principally on the financial debacle in Asia in 1997 and the shortcomings in trade policy.

He describes the East Asian crisis as "the worst man-made crisis in the world economy since the notorious Smoot-Hawley tariff of 1931" (*sic*—the tariff was enacted in 1930). In his view, what went wrong in Asia was Washington's promotion of free capital mobility by developing countries. They embraced capital account convertibility without adequate safeguards, by which he means controls on capital flows. Although Bhagwati names some economists who share his diagnosis, it is nevertheless controversial. He is caustic in dismissing "crony capitalism" as the cause of the Asian crisis because cronies were compatible with rapid growth in the previous three decades. Moreover, he notes, cronies are part of every political system, including the Clinton administration.

Bhagwati's central critique of the administration's trade policy is that it has encouraged, instead of forthrightly opposing, the slogan that trade must be "fair"—a euphemism for protectionism—as well as "free." The administration legitimated "unfair" trade complaints (with respect to labor, the environment, and governance) by Japan-bashing and by raising nontrade NAFTA issues. As a result, Bhagwati believes, the administration's new trade initiatives were hobbled by a self-inflicted wound.

In Defense of Free Capital Markets: The Case Against a New International Financial Architecture. David F. DeRosa. Bloomberg Press, 2001. \$27.95.

This is a study of the economic conditions that produced financial crises in the 1990s and in some earlier periods. The central theme is that the misguided domestic policies adopted by finance ministries and central banks, which DeRosa identifies, produced the financial crises.

DeRosa, a Bloomberg News columnist on topics relating to international finance and foreign exchange and an adjunct professor at the Yale School of Management,

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examines Japan's plight in the 1990s and the foreign-exchange-rate crises in Europe in 1992–93, in Mexico in 1994–95, and in Southeast Asia in 1997. He discredits the argument that capital controls where they were applied were salutary, and he dismisses the notion of contagion as the cause of financial turmoil. He shows that practically all the financial crises in the 1990s occurred in countries that had fixed exchange rates. In addition, he challenges the view that the world financial system would collapse in the absence of extraordinary government intervention as exemplified by events in Russia in the summer of 1998, the Hong Kong government's attempt to bolster the stock market, and the rescue of Long Term Capital Management. A particularly valuable contribution of the book is DeRosa's explanation of the flaws in statistical computer models of risk that portfolio managers and traders trusted until crushed by losses.

The Federal Budget: Politics, Policy, Process. *Allen Schick, with the assistance of Felix LoStracco. Brookings, 2000. Revised Edition. \$18.95.*

When the first edition of this book was published in 1995, a continuation of budget deficits of the preceding quarter-century was projected. How did the turnaround in the budget's fortunes occur? This book explains how the performance of the economy from 1992 on, in addition to spending policies and revenue trends, contributed to deficit reduction. The author provides instructive comparisons of economic performance in 1983–90 and 1992–99 to show why the budget outcomes differed.

The book is devoted mainly to a description of the annual budget cycle, covering the president's budget, the congressional budget resolution, revenue legislation, authorizations, appropriations, and budget implementation. This complex undertaking has expanded the scope for conflict between Congress and the president, the political parties, and numerous interest groups. At the same time the budgetary procedures themselves bring closure to the conflicts. A glossary provides definitions of the special terms used by the rules and laws governing the budget process.

The Cash Nexus: Money and Power in the Modern World, 1700–2000. *Niall Ferguson. Basic Books, 2001. \$30.*

In 14 chapters, Oxford historian Ferguson offers a unique perspective on three centuries of world history. His central theme is that economics does not deter-

mine the course of history but that wars and political events do. By the 18th century, Ferguson says, four fiscal institutions had evolved to form a "square of power": a professional tax-gathering bureaucracy, parliamentary institutions, a system of national debt to anticipate tax revenues, and a central bank to manage debt issuance and to exact seigniorage from paper money issuance. From this historical beginning, Ferguson moves to modern concerns.

The four institutions initially designed to serve the state by financing war, he argues, could also foster the development of the economy. Weaknesses might, however, interfere with such a result. Examples are social conflicts when a state services a large national debt at the expense of poorer consumers, or defaults on its debts or inflates them away at the expense of bondholders. Another source of weakness is the attempt by a government to manipulate fiscal and monetary policy to improve its own chances of reelection. Ferguson doubts that it can.

In a final section Ferguson turns to international issues. He asks whether the development of an international bond market promotes the export of the square-of-power model to other countries. He finds that in the past, free flows of capital fluctuated in response to international political events, and free flows of goods and people could generate domestic political reactions. He is pessimistic that economic growth encourages the spread of democratic institutions. Democratic states shift resources away from their military forces to achieve the welfare state rather than the warfare state. In so doing, they lay themselves open to challenge from productively inferior but destructively superior autocracies. Ferguson attributes the decline in British power and the fragility of American power to a failure of political will. He rejects the view that national decline is the consequence of "overstretching."

Robert Sonkowsky

The Homeric Epics and the Gospel of Mark. *Dennis R. MacDonald. Yale, 2000. \$30.*

The thesis of this book is that Mark's account of Jesus contains so many parallels with, and allusions to, the Homeric epic of Odysseus that it is impossible to rule out direct influence. Mark is also indebted to the *Iliad*: It is not a matter of some comparison of one hero to the other on mere grounds of a general cultural convergence mediated by Old Testament traditions or by Judaeo-Hellenistic syncretism. An uninhib-

ited literary and cultural analysis sees "flags" strategically placed by the literary artist Mark to call attention to parallels and differences between Jesus and Odysseus, Jesus and Hector. The plot, as it were, is the same in the Gospel account and the epics, since both Odysseus and Jesus set forth on a journey with flawed followers, suffer many things, and resist temptation; both Hector and Jesus approach death complaining their gods have abandoned them, and so on. There are also convincing verbal echoes of Homer in Mark, who, like other contemporary Greek writers, was brought up on Homer. The conservative tendencies of New Testament scholarship, with exceptions that have not gone far enough, have ignored Homeric influence because of resistance to the very idea of literary influence in favor of proving the historical validity of the Gospels. Such scholars may well ignore MacDonald's thesis, but surely many students of religion, general Classicists, and educated persons will not.

The Image of Christ. *Gabriele Finaldi, Susanna Avery-Quash, Xavier Bray, Erika Langmuir, Neil MacGregor, and Alexander Sturgis. National Gallery Co. Ltd., London, distributed by Yale, 2000. \$24.95.*

Also recommended. Focuses on beliefs of the people who viewed these artistic representations, dating from early Christian to modern times. Very good reproductions of paintings, inscribed symbols, coins, sculpture, mosaics, etc.

The Science of Man in Ancient Greece. *Maria Michela Sassi. Trans. by Paul Tucker. Chicago Univ., 2001. \$34.*

This profound book attempts to articulate the multiplicity of nonverbal aspects of human expression and their interpretation in ancient Greece. The author brilliantly teases out the exquisite empirical observations and the theories and prejudices on which Greek writers and visual artists based their representations of human types, distinctions, hierarchies, and classifications. Sassi draws on ancient physiognomy, ethnography, geography, medicine, and astrology. Her ancient sources include the likes of Plato, Aristotle, Hippocrates, and Galen. Her scholarly references are impeccably up-to-date in the necessary diversity of disciplines, including gender studies. Her approach is daring and, though difficult, will hold the attention of anyone interested in cultural ideology.

Cicero, Catullus, and the Language of Social Performance. *Brian A. Krostenko. Chicago Univ., 2001. \$85; paper, \$40.*

This book seems the best of two worlds. It appears to show both the rigorous focus

of its origin as a distinguished doctoral dissertation and the flowering eight years later of further rigor, focus, and scholarly immersion. It focuses on the Latin words *bellus*, *elegans*, *facetus*, *festivus*, *lepidus*, and *venustus*, which are themselves the focus of social and semantic change from the early to the late Roman Republic.

All readers interested in Roman culture will enjoy this book; only a rudimentary familiarity with Latin is needed. Students of the rhetorical tradition, literary theory, and sociolinguistics will find happy advances in the formulation of new solutions to old problems. But Krostenko's deep learning enables him to describe the changing linguistic nature of these words and their fascinating interplay with social change so that the more general reader can understand—the ideal of scholarship in the humanities.

Larry Zimmerman

On the Rez. Ian Frazier. Farrar, Strauss, and Giroux, 2000. \$25.

Frazier recounts his fascination with the Lakota (Sioux) people of the Pine Ridge Reservation in South Dakota. Indian people have found fault with the book because he unfortunately equates his coming to like the Sioux with his having "gotten used to my liking for hot sauce and my aversion to crowds" (p. 92). We learn as much about Frazier as we do the Lakota, but beyond that, his is an extraordinary story.

His primary contact was through Le War Lance, a Lakota he met on the streets of New York City. His on-and-off contacts with War Lance and trips to the Rez are the heart of a narrative of what it's like to be a reservation Indian in contemporary America. Details about Pine Ridge and the kinds of people met there give a solid picture of reservation life. Indian humor is abundant in the book, and often reflects survival in difficult Rez situations. The most poignant story is that of SueAnn Big Crow, a high school basketball player who led her team to the state championship in 1989, but died soon thereafter in an auto accident. Through her story, you begin to learn an important lesson: The Rez, for all its problems, is home.

Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity. David Hurst Thomas. Basic Books, 2000. \$25.

Thomas thoroughly documents the 1998 discovery of an ancient skeleton on the Columbia River near Kennewick, Washington, and the resulting controversy. The Umatilla nation, near whose land the skeleton was found, wanted it reburied immediately

under the Native American Graves Protection and Repatriation Act. Initially stated to be caucasoid, the skeleton and a few others like it threatened to overturn existing theories of the early habitation of the Americas. Scholars wanted more time to study the remains, which the courts granted.

Thomas uses the case to examine American archaeology's construction of Indian pasts, and the difficulties those constructions present for Indians whose traditional histories and identities are threatened. The author's critique is one that many archaeologists will not like, but one they should attend. If Indians and archaeologists are to work together to protect and understand the past, archaeologists must make themselves aware of the reasons for Indian suspicions of the discipline. *Skull Wars* provides a fine way for them to do so.

Great Stone Circles. Aubrey Burl. Yale, 1999. \$30.

This heavily illustrated volume closely examines 12 stone circle sites in Britain, including Stonehenge, to answer questions about their purpose, construction, age distribution, design, art, legend, and relation to astronomy.

Eugen Weber

Communazis: FBI Surveillance of German Emigré Writers. Alexander Stephan. Yale Univ., 2000. \$29.95.

This is a heavily documented journalistic pamphlet revealing (?) the lengths to which U.S. agencies went in the surveillance of the likes of Thomas and Heinrich Mann, Berthold Brecht, Lion Feuchtwanger, Erich Maria Remarque, Franz Werfel, and others suspected of sympathy not for Fascists but for Red Fascists, or, as Congressman Jack Tenney inelegantly called them, Communazis, i.e., Communists. If Communazis were not spied under every exile's bed, they certainly gathered around lots of type-writers and generated a lot of sensational and scary "revelations." Whether about garlic (for), Nazis or Communists (against), Americans always overdo it. So what else is new? Sinatra, too, was denounced as a pinko, a "fellow traveler on the road to red fascism" in the Hearst press, and as a Communist in the House Un-American Activities Committee. Stephan would have done well to replace his title with that of chapter 2: "Witch Hunts in Paradise."

CONTINUED ON PAGE 16



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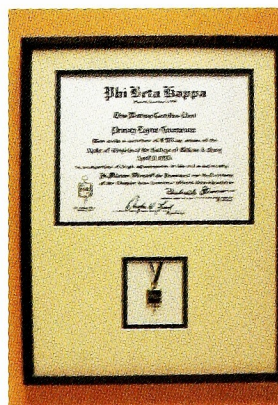
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RECOMMENDED READING

CONTINUED FROM PAGE 15

Reigning Cats and Dogs: A History of Pets at Court since the Renaissance.

Katharine Macdonogh. St. Martin's, 1999. \$26.95.

Cat lovers may be disappointed in a compilation dominated by canine companions, not counting excursions about dwarfs, black pages, and other princely pets. Macdonogh's sumptuously illustrated but reasonably priced book testifies to the fact that cats seldom sit still to be painted. *Canidae*, in contrast, accompanied hunters even beyond the chase, served as watchdogs and food tasters, provided scarce loyalty and guileless tenderness amid perfidy. Yet even though felines make only timid appearances, there are catpaw marks on the letters of Catherine the Great; and Charles XII of Sweden, rather than disturb the cat sprawled over his papers, learned to write around her, leaving her space blank. Macdonogh unleashes a flood of anecdotes about court behavior (peculiar), royal childhood (rough), grand marriages (rocky), hygiene (dubious), etiquette (oppressively boring), cruelty and kindness (both rife). Chockful of unexpected information, this is a sprightly book.

European Feminisms, 1700–1950: A Political History. *Karen Offen. Stanford, 2000. \$60; paper, \$19.95.*

The title says it all: feminisms in the plural, because European “challenges to male hegemony” were both similar and diverse; political history because feminist claims are less philosophical than political, and have to be situated in contexts of social, economic, cultural, and, above all, political history. Offen does this a bit breathlessly, which is natural, given the time and space that she covers. But her crowded chronicle

is clear, sensible, and forceful, and it never lapses into jargon or anachronism. It offers a rich account of the aspirations, illusions, disillusion, floundering, achievements, and advances of a compelling cause.

The Dons: Mentors, Eccentrics, and Geniuses. *Noel Annan. Univ. of Chicago, 1999. \$30.*

Urbane, cultivated, witty, lucid, Annan was the best lecturer in the Cambridge [Eng.] of the 1940s, and provost of King's College at 39, before he became a distinguished public servant. His writings are a pleasure to read, and *The Dons* is no exception. Nevertheless, the essays collected under that title are uneven in interest, and occasionally throw up long strings of names that the uninitiated might find discouraging. That said, readers looking for an informal introduction to the Oxford and

Cambridge scene of the past 200 years could do much worse.

First Nights: Five Musical Premieres. *Thomas Forrest Kelly. Yale Univ., 2000. \$29.95.*

Conceived by a distinguished musicologist, Kelly's *First Nights* delivers just what the subtitle announces: the circumstances, background, and musical details of the premières of Monteverdi's *Orfeo* (1607), Handel's *Messiah* (1742), Beethoven's Ninth Symphony (1824), Berlioz's *Symphonie fantastique* (1830), and Stravinsky's *Sacre du Printemps* (1913). Copious illustrations, documents, discography, and bibliography supplement an engaging text and a host of anecdotes and details that should please amateurs both knowledgeable and inexperienced. ♦



“Uh, these are all bowling certificates.”

Courtesy of the artist, Marc Tyler Nobleman (ΦBK, Brandeis University, 1994), www.mtncartoons.com.

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