the KEY reporter

volume xxxviii • number three • spring 1973

1973-1974 PHI BETA KAPPA VISITING SCHOLARS

by Kathy Navascués, Assistant
Visiting Scholar Program

Posters displayed throughout the campus announced the coming visit of Jeremy Kagan, at age 27 Phi Beta Kappa's youngest Visiting Scholar, and one of nine Scholars lecturing throughout the U.S. during the 1972-73 academic year. "The Phi Beta Kappa chapter at Trinity College proudly presents a preview of *The Love Song of Charles Faberman,* a feature film by Jeremy Paul Kagan — Thursday, March 29, 10:00 A.M., O'Connor Auditorium — Mr. Kagan will be present for discussion after the film."

In the seventeen-year history of the Visiting Scholar Program, the panel members have represented various fields in the humanities, social sciences and natural sciences, but 1972-73 included the first Visiting Scholar in filmmaking, and introduced to the campuses a novel public lecture, the preview of a just completed feature film. During the past year, the Visiting Scholars made 85 campus visits, taking with them their expertise, as well as a combination of qualities —genuine enthusiasm about their fields, a vital interest in undergraduate students, and the ability to communicate with the general student body as well as the specialist.

Months before the two-day visits begin, a network of communication is set up between the local Phi Beta Kappa chapters, the co-sponsoring departments, the national office, and the Scholars. This planning effort has yielded a variety of schedules, all carefully worked out to make the best use of the Scholars' time on each individual campus, and all emphasizing the importance of an arrangement whereby the visitor spends most of his time with students and faculty informally and in classes. The last week of the Visiting Scholar engagements this spring will find the Scholars participating in a variety of activities: Huston Smith will examine the coming world civilization with students from The College of Wooster; a seminar will be held at Wheaton College with Leo Marx discussing "Apocalyptic America: Moby Dick as Prophecy;" at the University of North Dakota Wheeler North will give a public lecture on underwater forests and man; and Jeremy Kagan will take a look at the aesthetic and cultural qualities of American celluloid and where they are heading with University of Florida radio and television students.

These last engagements bring to a close the 1972-73 campus visits and open the way for a preview of the 1973-1974 Visiting Scholar panel:

MARIE BORROFF, poet and literary scholar, has been at Yale University since 1959. She is editor of the *Twentieth Century Views* volume of criticism of Wallace Stevens, and author of *Sir Gawain and the Green Knight: A New Verse Translation.*

JOHN C. ECCLES is Distinguished Professor of Physiology and Biophysics at SUNY at Buffalo. In 1963 Sir John was awarded a Nobel Prize in Physiology and Medicine for his discoveries of the nature of excitatory and inhibitory synaptic action on nerve cells.

KENNETH G. ELZINGA, associate professor of economics at the University of Virginia, will be a Fellow in Law and Economics at the University of Chicago during 1973-74. In 1970-71 he was economic advisor to the head of the Antitrust Division of the Justice Department.

RENÉE C. FOX is a Fellow of the American Academy of Arts and Sciences and recipient of the E. Harris Harbison Gifted Teaching Award. She is chairman of the department of sociology at the University of Pennsylvania, and also professor of sociology in the departments of psychiatry and medicine.

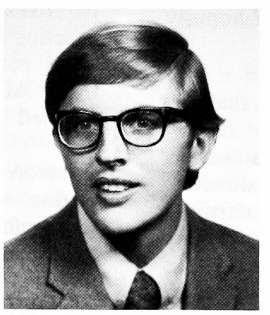
JAMES L. GIBBS, JR., is dean of undergraduate studies and professor of anthropology at Stanford University. He has been a fellow of the Center for Advanced Study in the Behavioral Sciences and a recipient of the Danforth Foundation's Harbison Prize for Gifted Teaching.

RUTH BADER GINSBURG, professor of law at Columbia University, is coordinator of the American Civil Liberties Union's Women's Rights Project and is on the board of directors of the National

(*Continued on back cover*)

Marie Borroff

John C. Eccles



Kenneth G. Elzinga

Renée Fox

James L. Gibbs, Jr.

THE NEW INTEGRITY

by Walter Kaufmann

IN OUR TIME one concept of integrity is being replaced by another. This development is at the heart of the contemporary revolution in morality. The old idea was closely linked to justice, while the new integrity involves autonomy. (Autonomy consists in making with one's eyes open to objections and alternatives, the decisions that give shape to one's life).

What is at stake is not merely one virtue. One can have courage and yet be a monster. But it is generally felt that a person who has integrity cannot be immoral, and that whoever is moral cannot lack integrity. Integrity is taken for the whole of morality or, as the Greeks put it, the sum of the virtues.

The Greeks also called this sum of the virtues "justice." Now that justice is dying, a new concept of integrity is emerging. It also claims to be all of morality. Actually, what passes for integrity today is a confused and callow notion that cannot be considered on a par with the classical conceptions of the ancient Greeks and Hebrews. It makes more sense to treat this messy and brash brat like Shaw's Eliza; she needs cleaning up and must be taught some manners.

What I call the new integrity may be seen as the goal of some recent developments, but I do not believe in it — or in anything else — because I take it to be the wave of the future. . . .

The crux of the current crisis in morality is that integrity is no longer associated with the just man and an integrated, harmonious personality. This old conception is giving way, and now our first association with integrity is honesty. Intellectual integrity is a synonym of intellectual honesty. A "just man" is a mild archaism or a Hebraism, but it is no longer uncommon to call a man honest by way of suggesting not a particular virtue but the sum of the virtues.

An "honest woman" is an idiom that suggests an altogether different context, but actually it illustrates the same development. What is meant is not that she never lies but rather that she had lost her virtue and her moral reputation, and that by marrying her some man has restored these priceless possessions to her and "made an honest woman of her." The moral judgments implicit in this usage are archaic, but "honest" is here used in the sense of "virtuous."

When Abraham Lincoln is called "Honest Abe," what is meant is not that he could never tell a lie (that was George Washington) but that he was what Plato and the prophets would have called a just man. Thus honesty is now often considered the sum of the virtues, as justice was formerly.

What is meant by honest? Let us distinguish three different conceptions of honesty. The first two use the name of honesty in vain.

The classical American misconception of honesty is that the word is a synonym of *sincerity*. What is at stake is not merely the misuse of a word but the overestimation of sincerity. While sincerity is preferable to insincerity, it comes nowhere near being the sum of the virtues; it is not even a cardinal virtue. Small children tell all sorts of charming falsehoods with sincerity and might be said to be this side of the distinction between honesty and dishonesty. Many clergymen and politicians proclaim falsehoods with sincerity and might be said to have low standards of honesty; they believe what they say while they are saying it, but only a little while earlier they knew that it was false, and questioned a few hours later they no longer insist that it is true. They cultivate the gentle art of mouthing falsehoods with conviction.

The typically modern misconception of honesty consists of confounding honesty with *frankness*. This makes honesty even easier to attain. One tells people what one things of them and assumes that extreme rudeness is proof of moral superiority. Both these misconceptions are extremely popular because they place virtue within the reach of all. Even if one is extremely partial to frankness, one has to admit that this misunderstanding is born in part of the desire for instant virtue; what is wanted is moral superiority without any fuss or trouble.

True honesty, like courage, admits of degrees, Manichaeans use the ploy of asking, are you calling me a coward? Or a liar? And they assume that if their critic hesitates to do that, it follows that they are courageous, or honest. They presuppose that one is either honest or a liar, either courageous or a cowardice or courage in either case. The liar corresponds to ards; these terms are applicable only in extreme cases. We may act more courageously on one occasion and less courageously on another, without having merited the epithet of cowardice or courage in either case. The lair corresponds to the coward, and "honesty" should be used like "courage" to designate a high standard.

What is involved in honesty — or high standards of honesty — is apparent as soon as we reflect on the case of the person who says frankly and sincerely what he himself knew to be false only a little while earlier. Or consider a person who says what in fact he has never known to be false, although it is false and he himself would know this if only he had taken a little more trouble. Neither of these two people has high standards of honesty. Why not? High standards of honesty mean that one has a conscience about what one says and what one believes. They mean that one takes some trouble to determine what speaks for and against a view, what the alternatives are, what speaks for and against each, and what alternatives are preferable on these grounds.

This is the heart of rationality, the essence of scientific method, and the meaning of intellectual integrity. I shall call it *the canon*. We have seen what speaks against some alternative conceptions of honesty. Now let us consider some objections to this conception.

It may seem that a canon cannot properly be called a virtue. How can "the essence of scientific method" be presented as an explication of honesty? This objection can be met. The canon takes the form of a series of imperatives. These imperatives define the essence of scientific method. But the practice of a method can become a habit or, as people sometimes put it, speaking rather loosely, it can become "instinctive." And virtues are habits. They can be acquired and developed by practice.

Confronted with a proposition, view, belief, hypothesis, conviction — one's own or another person's — those with high standards of honesty apply the canon, which commands us to ask seven questions: (1) What does this mean? (2) What speaks for it and (3) against it? (4) What alternatives are available? (5) What speaks for and (6) against each? And (7) what alternatives are most plausible in the light of these considerations?

Walter Kaufmann, professor of philosophy at Princeton University, was a 1971-1972 ΦBK Visiting Scholar. This article is excerpted from Chapter Seven of *Without Guilt and Justice: From Decidophobia to Autonomy* published April 1973 by Peter H. Wyden, Inc.

Now it may be objected that doing all this is rather difficult. But has it ever been a condition of virtue that it required no great exertion? On the contrary. Next, it may be said that all this is not only difficult but in many cases quite impossible and at other times out of all proportion to the significance of the issue at hand. This is a serious objection and requires an important qualification of the conception presented so far.

* * *

Honesty does not entail pedantry. A pedant devotes so much time and energy to trivial matters that he lacks sufficient time and energy to investigate the questions that bear on the most fateful decisions. . . .

Honesty entails a sense of proportion, in two ways. First, the pedant is not really a paragon of honesty. He deceives himself. He prides himself on his scruples in small matters, but he shuts his eyes when it comes to big decisions. A person with high standards of honesty will ask such questions as these: What is the meaning and what are the implications of this issue and that? What speaks for giving so much time to this one that I shall lack the time for that one?

Second, honesty requires us to proportion the firmness of our beliefs and claims to the evidence. When he holds a view without having given much thought to the pros and cons and to alternatives, an honest person realizes how tenuous his position is. Whoever has high standards of honesty will not say that he knows something, or even that he believes it strongly, unless he has looked into the matter and found good grounds for his views, and unless he has also considered objections and alternatives. Failing that, he will either suspend judgment or admit to himself and, if the occasion arises, to others that his belief is tenuous. . . .

Those who live up to these criteria exemplify intellectual integrity. But what I shall call *the new integrity* requires one additional quality. For one could apply the canon scrupulously, but only on the intellectual level. One might not put into practice what one believes. One might say: This alternative stands up under scrutiny, and that one does not; nevertheless I shall act in accordance with the view that does not stand up. *Those who have the new integrity have intellectual integrity and also live in accordance with it.* Thus practice is integrated with theory.

The consideration of alternatives is crucial but often neglected. Those who comply with this part of the canon have to do what even a great many scholars would rather not do: spell out what speaks against rival views. It is pleasanter to cite other scholars by way of paying homage to their acute insights. But the new integrity requires us to be clear about the defects of significant alternatives.

Obviously, the new integrity goes beyond any ordinary conception of honesty. Even when honesty is not confused with sincerity or frankness, it is compatible with the admission that one did not take any pains to investigate a question and therefore does not know the answer. A person can possess high standards of honesty but very little self-confidence, courage, or humbition. (Humbition is the fusion of ambition and humility, which I consider a cardinal virtue, along with courage, love, and honesty.) He may be lazy and reluctant to exert himself. But what I call the new integrity involves not only high standards of honesty but also enough courage and humbition to apply the canon to the most important questions facing us. Thus *the new integrity involves autonomy,* but the two are not identical because autonomy would be compatible with lying. . . .

It will be noted that I do not consider honesty the sum of the virtues, but only one of four cardinal virtues. Those who do not have high standards of honesty and never give much thought to the seven questions of the canon may be very decent people for all that. They may be courageous in many ways, help others unselfishly, and never cheat anyone. This point is hard to get across because so many people assume vaguely, but falsely, that honesty or integrity is the whole of virtue. Hence people may admit regretfully that they are not very courageous and that after all few people are. But if you suggest that their standards of honesty are not very high, or that they leave something to be desired as far as the new integrity is concerned, they may never forgive you.

Yet the new integrity is not the whole of virtue; nor is autonomy. The desire for only one cardinal virtue is the desire for a panacea. As long as there are several cardinal virtues, they may occasionally come into conflict with each other. Thus a teacher in a totalitarian state may be pulled in one direction by his regard for honesty, in another by his love for his family.

Love is exceedingly corruptible and often does the devil's bidding. Love has no scruples about tempting us to be dishonest, less courageous, less humbitious — even to be cowardly and to lie. Yet if we renounced love for that reason, clinging to the three virtues that on the whole are mutually compatible, we should have to condone a cruel lack of concern for others.

Autonomy is not a panacea that saves us from conflicts and hard choices. On the contrary, autonomy consists of considering alternatives and objections to our preferences. Yet an autonomous person might lack love. Any claim that all who are rational and use the canon would end up with the same code — mine — would be moral rationalism. Love is compatible with rationality, but it is not entailed by rationality. Of course, we can stack the cards and load our definition of rationality. That is the essence of the moral rationalist's strategy. Thus one can claim that rationality entails an impartial concern for all human beings, and that all partiality to ourselves is therefore irrational. To anyone brought up on the ethics of Kant, that may actually sound plausible. Of course, he did not speak of love in this connection but of the categorical imperative, and those who follow him in our time speak of justice. Either way, the concept of rationality is loaded illicitly.

Those who apply the canon do not have to come to the conclusion that we ought to act in accordance with an equal concern for all human beings; nor need they conclude that all partiality to ourselves is irrational. They might actually conclude that it is impossible to act in accordance with an equal concern for all human beings, and that it is quite rational to give some priority to one's children, spouse, parents, friends, or pupils — and even to oneself. I have to see to it that I get some sleep; I cannot be equally concerned that everybody else does.

Nor is it clear why we should feel, or act in accordance with, equal concern for all *human beings.* Why should we be so partial to the human race? If we do not believe that God created man in his own image and that man is more like God than like any other animal, this partiality to man becomes questionable. Kant tried to find a basis for it in man's rationality, but again it is far from clear why reason should require us to feel an equal concern for all rational creatures, but no comparable concern for those not so gifted. If we encountered beings from another planet, could reason really tell us whether we owed them *as much* concern as we owed our fellow men, or *more,* or *less?* Can reason tell us where the cut-off point

should be, regarding those who do not act according to the canon, or regarding idiots, infants, or embroyos? Equal concern for *all beings* is clearly quite impossible. In short, we must make choices, and reason cannot tell us what we ought to choose.

My view is that the adoption of love as a cardinal virtue is tenable, but not required by reason; that a social conscience is desirable though not entailed by rationality; and that, in brief, autonomy is not enough. . . .

* * *

Most existentialists' exhortations to resoluteness and commitment extol integrity in the classical sense. By choosing with your whole heart you are supposed to become integrated. Your life crystallizes around a project and becomes whole — even if the price you pay should be the new integrity.

Typically, it is assumed that because reason alone cannot prove that we should choose this project rather than that, reason is irrelevant when it comes to fateful decisions. Once that is granted, the way is clear for one or another of the strategies of decidophobia (the fear of fateful decisions); one may choose a religion or a movement, for example. But what reason and the new integrity *can* do is crucial: safeguard us against decisions and commitments that anyone who asked the seven questions would *not* make.

When we apply the canon to alternatives, we consider not only logical consistency but also what speaks for and against each, and we evaluate the probable consequences of this decision and that. The moral irrationalist, on the other hand, chooses one alternative resolutely, without even asking how it is likely to affect various people, and he feels no need to examine with some care objections and significant alternatives.

An illustration may help. Suppose you consult a doctor, and his reasons and the evidence cannot establish conclusively what is the cause of your ailment. Imagine that he frankly admitted this and then offered to flip a coin or to pluck the petals of a daisy: to cut or not to cut, to cut or not to cut . . . This would be a paradigm of irresponsibility. What you would expect him to do is to invoke the canon. Then the most plausible hypothesis — or one of the most plausible — would be chosen *tentatively,* not with the dogged conviction that, once we have chosen it, we have to stick with it, as if *that* were the essence of integrity.

The decidophobe objects: But there is not time for all this; such investigations might take years, and by that time the patient, if not the doctor, will be dead. Of course, it would be irresponsible to ignore the consequences, and to keep thinking up new possibilities without any regard for the time factor. But even if there is very little time, a responsible doctor will not pluck the petals of a flower or assure the patient that the most important factor is that the doctor who makes the decision is sincere or resolute. He is responsible insofar as he applies the canon as much as time permits; and what speaks against some laboratory tests and some other medical procedures is precisely that there is not time enough.

Suppose the case were quite dramatic, and the question were whether to amputate a leg. It might not be necessary, but if we waited until we could be absolutely sure of that, the patient might well be past saving. The responsible procedure would still be to run as many tests as time permits, to weigh the pros and cons to the limits of one's ability, and then to act (let us assume, to cut) as skillfully as possible, without the bad faith that, because the die is cast, one must feel certain that one has elected the right course. If the surgeon finds out in midoperation that it was unnecessary to cut, he obviously should neither insist that it really was necessary nor throw up his hands in despair and let the patient die. All he can do at that point is to minimize the damage.

Responsibility is not accompanied by any warrant that everything will turn out well. If it does not, all we have is the small comfort that at least we have acted responsibility, with integrity. To make matters worse, irresponsible actions sometimes succeed. But that success is no proof of integrity, that the wicked often flourish, and that disaster does not prove a lack of integrity, was known to the Psalmists and the author of Job.

Given a large sample and a long period of time, responsibility succeeds much more often than irresponsibility. That is why we want physicians to act responsibly. That is why scientists and engineers are trained to check and double-check their hunches. It is no different in politics. Occasionally, reckless gambles will succeed, but those who continue to place their trust in them generally come to grief before long; and the great statesmen of the past have been thoughtful men who weighed alternatives with care. That includes great revolutionaries like Lenin, who studied and wrote books about philosophy. Marx spent most of his later years at work in the library of the British Museum. He felt strongly that it was not enough to interpret the world; he wanted to change it. But the more important the changes are that one would like to bring about, the more indispensable becomes the canon.

Irrationalists may argue that this rational approach was used by some of Lyndon Johnson's best-known advisers on Vietnam policy — with disastrous results. But the advisers' stunning lack of moral judgment stemmed from their Manichaean faith that "the free world" represented decency and humanity, no matter what means it employed, while "the enemy" represented the foes of freedom and was therefore beyond the pale and worthy of the torments of hell. So firm was this faith that one did not give sufficient weight to what spoke against the policies one favored, and the President's insistence on "consensus" compounded this failure. It is not enough to appoint one man the devil's (!) advocate, as Johnson did, and then to go through the ritual of having him offer objections before the predetermined "consensus" is implemented. This procedure was very different from the method that I advocate, and it invited wishful thinking.

The classical conception of integrity was compatible with conformity. Some of its greatest proponents actually believed that it entailed or presupposed conformity, for example, Plato and Hegel. The new integrity is incompatible with conformity. . . . Those who live by the canon reap alientation, and their nonconformity is resented. . . .

One might suppose that there is at least one kind of community in which the new integrity is a way of life and in which the canon is so widely accepted that it constitutes a glorious counterexample: the academic community, or at least professors, if not students. This is not the place to document timidity, conformity, intolerance, and the lack of high standards of honesty in academia. Woe unto the man or woman who does not belong to the right school of thought! Nor would it be profitable to use professorial book reviews as an illustration, for that subject is so vast that we should be distracted from our central concern here. But consider meetings of committees, academic departments, the faculty as a whole, or meetings that are attended by large numbers of students, too. A considerable amount of courage is required to raise objections or suggest alternatives that others plainly do not want to hear, and it is extraordinary how often that which is not gladly heard remains unspoken. Some professors, of course, are luminous examples of integrity — as are some lawyers, writers,

(*continued on back cover*)

reading *recommended by the book committee*

humanities GUY A. CARDWELL, ROBERT B. HEILMAN, FREDERICK J. CROSSON

social sciences LEONARD W. DOOB, FREDERICK B. ARTZ, LAWRENCE H. CHAMBERLAIN, EARL W. COUNT, ANDREW GYORGY, ANDREAS M. KAZAMIAS, RICHARD BEALE DAVIS

natural sciences J. T. BALDWIN, JR., KIRTLEY F. MATHER

ROBERT B. HEILMAN

The Aeneid of Virgil. A Verse Translation by Allen Mandelbaum. California. $10.
Has dignity, vitality, variety. A 50-page glossary of proper names.

Versions of Baroque: European Literature in the Seventeenth Century. Frank J. Warnke. Yale. $8.50.
Argues convincingly for the baroque as a "period" existing between, and distinguishable from, Renaissance and Neoclassicism, and, like Romanticism, having a recognizable consistency while embracing stylistic and thematic diversity. Learned but lucid, technical but unpretentious.

Diderot. Arthur M. Wilson. Oxford. $25.
This admirably written biographical and critical study comprises two parts, one dealing with 1713-1759 (first published 1957), the other with 1759-1784. The author successfully writes for the general reader as well as for the expert. His vast scholarship is never obtrusive, his style is urbane, and gentle irony often spices the record.

The Journals and Letters of Fanny Burney (Madame D'Arblay). Vol. I, edited by Joyce Hemlow. Vol. II, edited by Joyce Hemlow and Althea Douglas. Oxford. $11 each.
Beginning a scrupulous new edition that remedies the omissions and other defects of its predecessors. Witty, warm, worldly in experience but firm in sense of propriety, Fanny Burney, who knew everyone, comments vivaciously on a broad social scene.

Pilgrims Through Space and Time: Trends and Patterns in Scientific and Utopian Fiction. J. O. Bailey. Greenwood. $3.50.
A welcome paperback reprint of the 1947 authoritative work on science fiction from the 17th century to World War II.

Invisible Friends: The Correspondence of Elizabeth Barrett and Benjamin Robert Hayden 1842-1845. Edited by Willard Bissell Pope. Harvard. $10.
Painter and poet never met but corresponded on many subjects with spontaneity, liveliness, and self-revelation occasionally intimate. Excellent editing.

Carlyle and Dickens. Michael Goldberg. Georgia. $10.
Charles Dickens: Radical Moralist. Joseph Gold. Minnesota. $9.50.
Goldberg makes a thorough study of the relationship in all its aspects. Gold's "radical moralist" sees the human heart, not social structure, as the source of evil, and applies a hard-nosed Christianity that makes self-knowledge prerequisite to a genuine charitableness. Georgia does a good job of production, Minnesota a poor one.

Lautréamont: The Violent Narcissus. Paul Zweig. National University Publications. Kennikat. $7.95.
A brief biographical sketch and a perceptive essay on the strange reversals and contradictions in this youthful exponent of the Gothic imagination in its Satanic phase.

David Jones: Artist and Writer. David Blamires. Toronto. $10.
Biographical and historical materials support a primarily critical essay. Balanced, sensible, authoritative.

The World in Ripeness: An Autobiography. Vol. 3. H. E. Bates. Illustrated by John Ward. Missouri. $7.50.
War-time experiences of the first commissioned short-story-writer in the R.A.F., and some observations on post-war years as a versatile fictionist.

LEONARD W. DOOB

The Coming of Age. Simone de Beauvoir. Putnam's. $10.
A truly encyclopedic account of what we know or think we know about the aged and the most diverse ways in which they have been treated historically and in various societies. The writer's ax is hurled at us for not recognizing and respecting a status we cannot avoid unless we perish prematurely. The warmth and eloquence of her pleas, however, do not interfere with her impeccable scholarship. Yes, really, it is the author of "The Second Sex."

Halfway through the Tunnel. Barry R. Berkey. Philosophical Library. $7.50.
A Molly-Bloom type of monologue by a neurotic woman whose sexual, familial, and interpersonal frustrations clearly outweigh the somewhat pathetic gratifications she ekes out in "mere bits and pieces." "I want," she says, "to be able to integrate what goes on in my head with what goes on in my gut, so it's a total thing." The document, cast into a literary mode, is derived from a year of sessions with her fifth psychiatrist who, we infer from her own words and from the fact that thereafter she "stopped therapy," did not help her escape from herself and her background. "Pam is Everyman," the writer says. Maybe yes, maybe no. I hope not, though she does express crudely and subtly some of our problems.

Rappin' and Stylin' Out. Edited by Thomas Kochman. Illinois. $12.50.
A loosely organized, most provocative collection of published and original articles describing and, more often than not, praising the many distinctive verbal and nonverbal modes of communication evolved by American blacks both unconsciously and consciously to preserve their identity and to provide realistic and emotional security. A single example: according to David Dalby (University of London), slaves or their descendants attached African meanings to some English words whose pronunciation was similar in their own language back in Africa. Thus *dig,* resembles the Wolof *deg* which means to understand and appreciate, hence the Afro-American expression, "I dig it," has nothing to do with excavating.

Child Psychiatry in the Soviet Union: Preliminary Observations. Nancy Rollins. Harvard. $13.50.
A detailed, thoughtful, sufficiently sprightly report of a four-month investigation of the assumptions, theories, procedures, therapies, and research of contemporary Soviet psychiatrists, particularly those concerned with children. Non-psychiatrists may not be thrilled to know which drugs the Russians use in treating their patients, but they will find general topics of intriguing interest. From a socio-anthropological viewpoint, why do Soviet psychiatrists by and large reject psychoanalysis which tends to be so widely embraced by their American counterparts? In what ways are the roles of psychiatry in the two countries similar and dissimilar? What can we learn from them, what can they learn from us?

The Mountain People. Colin M. Turnbull. Simon and Schuster. $7.95.
The deservedly well publicized, shock-producing account of a Ugandan tribe whose members, for example, "would watch a child with eager anticipation as it crawled toward the fire, then burst into gay and happy laughter as it plunged a skinny hand into the coals"; who literally steal food from the mouths of the aged and the sick; who defecate publicly without shame; who do not bury their dead; and so on—on and on. The author, a reputable anthropologist, has written a melodramatic description of their behavior and beliefs, and he has given a compelling explanation of how and why they have "disposed of virtually all the qualities that we normally consider are just those qualities that differentiate us from other primates." Two challenges emerge: these people "survive without seeming, if we are honest, to be greatly different from ourselves in terms of behavior"; and those qualities we value "are not inherent in humanity at all, they are not a necessary part of human nature."

The Broken Rebel. Rupert Wilkinson. Harper & Row. $12.95.
An engaging, stimulating, competent tour de force by a humanist who has seized the widely known, ethnocentric concept of "the authoritarian personality" originally promulgated by a group of psychologists on the basis of research in California during World War II. First, he has broadened and attempted to codify the operational meaning of the term and related it to social milieux. Then he offers it as a not too procrustean bed into which he dumps characters as diverse as Hung Sui-tshuen, Jonathan Edwards, Josef Goebbels, part of Tom Watson, possibly your mother and father, and maybe you. Many more than one of the sparks must be considered illuminating. Before a long appendix and numerous notes, the book offers self-consciously profound opinions about our own society.

FREDERICK J. CROSSON

The Wine and the Will: Rabelais's Bacchic Christianity. Florence M. Weinberg. Wayne. $10.95.

Rabelais' exuberant humor has long hidden a puzzle for scholars, a second level of meaning which the text both invites and rebuffs. What is the purpose of his lampoon and from what position is it launched: orthodox Catholic, reformer, atheist, agnostic . . .? Utilizing the hermetic tradition and the Church Father's readings of gospel symbols, this study argues for his orthodoxy and indeed for an esoteric but edifying meaning for the stories. Such an interpretation, while carefully buttressed, inevitably involves hermeneutic options and the risk of giving greater weight to certain names and incidents as the price of coherence. Hence while necessarily not demonstrative, it is an ingenious piece of scholarship.

Wittgenstein and Justice. Hanna F. Pitkin. California. $12.50.

The radical redirection of philosophizing wrought largely by Wittgenstein has fundamental import for political theory, and this book ably draws some of the consequences. It begins with a very good statement of just what Wittgenstein did, and passes on to distinguish language games and contexts in political discourse the ignoring of which generates pseudo problems. If the argument too quickly dissolves some classic issues in political science, no reader can fail to become more sensitive to the diverse ways in which he uses and understands the language of political life.

Phenomenology in Psychology and Psychiatry: A Historical Introduction. Herbert Spiegelberg. Northwestern. $13.50.

The author of the well-known history of *The Phenomenological Movement* here presents a corollary study of the multifarious ways in which that philosophical movement decisively influenced the emergence of a new approach to the study and healing of man. By disclosing a new manner of comprehending human existence, namely in terms of the ways in which awareness of the world, time and the body is experienced, phenomenology contributed to a rethinking of the method of psychology, both experimental and clinical. The evidence is sometimes indirect and the effects diverse but there is no denying the catalytic role played by Husserl and Heidegger, Scheler and Jaspers. The latter half of the book consists of brief monographic studies of the phenomenological character of the work of psychiatrists such as Binswanger, Boss and May.

Unsecular Man: The Persistence of Religion. Andrew M. Greeley, Schocken. $7.95.

The conventional wisdom that religion is declining, that "revolutions" are occurring in sexual attitudes, family structure and morality, in brief that a new age has come upon us, is here confronted with sobering statistics and persuasive arguments which indicate quite the opposite. Greeley's thesis is that man's needs and behavior have not changed much in these areas since the last Ice Age and that there is little sign of their imminent disappearance or even modification. We are all victims today of what Bacon called the Idols of the Marketplace, and iconoclasm is a welcome antidote.

The New Testament: The History of the Investigation of its Problems. Werner G. Kummel. Translated by S. M. Gilmour and H. C. Kee. Abingdon. $10.95.

For the general reader as well as the student of its field, this is the best historical survey I have come across. Its focus is on the ways in which successive increments in understanding the historical context of the NT have modified the kinds of questions which can be legitimately addressed to the text. It does not attempt to summarize the detailed content of the changes in interpretation, but traces rather the sequence of heuristic methods which have become appropriate: philological and grammatical, literary criticism, oral context and form criticism, Judaic and Roman histories, comparative religion. The transitions in approaches and the reasons for them are clearly delineated.

Night, Dawn, The Accident: Three Tales. Elie Wiesel. Hill and Wang. $7.95.

Literature is not usually recommended in this section, given our division of labor. But these tales are not ordinary literature, both because they are not pure fiction and because they utterly transcend, by their power, their simplicity and their extraordinary perspective the normal mode in which art renders present human experience. Their vision is of life seen not merely in the shadow of death but through the consciousness of death, as the binocular complement of a normal awareness. Wiesel was an inmate of Auschwitz and Buchenwald as an adolescent, and his telling of that experience has the dreadful fascination of sheer horror. The tales have been published separately before, but are here gathered together for the first time.

RICHARD BEALE DAVIS

The Faithful Shepherd: A History of the New England Ministry in the Seventeenth Century. Daniel D. Hall. Chapel Hill. $11.95.
The Learned Doctor William Ames: Dutch Backgrounds of English and American Puritanism. Keith L. Sprunger. Illinois. $10.

Hall's is a history of the New England clergy and their beliefs, differing from Perry Miller and duller in the telling, but worth consideration. Sprunger's book concerns the theologian who was the foremost seventeenth-century Puritan Ramist and whose ideas influenced tremendously his brethren in New and Old England. "He participated in the New England way in everything short of actually immigrating."

The Shadow of Slavery: Peonage in the South 1901-1969. Pete Daniel. Illinois. $7.95.
In His Image, But . . . Racism in Southern Religion, 1780-1910. H. Shelton Smith. Duke. $8.50.
The Slave Community: Plantation Life in Ante-Bellum South. John W. Blasingame. Oxford. $7.95.

Smith's *In His Image* is a perceptive review of southern attitudes toward the Negro in a religio-sectarian context. Blasingame weaves first-hand documentary witness into an interesting and unified presentation of a subject by no means new. Daniel's provocative study is a record of the failure at all levels of government to end peonage, white and black. It is well told and thoroughly documented.

Music of the Old South: Colony to Confederacy. Albert Stoutemire. Fairleigh Dickinson. $15.
Songs from the Williamsburg Theatre: A Selection of Fifty Songs Performed on the Stage in Williamsburg in the Eighteenth Century. John W. Molnar. Colonial Williamsburg Foundation. $15.

Two books which will fascinate the cultural historian and musicologist by two of the foremost students of early southern music. The first is a comprehensive history, the second a history with scores and texts of songs.

The Booker T. Washington Papers. Vol. 1: The Autobiographical Writings. Vol. 2: 1860-1869. Edited by Louis R. Harlan. Illinois. $15. per vol.
The Papers of Henry Laurens, Vol. 3: 1759-1763. Edited by Philip M. Hamer. George C. Rogers, Jr., et al. South Carolina. $17.95.
The Papers of John C. Calhoun. Vols. V and VI, 1820-1822. Edited by W. Edwin Hemphill. South Carolina. $17.95 per vol.

The first of the Booker T. Washington series is most promising and includes perhaps his best-known works, but the second volume is equally interesting. Hemphill continues his arduous task with Calhoun with his usual discrimination and perception. The third volume of the Laurens papers presents a greater variety of documents than do those earlier and brings us to the beginnings of the Revolutionary era. All of these are *musts* for the historian and fascinating for the student of black literature and colonial and early national regional and general culture.

Pennsylvania Politics 1746-1770: The Movement for Royal Government and Its Consequences. James H. Hutson. Princeton. $8.50.
"Salutary Negelect": Colonial Administration Under the Duke of Newcastle. James A. Henretta. Princeton. $14.50.

These two books look at colonial administrative-political problems from opposite sides of the Atlantic. Hutson's does not present a new idea but a new analysis of causes in a single province. Henretta's is also an analysis, which elucidates the connection between British domestic politics and imperial programs during the first half of the eighteenth century.

France in America. W. J. Eccles. Harper and Row. $8.95.

The latest volume in the New American Nation series fills a gap in the comprehensive account of the early continent the general editors have already presented in several other useful volumes.

The Randolphs of Virginia: "America's First Family." Jonathan Daniels. Doubleday. $10.
The Journal of John Fontaine An Irish Huguenot Son in Spain and Virginia 1710-1719. Edited by Edward Porter Alexander. Virginia. $4.95.
Men of Letters in Colonial Maryland. J. A. Leo Lemay. Tennessee. $13.95.

Three books throwing various kinds and intensities of light on the colonial Chesapeake area. Daniels' book will be for some too inclusive, but it does demonstrate the remarkable effects, or representatives, of one blood line in early America. Fontaine's invaluable journal is absorbing reading for any colonialist. LeMay's study is the most original.

ANDREW GYORGY

Pointing the Way, 1959-1961. Harold Macmillan. Harper & Row. $15.
This sequence in the memoirs of Great Britain's former Conservative Prime Minister covers the critical years of 1959 through 1961. The theme is set early: "A careful reading of histories and memoirs makes me feel that the power of a Prime Minister has steadily grown. Although he is only *primus inter pares,* the very complexity of affairs leads to concentration of authority in his hands." Although carefully documented, the volume is somewhat uneven. The abortive Paris summit meeting of 1960 is excellently discussed; President Dwight D. Eisenhower comes through realistically. The continent of Africa looms large, but the late President John F. Kennedy does not emerge quite as clearly as one would expect.

The Lion and the Eagle: British and Anglo-American Strategy, 1900-1950. Basil Collier. Putnam's. $12.95.
This is a succinct and well-written summary of five decades in the evolution of Anglo-American military strategy. The author is obviously a man of many facets: novelist, travel writer, critic, broadcaster, and professional historian. As a panoramic view of shifting Anglo-American fortunes the book traces in an interesting, synchronized manner the decline of the British lion and the inevitable ascendance of the American eagle. It is a well-documented study with a particularly comprehensive bibliography.

The Deception Game: Czechoslovak Intelligence in Soviet Political Warfare. Ladislav Bittman. Syracuse University Research Corporation. $9.95.
This study is devoted to a detailed, analytical discussion of the subversive and secret Intelligence services and operations of selected Eastern European satellites. While each Eastern European country is categorized in terms of its "deception" activities, the study concentrates on the "disinformation" warfare of Czechoslovak Intelligence. The author himself was one of the "disinformation" specialists of Czechoslovakia working for years in the service of Soviet political warfare. While the book is interesting and well documented, the author's true identity remains a mystery. Ladislav Bittman is obviously a pseudonym.

The Voices of the Silent. Cornelia Gerstenmaier. Hart. $10.
Originally written by a German specialist and superbly translated into English, this comprehensive book includes a series of case studies in the Soviet treatment of writers, artists, and scientists. It documents in great detail both the "cultural masochism" of the USSR, as well as the intellectual rebellion against it. To this reviewer, the Solzhenitsyn and Amalrik cases were the most relevant and frightening. The only flaw of this important work is its over-documentation. The last 240 pages are all documents. Recommended to specialists in the field.

Russian Rebels, 1600-1800. Paul Avrich. Schocken. $10.
Paul Avrich, Professor of Russian History at Queens College in New York, brilliantly analyzes in this work the four great popular Russian revolutions of the 17th and 18th centuries. Combining a Cossack mutiny with social revolution, religious protest, and anti-colonial resistance, the most fascinating of the four was Pugachev's mass revolt, the last and greatest of the popular rebellions. All four case studies are in effect forerunners of Russia's 20th century revolution, the upheaval of 1917. The book is excellently documented.

Eyewitness: A personal account of a tumultuous decade. Robert Payne. Doubleday. $10.
This autobiographical sketch by a prolific journalist and experienced wartime correspondent covers the climatic years of 1937-1946. Lively and interesting, the book is also somewhat uneven. The most important sections deal with the collapse of Chiang Kai-shek on the Mainland of China and the rise of Mao-Tse-tung. "A Dinner With Mao Tse-tung" is probably the most insightful chapter. An interesting book for popular readership.

J. T. BALDWIN, JR.

Wild River. Laurence Pringle. Lippincott. $15.
Beautifully illustrated with color photographs. Text concerned about "more than three million miles of rivers and tributaries" and about dams "which destroy a living river and its valley." There is still time to save the untamed, the undammed, the unpolluted rivers.

Earth Medicine - Earth Foods. Michael A. Weiner. Macmillan. $8.95.
The first section is an excellent compilation of information about plants used by North American Indians (and colonists) for treating a whole range of human ailments which are catalogued under sixty-four headings. Many of the remedies were doubtless effective for the purposes designated; others most certainly were not. This is true of native medicines the world over. Some of the plants found their way into the *United States Pharmacopoeia,* but after a time many were dropped. Some are currently under scientific study and are important to the understanding of the pharmaceutical chemistry of plants.
The second section deals with "the most important wild and cultivated Indian plant foods by emphasizing the Indian preparations and recipes" — for example: "the Iroquois had at least twenty-three different recipes for maize." Included are one hundred forty-four good illustrations, an unusual and helpful list of references, and English-Latin and Latin-English plant indices.

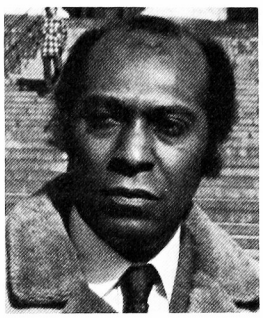
The Native Orchids of Florida. Carlyle A. Luer. The New York Botanical Garden. $25.
The author is a surgeon and a most perceptive individual; he is both artist and scientist. This book, a superb contribution to art and science, happily unites the two. Twice it has been my privilege to be in the field with him and to observe him photographing orchids *in situ* and dissecting and drawing their flowers still attached to the plants.

The Connecticut River. Text by Evan Hill; Photographs by William F. Stekl. Wesleyan. Middletown. $9.95.
In a little time one can learn much about this historic river. Though the style falls short of the level that the author seems to have set for himself, this is a good book.

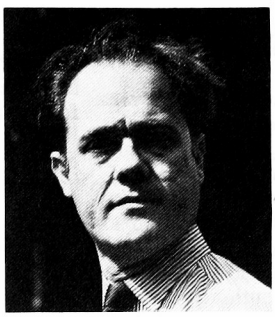
(continued on back cover)

Ruth Bader Ginsburg

Harry B. Gray



Charles V. Hamilton



Charles Rosen

Phillips Talbot

BOOK REVIEWS

Exploring the Ocean World. Edited by C. P. Idyll. Revised Edition. Crowell. $14.95.
Nine authors have made this book which should be in all libraries, for it fires the imagination about various aspects of oceanography — "a composite of all the basic sciences" — and incorporates an amazing amount of information. The five oceans cover more than seventy percent of the earth's surface, and their floors are endless frontiers for study and exploration. One can but envy the young men and young women who will have the opportunity to face this challenge of the unknown.

The Serengeti Lion: A Study of Predator-Prey Relations. George B. Schaller. Chicago. $12.50.
At the invitation of the Director of the Tanzania National Parks, the author spent three years in the Serengeti grasslands studying the lions — as well as the leopard, the cheetah, the wild dog, and other predators — and their prey. The result could only be an absorbing report replete with many data that accrued from twenty-nine hundred hours of observation. Field biology at its best. An account of the structure of the lion pride, the relationship of females and males and cubs, the hunting patterns, lions recognized as individuals, etc. The conclusion: "predators are an integral and essential part of the ecological community. They help maintain an equilibrium in the prey populations within the limits imposed by the environment . . . predators are the best wildlife managers."

VISITING SCHOLARS

(continued from page one)

Organization for Women's Legal Defense and Education Fund.

HARRY B. GRAY is a member of the National Academy of Sciences, and was recipient of the American Chemical Society Award in Pure Chemistry in 1970. He is professor of chemistry at California Institute of Technology.

CHARLES V. HAMILTON is a Visiting Scholar at the Russell Sage Foundation during 1972-1973, and professor of government and Ford Foundation Professor of Urban Politics at Columbia University. He is author of *Minority Politics in Black Belt Alabama* and *The Black Preacher in America.*

CHARLES ROSEN is on the faculty of SUNY at Stony Brook. A pianist and writer on music, he is author of *The Classical Style: Haydn, Mozart, Beethoven,* winner of the 1972 National Book Award for arts and letters.

PHILLIPS TALBOT has been president of The Asia Society since 1970. He served as Assistant Secretary of State for Near Eastern and South Asian Affairs from 1961 to 1965, and as Ambassador to Greece from 1965 to 1969.

THE NEW INTEGRITY

(continued from page four)

doctors, and men and women in other walks of life. But they pay the usual price. . . .

Are both the old and the new integrity partial? Do we really need both? Fortunate indeed are those who have both, but those still striving to develop the new integrity cannot afford to be overly concerned about the classical integrity. Those intent on harmony and serenity will dull the cutting edge of the new integrity. Seeing how it entails alienation, they will seek refuge in the strategies of decidophobia. But those who attain the new integrity may find eventually that the old integrity is coming to them, too.

the KEY reporter

volume xxxviii • number three • spring 1973

Editor: Evelyn L. Greenberg

Consulting Editor: Carl Billman

Editorial Committee: Irving Dilliard, William F. Hahnert, Robert H. Irrmann, Raymer McQuiston, Mary F. Williams.

Published quarterly (Autumn, Winter, Spring, and Summer) by the United Chapters of Phi Beta Kappa at the Garamond/Pridemark Press, Baltimore, Maryland. Send all change-of-address notices to *The Key Reporter,* Phi Beta Kappa. Editorial and Executive offices, 1811 Q Street, N. W., Washington, D. C. 20009. No responsibility is assumed for views expressed in articles published.

Advertising rates upon application. Single copies 20¢, ten or more copies 10¢ each. Subscription $1.00 for one year, $2.00 for two years, $3.00 for five years. Second class postage paid at Washington, D. C.

THE KEY REPORTER
PHI BETA KAPPA
1811 Q Street, N.W.
Washington, D. C. 20009

Return Postage Guaranteed

Second class postage paid
at Washington, D. C.