



THE KEY REPORTER

President Clinton Sends Greetings

Editor's note: During his presidency, George Bush (ΦBK, Yale, 1947) sent greetings to the Society through The Key Reporter (Summer 1990). President Bill Clinton (ΦBK, Georgetown, 1967) was invited to address the membership in this issue. His letter follows:

I'm pleased to speak here in *The Key Reporter* with my fellow Phi Beta Kappa members regarding education in America.

As we approach a new century, we face great changes. As a nation, we must provide hope and opportunity for all Americans to compete and succeed. A sound, well-rounded education gives our people the tools to lead productive and meaningful lives.

In order to help our people achieve these high standards, our objective for education must be improving its quality for all students of all ages. Education must mean lifelong learning opportunities and a continuous renewal of the skills needed to compete in the world economy.

Accomplishing this mission will require everyone's involvement. Each of us must take responsibility for ensuring the successes of the next generation and those to follow. In this vein, I am reminded of one of my college professors, Carroll Quigley, who taught his students that America is the greatest nation in the world because our people have always believed that the future can be better than the present and that each of us has a personal responsibility to make it so.

Phi Beta Kappa stands for a "love of wisdom, the guide of life." I appreciate the honorary society of Phi Beta Kappa and all that it accomplishes to encourage and promote scholarly achievement.

FIVE CHAPTERS SPONSOR TEACHER WORKSHOPS IN WASHINGTON AREA

Five Phi Beta Kappa chapters in the Washington, D.C., area sponsored a weeklong series of workshops for 25 teachers in the local public high schools in August on the theme "Chaos in Contemporary Thought and Letters." The concluding session was videotaped for showing in the D.C. public schools in the autumn.

Participating teachers were selected by the D.C. school administrators for their outstanding achievement as instructors. The workshops were designed to encourage the teachers' efforts and to underscore the Society's appreciation of instructional excellence at all levels of the nation's educational system.

The Georgetown University chapter hosted the first workshop on August 23, when the history of the idea of chaos in Western thought was discussed. On August 24 the participants traveled to the University of Maryland, College Park, where chapter faculty explored the chaos theory in

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CAMBRIDGE SCHOLAR WINS 1993-94 SIBLEY AWARD

Melissa Sharon Lane, a 1989 summa cum laude graduate of Harvard and member of the Phi Beta Kappa chapter at Radcliffe, has been awarded the \$10,000 Sibley Fellowship for the 1993-94 academic year. She will use the award to complete her dissertation, "Plato's *Statesman*: The Delineation of Political Theory," at the University of Cambridge, England, where she is a teaching assistant. She began her studies at Cambridge in 1989 as a Marshall Scholar.

Lane is the 45th winner of the fellowship, which was established with funds bequeathed to Phi Beta Kappa in the will of Isabelle Stone. In 1994 the Sibley Fellowship will be offered for studies in French language or literature. Candidates must be unmarried women between 25 and 35 years of age who hold the doctorate or have fulfilled all the requirements for the doctorate except the dissertation.



Melissa Lane

They must be planning to devote full-time work to research during the fellowship year beginning in September 1994. Further information and application forms may be obtained by writing to the Sibley Fellowship Committee, 1811 Q Street, N.W., Washington, DC 20009.

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DEMOCRATIC DISTINCTION

BY EVA T. H. BRANN

On May 8, Eva Brann, dean at St. John's College, Annapolis, addressed the initiates of the George Washington University chapter and members of their families in Washington, D. C. This article is adapted from her remarks.

When I was a young graduate student, I had one longing: to go to Greece. My outward purpose was to study Greek antiquities, but my inward desire was to see the world through an air that was actively transparent, an atmosphere through which places and things assumed a beautiful clarity and a clarified beauty. The Phi Beta Kappa Society gave me that opportunity through the Mary Sibley Fellowship, which took me to the Athenian excavations of the American School of Classical Studies in 1953–54. If I can discharge a part of my gratitude for that huge event in my life by saying something worth reading here, I shall be very satisfied.

This honor society, Phi Beta Kappa, has the sort of name a fraternity or a sorority bears; initiates learn what their Greek letters mean in a brief high-minded moment and go on to their more or less edifying high-jinks. But Phi Beta Kappa is not a Greek society in the animal-house sense. It is an honor society, and the conditions for election are those of special merit.

Phi Beta Kappa are the initials of a Greek phrase: **philosophia biou kybernetes**, "Philosophy, the pilot of life." *Philosophia* is clear; *biou* is as in *biology*, the science of life; and *kybernetes* just lets you recognize the related word "governor." I want to say something here about the meaning of this phrase, which is actually a sentence in Greek. At the same time I want to commemorate a man who lived nearby and who, in a way, made your presence here possible, Thomas Jefferson, who was born 250 years ago.

Liberty and Equality

We live in a democracy that is generally said to be characterized by two ideals: liberty and equality. These watchwords peculiarly define American democracy. Its European sibling, for instance, born at about the same time—French republicanism—added a word in its slogan: "Liberté, Egalité, Fraternité." Our revolution and our way of life are, in a sense, defined

by an absence: fraternity is conspicuously missing from our self-understanding. We owe the sober realism and the healthy liberalism of our democratic ideals to the Founding Fathers. Even Jefferson, probably the most radical of the major Founders, evidently held that it was safer to rely on the legal protection of a sound constitution than on the hyperbolic sentiments of expanded family feeling.

To be sure, Walt Whitman tried very hard to invite Americans to brotherly affection in his 1860 poem, "States":

STATES!

Were you looking to be held together by the lawyers?

By an agreement on a paper? Or by arms?

Away! . . .

Affection shall solve every one of the problems of freedom . . .

But this sentimental view of democracy has never really taken. We cherish sober separation. We prefer civility and noninterference to expansive

It is a fashion now to be down on individualism, but the individualism being attacked is really a degenerate version of what was called liberalism by the English political theorists of the 19th century. This old liberal individualism . . . emphasized equal duties more than equal rights, independence and freedom more than safety and support.

feeling and active concern, at least in public life. To be sure, we experience periodic and very healthy rebellions against this dry individualism, against the public lack of care and the private greed it often engenders. For example, the contemporary movement called communitarianism is a brave attempt to make public policy more responsive to all sorts of fundamental human association, be it the family, the neighborhood, or the whole country. These corrective efforts should be

welcomed, but I think it will be a long time before the fundamental individualism of the American republic is altogether worn down.

It is a fashion now to be down on individualism, but the individualism being attacked is really a degenerate version of what was called liberalism by the English political theorists of the 19th century. This old liberal individualism, which is close to that of the Founding Fathers, emphasized equal duties more than equal rights, independence and freedom more than safety and support. This individualism, which is neither fraternal nor mean, is still the deepest impulse of our democracy. Americans cling to it because their common sense tells them that the expanded sense of brotherliness or sisterliness is highly unreliable—the worst war this country ever fought was a fraternal war—while liberty and equality can in fact be legislated and enforced. Our founding documents, Jefferson's Declaration of Independence (which is, in fact, Public Law No. 1) and Madison's Constitution, form the legal predicates for our equality and our liberty.

Now comes a difficulty with which we are all familiar in American contemporary life: liberty and equality can be very much at odds with each other. For example, some people have the money and are free to go to college, and that means that they get ahead of others who are not at liberty to spend four expensive years in that way. In general, some people, just by exercising their liberty to act, get ahead of others and in doing so introduce inequalities into the citizen body.

In many respects liberty and equality support and make each other possible, but in other respects they interfere with each other. This effect has been known for ages. Alexis de Tocqueville formulated it most extensively in his *Democracy in America*, published in 1835 and 1840. Generally, so-called liberals pursue equality more zealously, whereas conservatives care first for liberty—although this statement is a huge simplification.

Liberty and Excellence

I cannot imagine that there is a really excellent student (recall that "to excel" comes from the Latin verb "to rise above the rest") who has any sensitivity to the feelings of others, to whom excellence, and its free exer-

cise, has not been now or then a problem. If you raise your hand with the right answer all the time, how will the slower people get a chance? If your papers are always the best, how will the others feel? Who among you has not, from decency or from embarrassment, held back, restrained your own freedom to function, so as to avoid standing out? Who has not sacrificed being outstanding for a sense of egalitarian propriety? And who has not felt, just a little, the dangers of acting at full throttle, freely shooting ahead of the others?

Clearly, liberty and excellence are powerfully related. It is not, of course,

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true, conversely, that equality and mediocrity need to go together. It is entirely possible to think of a political community of outstanding equals. Such a community would seem to be a contradiction in terms, because to be outstanding is precisely not to be equal. Yet such a community is thinkable. If all members stand out in their particular way, we could have something like a forest of unusually well grown and various trees—all excellent in growth and all piercing the sky to about the same height. I can tell you that to live in such a community is heaven on earth—I think of my own college as being such a place—and I can think of nothing I wish for you more ardently than such a life. The traditional term for a community of excellent equals is “republic.” May you all have a chance to assist in the building of such a local republic—be it a family, school, church, neighborhood, or city!

But all these minirepublics have their ground, their economic and legal basis, in our great egalitarian democracy. And in this democracy equality in the form of homogeneity is much more noisily defended than freedom. Take, as a current example, free speech. It is on the whole easier to find sympathy, at least on campuses, for the notion that all invidious distinctions of speech should be care-

fully leveled out, so that speech is equally inoffensive to all, than for the idea that even nasty people should speak their mind freely. The defense of free speech usually falls to the courts.

The same impulse that makes many Americans more anxious about inequities in life’s assignments than about constraints on achievement also makes excellence suspect to them. The idea that some people should be singled out to be honored is not totally popular in this country.

Of course, everywhere, at every time, people have felt personal envy for those who were distinguished. But in our country, the antipathy to distinction is not always meanly personal; some citizens object to



Eva T. H. Brann

distinctions on principle. Just consider the fate of the word *discrimination*, which used to be a good word. People were praised for showing discrimination in their tastes or their friends. Now *to discriminate* has an entirely negative connotation. It is always accompanied by *against* and means excluding people unjustly, as if there could never be a legitimate reason for distinguishing some people from others for better or for worse.

You have just been elected to an honor society. The very word *elected*, which means “to be picked out” and

*Thomas Jefferson, who was . . .
the most purely democratic
of the Founders, thought that
there was room for . . .
a natural aristocracy.*

is connected to the word *elite*, shows that your membership in this honor society may be in conflict with your citizenship in a democracy. By what theory, I would like you to ask yourself, can I, a believer in equality, become one of the elect, one of the honored ones?

Jefferson’s ‘Theory of Justifiable Elitism’

It is Thomas Jefferson who supplied such a theory. We might call it in contemporary terms “the theory of justifiable elitism.”

In 1813, Jefferson and John Adams resumed a correspondence that had been for some time interrupted by an estrangement. The most famous letter in this wonderful epistolary dialogue reads in part as follows:

Monticello, October 28, 1813
 . . . I agree with you that there is a natural aristocracy among men. The grounds of this are virtue and talents. Formerly, bodily powers gave place among the aristoi. But since the invention of gunpowder has armed the weak as well as the strong with missile death, bodily strength, like beauty, good humor, politeness and other accomplishments, has become but an auxiliary ground of distinction. There is also an artificial aristocracy, founded on wealth and birth, without either virtue or talents; for with these it would belong to the first class. The natural aristocracy I consider as the most precious gift of nature, for the instruction, the trusts, and government of society. And indeed, it would have been inconsistent in creation to have formed man for the social state, and not to have provided virtue and wisdom enough to manage the concerns of the society. May we not even say, that that form of government is the best, which provides the most effectually for a pure selection of these natural aristoi into the offices of government? The artificial aristocracy is a mischievous ingredient in government, and provision should be made to prevent its ascendancy

Thomas Jefferson, who was, as I said, the most purely democratic of the Founders, thought that there was room for an aristocracy, namely, a natural aristocracy. We might even go so far as to say that he was a democratic

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aristocrat. *Demos* means people, *aristoi* means the best, and *kratos* means power. *Demokratia* means the people in power; *aristokratia* means the best in power. And Jefferson clearly thinks that these two types of governments are not in contradiction, if the best are distinguished not artificially by birth or wealth but naturally by virtue and talents. In fact, he is saying that democracy is best when it knows how to find and elect the best citizens to govern.

So a Jeffersonian democrat—and it is hard to find a more democratic democrat—would altogether approve of a society established to select and honor those who excel in virtue and talents, and Jefferson himself would

The same impulse that makes many Americans more anxious about inequities in life's assignments than about constraints on achievement also makes excellence suspect to them.

probably wish to descend from his pedestal and leave his temple close by on the Potomac to come and honor you today and to tell you his wish that you might one day participate in leading your country.

What Virtue, What Talents?

If we agree that an aristocracy of virtue and talents is good for America, we are still left with a question: What virtue, what talents? Your honor society seems to offer an answer: philosophy as the pilot of life. In accepting election to Phi Beta Kappa, you are accepting a key to life that obligates you to display the talent of thinking out a philosophy for yourselves and the virtue of conducting your life by it.

Jefferson would be delighted by this charge you are taking upon yourself. He had no respect for merely academic philosophers, but he devoted much effort to formulating for himself truths to live by. He had, in forming his beliefs, one great rule: to think out principles for himself and to submit them only to the test of experience. In 1789 he wrote:

I never submitted the whole system of my opinions to the creed of any party of men whatever, in

AN ANTHROPOLOGIST REPORTS ON THE VISITING SCHOLAR EXPERIENCE

BY SIDNEY W. MINTZ

If I ever doubted that the American system of higher education was the best in the world, I certainly got over it as a Visiting Scholar for Phi Beta Kappa in 1992–93. During the academic year I visited 10 campuses in the Northeast, Midwest, and West. Three are large city universities, two are state university campuses, and one is a large private institution; the other four are private liberal arts colleges. And no two were truly alike.

What I found on these trips contrasts quite sharply with my own experiences as student and then teacher. When I went to Brooklyn College, it had no Phi Beta Kappa chapter (not that my grades would have qualified me, anyway). My graduate training was at Columbia, under the G.I. Bill. The year I wrote my thesis, I taught both at the City College of New York and at Columbia. Then I taught at Yale for nearly 25 years. Counting the time at Yale and Johns Hopkins together, I have now spent more than 40 years at quite large, well-known eastern

religion, in philosophy, in politics or in anything else, where I was capable of thinking for myself. Such an addiction is the last degradation of a free and moral agent. If I could not go to heaven but with a party, I would not go there at all.

What Jefferson wrote accords well with the meaning of philosophy. My last Greek lesson to you newly recognized *aristoi* in this Greek honor society is this: "Philosophy" originally means "the love of wisdom." It does not mean an ideology, a creed, a system, but rather a search, a pursuit, a longing for knowledge. A Phi Beta Kappa member is obligated to want to know, to keep learning, and then to put that knowledge and learning to use. You were elected because you do that by nature. I salute you, who represent the natural aristocrats that will make us a better democracy. ■

Eva T. H. Brann has taught at St. John's College since 1957. Her latest book is The World of the Imagination: Sum and Substance (Rowman and Littlefield, 1991).



Sidney W. Mintz

universities. Except for a couple of courses at Wesleyan and occasional lectures elsewhere, I have never taught at a liberal arts college.

Probably like most previous Visiting Scholars, I have found the chance to visit so many and such different campuses, most of them for the first time, a unique educational experience. It also gave me unusual opportunities to appreciate the rich variety of American collegiality, teaching styles, campus ambiances, and student outlooks.

I was interested to note, for instance, how little the Ivy world matters to college people outside it. I remembered some of that from my days at Brooklyn, where the attitude was always slightly defensive; we were proud of our chess team, our math team, the high percentage of graduates who went on to graduate schools. I've found that faint defensiveness again at Hopkins. But that there is life outside the Ivies was harder to remember during my quarter-century at Yale. On my recent trips to the Midwest, I met many excellent students—knowledgeable, attractive, ambitious, energetic, the sort the Ivies dote on—who were pursuing the same objectives as Ivy students, but who seemed hardly to know (let alone to care) where Harvard or Yale was located.

Cultural variety was another striking aspect of these visits. At one institution, members of the senior class spoke as their first language more than



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two dozen languages. In contrast, I visited at least one campus where the student population was noticeably homogeneous, both linguistically and culturally. In both places, I lunched with groups of students, and in both places, the students were keen, sociable, self-assured, interested.

Everywhere I went, people were warm and welcoming. It's always fun to be treated as if one were a great scholar, and we teachers cannot really expect our students to treat us that way back home! I spoke at length with many fellow anthropologists, learned about their work, reminisced with some about teachers (and teaching experiences) we had shared. The widespread interest in effective undergraduate teaching, the seriousness with which so many colleagues continue to regard it, was for me particularly heart-warming.

On the basis of my first visits, I created for my own amusement a diagnostic test of the quality of undergraduate education: Distinguished institutions . . . provide little or no parking for the students.

Given my age, it is not surprising that most of the faculty contemporaries whom I met on these campuses were retired, or about to be so. Among them were several outstanding scholars whose work I'd known but whose distinction may not have been fully appreciated at their home institutions. I was struck by the continuing passion such people feel for their own research; they all have too much that is interesting to talk about to waste time feeling rancor or regret. They also seemed genuinely appreciative of the benefits of the liberal arts college setting. Perhaps larger institutions somehow induce us to go to too many meetings, prepare too many conference papers, never finish that book we've been writing. Small institutions are certainly just as busy. But I was left with the impression that they may come closer to what most of us thought colleges were like, before we'd attended any.

Although several of the places I visited have graduate programs, it was a pleasure to be talking almost all the time to undergraduates. I felt again, as I often have before, that undergraduates are the most satisfying sort of student—for me. What greater privi-

lege than to teach serious young people who are there to learn—and be paid to do it? Understandably, because students have many other things on their minds and because they are not all equally eager, it's easy for teachers to become discouraged; I slump every few years. But I found myself coming back from these visits truly stimulated by the interest, the questions, the dialogue.

On the basis of my first visits, I created for my own amusement a diagnostic test of the quality of undergraduate education: Distinguished institutions teach five or more foreign languages; they have libraries with more than half of the titles I entered on a quickly improvised list of 20; their bookstores have at least as much space for books not required for courses as for sweatshirts; and they provide little or no parking for the students. There were good institutions somewhat lower on the scale, and I am happy to report finding no truly bad institution—that is to say, one that had good undergraduate parking and met none of the other criteria.

Some Surprises

As has apparently happened to other Visiting Scholars, in a couple of instances I discovered, upon arriving at a class that I'd been invited to *visit*, that I was expected to *lecture*. I chalk this up to my own gullibility. I did my best to extemporize, but for the rest of my visits, I was prepared for whatever came along. As a Visiting Scholar, I soon learned to request a full advance description from the host instructor of what was expected of me in each classroom I was to visit.

Because I work on the anthropology of food—its fit with cultural patterns, its figurative and aesthetic significance, its social history—perhaps I should also mention how well I have eaten on these visits. At the University of Kansas, Professor Elizabeth Kuznesof prepared a spectacular dinner for a group of guests, including me. The *Huachinango veracruzana*, accompanied by *resfritos* and other delights, was followed by a superb flan, and the conversation matched the dining. A potluck dinner arranged by the language faculties at St. Olaf's College also was splendid. It is plain that "potluck" is defined differently in different parts of this republic.

One campus boasts a coffee shop

that outdoes anything in New Haven and Baltimore; but that may sound like feeble competition. How about an on-campus restaurant in the Midwest that vies easily with first-rate dining in cities such as San Francisco and Washington?

But more modest fare also was greatly enjoyed. I remember warmly my time with students and faculty in *Voz Nativa*, at Trinity College, where serious talk and chicken tacos went well together.

Because I work on the anthropology of food—its fit with cultural patterns, its figurative and aesthetic significance, its social history—perhaps I should also mention how well I have eaten on these visits.

To this I might add that a guest from a different planet—or even from Europe—would probably have been even more amazed than I by campus breakfasts everywhere. I can think of no more powerful symbolic statement about American values than the sight of a half-dozen different juices, soft drinks, coffee, teas, and chocolate; 40 different cereals; assorted hot foods; and an unending variety of muffins, doughnuts, breads, and pastries—spread out each morning for the hungry, and highly critical, young.

An unexpected delight was the opportunity to spend several hours watching a band of great college wrestlers at the University of Iowa, while talking to their Olympic champion coach, Dan Gable—an interest left over from my college days. During the same visit a colleague who works on research problems in the Caribbean region similar to my own concocted a trout-fishing rendezvous with me this summer. And Phi Beta Kappa's chapter president at Kansas, Professor Max Sutton, kept me company on the jogging track early each morning during my visit.

Perhaps the nicest such bonus was the program following the dinner at St. Olaf's, which featured members of the faculty reading Pablo Neruda in Spanish, a chapter of a novel in preparation in English, and three original poems in Latin by Professor Anne Groton, among them a gem based on the (fictive) epitaph of a little dog. How lucky the students of these teachers are!

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*The Teaching and
Lecture Experiences*

The teaching and lecture experiences themselves deserve a word. At Pomona, Occidental, and Bates, some seminars organized for me were attended by students from several different classes. At Bates, for instance, one such seminar had in it students from courses in economic anthropology, the anthropology of the senses, and Afro-American studies. Knowing about this mix in advance meant that I could modify my lecture to touch on some themes specifically related to the classes. At Occidental, where one group of students came from a psychology, rather than an anthropology, class, I was able to touch on how the different perspectives of those fields might influence interpretations of data.

I was struck by the alertness and interest of teaching assistants and younger faculty in many places. One such assistant scribbled a little encomium in French to my ability to extemporize, which my host passed on to me and which I still treasure. At another institution, one of my hosts was a young woman who had studied introductory anthropology with me several decades ago, and who told her class that mine had left her in "severe ideological disarray." I explained that that was what such classes are for.

Faculty, teaching assistants, and students alike posed tough questions. Often they were questions with what might be called deconstructive intent: How did I come to think as I do? What does my personal outlook have to do with my interpretations? How can the lessons of social science be made understandable by the least educated persons in society? Why do I claim that teaching is more important to me than publication? In at least one instance I was criticized for talking too much about the technology of the sugar industry and not enough about the social relations that accompanied its spread. A refreshing change, after a lifetime of being told the opposite.

The single most difficult challenge in these visits, it seemed to me, was getting one's own work to line up in some way with what students were doing locally in their classes. Public lectures are less puzzling; one gives either a good lecture or a not so good

ETHICAL ISSUES IN ORGAN TRANSPLANTATION: WHO IS IN THE CIRCLE?

BY CARL GREINER, M.D.

This article is adapted from a talk Dr. Greiner gave before the Omaha association's Founders' Day dinner in December 1992.

Organ transplantation has provided an impressive technology for saving lives. The development of this technology had its origins in identical twin kidney transplants in 1954. Heart and liver programs were developed in the 1960s but were hampered by the serious problems of rejection of the donor organ. With the development of the potent antirejection drug cyclosporine in the late 1970s, there has been a resurgence in organ transplantation. Improvements in surgical technique have intensified the painful question that has been inherent in this technology since the beginning: "Who should be saved when not all can be saved?"

At first glance this question might appear to be one that competent physicians and surgeons could answer by appeal to medical expertise, but the critical question of justice is embedded in all the issues of selection. Medical information in itself is inadequate to provide such sophisticated analysis. The essential problem is one of providing justice rather than simply defining prognostic factors. In his

one. But students in classes are at some point in their learning there, much dependent on their teacher and his or her rapport with them, and the Visiting Scholar is an interruption. Making the interruption useful is a genuine challenge.

Visiting Scholars select their lecture topics long before they make any visits. They should pick the subjects with care, not only because they will have to give the lectures more than once and can expect some keen questioning afterward, but also because presenting the same lecture several times to different undergraduate audiences during a brief period provides an enlightening perspective on both content and order of presentation. The Visiting Scholar arrangements afford a precious opportunity to revise lecture materials quickly, and to try them out again—and again.

Some of the pleasures provided are unearned, of course. Having been the

Theory of Justice (1971), the eminent philosopher John Rawls notes, "Justice is the first virtue of social institutions, as truth is of systems of thought."

At least five rival theories of justice are active in American culture, and each provides radically different answers to what might be a just distribution of limited organs:

1. Provide for those in greatest need.
2. Provide for those with greatest chance of success.
3. Provide for those who have made the greatest contributions.
4. Provide for those with the ability to pay.
5. Provide by lottery.

Each of these schools of thought would claim that justice would be served by following its major principle. The complex issue in transplantation is not simply to be fair in our distribution, but to provide a rational explanation of which fairness we are invoking. Three cases can help clarify the issue further.

The philosophic problem of "lifeboat ethics" has a distinguished history. The continuing challenge in organ transplantation was recognized by N. Rescher in his article "The Allocation of Exotic Medical Lifesaving

student of Ruth Benedict and, for a brief time, the colleague of Alfred L. Kroeber gets me the attention of some young anthropologists. But what about having been the student of the Latin grammarian Frederick Wheelock and the literary critic Harry Slochower; and the college classmate of Chester Kallman and Anatole Broyard?

This experience has been physically and intellectually demanding, and I have enjoyed just about every minute of it. I am glad that I am young enough to do it—and old enough to appreciate it. ■

Sidney W. Mintz is William L. Straus, Jr., Professor of Anthropology at Johns Hopkins University. The Yale chapter of Phi Beta Kappa made him an honorary member in 1972, when he received the DeVane Medal for outstanding teaching of undergraduates.

Therapy" (*Ethics* [79:173–86] 1969). The problems of fair distribution and explanatory rationales were captured with emphasis on issues of the past and future contributions of the individual. However, one does not need a university library to find examples of the enactment of lifeboat ethics. Several tentative answers to this question are present in movies and recent news stories.

I was interested in the theory of justice expressed in the movie *A Night to Remember*, about the *Titanic's* sinking in 1912. With more passengers than lifeboats, the following strategy was adopted: women and children first. This allocation favored initial access for those most in need. An important unspoken aspect of this seemingly fair solution was that it applied only to first-class passengers; the women and children in steerage were not considered in the justice formula. We need to maintain attention to the principle of justice invoked and the extent of the community to which it is applied.

'Who should be saved when not all can be saved?' . . . The critical question of justice is embedded in all the issues of selection.

A second version of justice was identified in the recent revelations about the nuclear fallout shelter built for Congress under the Greenbrier Hotel in West Virginia. The most important and influential leaders would have increased access to lifesaving facilities. Although many people would question the contributions that Congress has made to society, one could argue that it would be just to save the leaders to rebuild the community.

As these examples indicate, we do not have a single, simple societal answer about how to ration. Furthermore, there is no current "umpire principle" to which we can appeal that will uniformly identify which version of justice is most compelling.

Let us now consider the broader context of how these various versions of rationing affect our decisions on distributing organs. It is important that the public be aware that these issues cannot be resolved by technically competent physicians or by national health insurance. The issues of shortage and "hard choices" would persist. Moreover, the transplantation issues serve as markers for other types



Carl Greiner

of expensive, limited care. There is an increasing need for a collaborative relationship between physicians and the public to define and determine legitimate and just applications of organ transplantation technology. As occurs in the classical questions in philosophy, the questions expose deep tensions in our sense about what is true and just. The community at large needs to address problems of membership.

Who Is in the Circle?

A helpful metaphor for this discussion is "Who is in the circle?"—that is, who will be considered for organ transplantation? There are two essential circles: the circle of donation and the circle of receiving. What gives the question of organ transplantation such emotional voltage is the current discrepancy between these two groups. All of us are potential donors if we are not too old and do not have cancer or systemic illness. The potential recipients must demonstrate adequate medical need (that is, they will die if a transplantation is not provided within the near future), lack of contraindicated medical factors (such as metastatic cancer), a willingness to participate in an arduous medical undertaking, and financial capability (public or private insurance or personal funds). Many people who would like to be considered for transplantation would not be acceptable. The oldest patients considered for liver transplantation are in their early 70s; there is no universally accepted guideline for this cutoff.

The list of requirements for potential recipients reflects a mix of medical indications and social factors, such as ability to pay. The determination of the ability to pay, known as "the green

screen," is a concern that is frequently addressed in transplantation medicine. There is ethical uneasiness that donation is broadly requested of all members of society, but the potential recipients are limited to those who have personal financial means or adequate insurance. If one does not have insurance, the down payment necessary for liver transplantation is \$120,000 for a citizen and \$250,000 for a foreign national.

Most people do not know whether their insurance covers transplantation, and many of us would be medically indigent if we were required to provide such a down payment. Is this fair? There is striking disagreement on this subject. The libertarian view advanced by ethicists such as Tristram Engelhardt is that such circumstances would be unfortunate but not unfair. The rationale is that we do not all have luxury cars or access to expensive vacations; health care is a commodity that can be purchased like any other. If one had the ability to pay but were excluded for reasons such as race or religion, that would be unfair. In the libertarian view, maintaining procedural fairness is a major concern.

A contrasting view proposes transplantation as part of a "decent minimum" benefit. The strongest support for including transplantation as a basic benefit is the societal request for donation. A secondary support is that other expensive technologies, such as intensive care for cardiac disease, are considered basic health benefits.

A surprising support for transplantation is that it may be cost-effective to provide transplantation in some circumstances. It is expensive to maintain a patient on life-support equipment until death in the hospital; why not spend the money for a procedure that could be lifesaving? This type of claim can be analyzed financially. Although noted ethicists such as Engelhardt consider the financial exclusion to be unfortunate but not unfair, many ethicists consider this aspect of transplantation to be morally dubious.

The question of how to finance health care is a monumental task facing our nation, but let us assume here that financial access is not at issue. Consider the case of several patients who are seeking transplantation for which financial resources are assured. There is a persistent, deep tension in

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the decision-making process which hinges on the problem of efficiency. G. R. Winslow outlined the conflict between egalitarian and utilitarian versions of rationing in his book *Triage and Justice* (1982). Each rationale offers a compelling principle, but each has marked limitations. Under a form of egalitarian distribution—offering transplantation to the most vulnerable or helpless first is similar to the *Titanic* example—this model translates into choosing as the next recipient the patient who is most likely to die, which may maximize our sense of responding to vulnerability but may result in a limited survival. Low efficiency for the donated organ would likely result.

An alternate model is the utilitarian stance that offers “the greatest good for the greatest number”; this model translates into choosing the patient who has the greatest chance of survival. This approach would support choosing a patient earlier in the course of illness, with lesser risks and a greater chance of survival. Very ill patients would deliberately not be chosen because of their lesser chance of survival. Efficiency would be maximized.

In practice, a mixture of egalitarian and utilitarian frameworks is applied. Patients who are so ill that they have less than a 20 percent chance of survival even with a transplantation are not usually selected for transplantation. Even egalitarian considerations have limits. The compassionate stance of egalitarianism has its detractors; it is important to note the general ascendancy of utilitarian concerns in our everyday work life. We expect high value received for each dollar or used resource. We expect accountability from our social institutions. Given these competing claims, how should we provide a just perspective on “who should be in the circle?”

Three ‘Tough Cases’

Three scenarios can help illuminate challenges in accepting patients for candidacy. The “tough cases” have a special way of making our assumptions visible to us. Each of the following cases is a potential situation at any transplant center. Consider each and imagine whether you might vote for inclusion or exclusion if you were a

member of the transplantation decision group. Try to invoke what principle or principles you might use to justify your decision.

Case 1. The patient is a 21-year-old single man with a metabolic disorder that has impaired his liver. He received a liver transplantation three months ago, but has been having severe liver rejection and is becoming critically ill. He is believed to have a good chance at recovery if he were retransplanted. Should he be placed on the list ahead of other patients who have not yet had their first transplantation?

The general concern in this type of situation is the tension between physician fidelity—the promise to provide the best care for one’s patient—and the general need of other deserving patients. Almost everyone would say that it is ethical for the physician to provide ongoing care for a patient and to provide all available care that is not futile. However, is it fair for this patient to receive a second transplantation when some patients have not yet received their first? Although there has been growing discussion about

The transplantation issues serve as markers for other types of expensive, limited care.

limiting second transplantation, this subject continues to be ethically challenging. One ethicist made the claim that each of us should have no more than “one bite of the apple”; that is, no one should receive more than one transplantation. Again, this position is difficult to square with the expectation that physicians are responsible for the care of a particular patient and not for society in general.

Case 2. The patient is a 25-year-old woman from a country where transplants are not performed. Her family is wealthy and she is able to make the entire prepayment in cash. She has a liver condition that would be correctable by transplantation and she would be expected to have a high survival rate. Should she be considered, inasmuch as she has not been a taxpayer, citizen, or potential donor?

This case raises important questions about who can be in the circle. Is it legitimate to express preference for citizens and exclude noncitizens? At first glance, exclusion makes sense in that this foreign national would never have been a potential contributor to transplantation. However, citizens are

not required to provide proof they would have donated. Even if the patient in question had wished to donate in her country, there may have been no place to donate. The issue of treating foreign nationals becomes particularly sensitive when citizens may not be candidates for financial reasons. In a positive light, there may be some legitimacy to the idea that American donors should be available for American recipients. In a more negative light, the transplantation of foreign nationals emphasizes the issue that although it is illegal to sell organs, it is permissible to sell organ transplantation procedures.

It is difficult to find a suitable ethical reason to exclude foreign nationals, although centers that are tax supported may have a legitimate reason to limit their constituency. This reasoning would have less impact on private institutions. Including foreigners may be poor public relations, but exclusion on this ground would be called prudential rather than moral. Current guidelines allow foreign nationals a 10 percent share of transplantation lists; alternative proposals have suggested a standby list for foreign nationals for cases in which the organ could not be used by an American citizen or resident alien.

Case 3. The patient is a 45-year-old Vietnam veteran who lost most of his platoon during an ambush and received a Purple Heart. After returning to the United States, he started drinking heavily in an attempt to cope with recurrent memories of being in Vietnam. He was diagnosed with alcoholic cirrhosis and stopped drinking at the doctor’s request three years ago. Despite his cessation of drinking, the cirrhosis has advanced, and he needs liver transplantation. Should he be considered for transplantation because his organ failure was secondary to his use of alcohol?

One of the most troublesome questions occurring in transplantation is how to respond to the question of the patient with so-called self-inflicted injuries, including problems with alcohol-related illness. The complex set of precursors to alcoholism may include genetic predisposition. Alcoholism is diagnosed as a disease; although it would be problematic to consider it as an automatic exclusion from transplantation, no question raises greater public consternation.

One argument in support of transplantation for this person would be the presence of a life-threatening medical illness (cirrhosis). A "subsidiary merits" argument might be the patient's significant contribution to his society as a combat veteran. The argument against his transplantation is that alcoholism is a recurrent, relapsing condition and that no one can safely predict that he will not drink again. Further use of alcohol could destroy the transplanted liver. Although more extensive history might be able to clarify specific ameliorating factors such as whether the patient was attending Alcoholic Anonymous meetings or enrolled in a treatment center, the argument would be filled with concern about whether transplantation in this case would be "a waste of a liver."

The ethics community remains deeply divided on the question. Although patients with alcoholism are currently receiving transplants, abstinence is required and substance abuse treatment is strongly encouraged. Some ethicists recommend that alcoholics be placed on an alternate list to receive an organ only if it could not be used by someone else. The strongest argument against this view is that we do not exclude treatment of patients in emergency rooms on the basis of the reasons for their becoming ill. Nor do we make patients promise that they will not ride motorcycles, eat a low-cholesterol diet, or avoid risky sports. The feebleness of current scientific understanding of substance abuse, combined with societal ambivalence concerning personal culpability, makes transplant decisions for alcoholic patients arduous.

Who Decides?

The temptation in each of these cases is to assume that there is some wise person who can discern the correct answer. In practice, a medical team—currently composed of physicians, nurses, social workers, psychologists, and others who have interviewed the patient—reviews a patient's history and struggles to provide a coherent and fair response to each situation. Team members articulate the reasoning for inclusion or exclusion of patients. Durable ethical principles that serve as anchors in discussion include justice, and extend to autonomy and beneficence. The team discussion attempts to recognize

moral problems and reckon with the consequences of particular decisions. The goal is to find a legitimate consensus. In these questions of justice, however, we expect perpetual discussion on what is fair.

It is illusory to think that we can develop a policy that will permanently settle the issue. If the person needing retransplantation were a national leader, would we give greater weight because of anticipated contributions to society? If doing the transplantation of a foreign national could improve our relationship with a troubled area of the world, would we consider the case differently? If the alcoholism did not have a connection with a combat experience, would we reject the patient?

The process of reaching these difficult decisions has a history. Even the first kidney transplants were undertaken with the consultation of community and clergy leaders. Pioneer surgeons such as George Murray were aware that this was not simply "spare parts" surgery. The principal style of discussion is consensus building, with the final authority being the surgeon. Alternatives to the current teams are groups made up of physicians and

There is an increasing need for a collaborative relationship between physicians and the public to define and determine legitimate and just applications of organ transplantation technology.

community members, who formally vote on each candidate.

A new proposal suggests including physicians but not those directly involved with the care of the transplantation patients. This approach addresses the potentially excessive subjectivity of those actually performing the surgery. A particularly relevant example would be the patient with a prior transplantation who might require a second procedure. The previously established doctor-patient relationship might interfere with the ability to decide who should receive the next transplantation. It is important to remember that any restructuring of the committee does not diminish the inherent problem of scarcity, as Guido Calabresi and Philip Bobbitt note in their 1978 book appropriately titled *Tragic Choices*.

Almost all the solutions discussed thus far have invoked the single hospital as the locus for the decision making. More dramatic proposals would place the setting of standards at the level of the legislature, as has occurred in Oregon. Policies dealing with age, type of illness, and complicating factors would be put in place. It must be remembered, however, that these solutions apply to people with public insurance such as Medicaid, and would not necessarily affect more prosperous patients. It is difficult to feel that the rationing is just if the only ones excluded are the poor. Furthermore, there is significant concern about placing that much responsibility on nonphysicians.

But physicians are now being asked to make essentially nonmedical decisions, in that patient selection often does not hinge on medical facts. A physician has no special expertise to distinguish why one patient may be more worthy than another. Physicians might be helpful in shaping transplantation policy through legislative hearings; the current situation of shaping policy at the bedside is unfortunate. If decisions of social worth must be made, they should be made through the full discussion of developing public policy, which would allow the community to define the limits of membership. Although policy would not solve the problem of scarcity, it would aid in further dialogue on justice issues.

I hope that discussions with non-medical groups will increase society's awareness of the complexity of transplantation decision making and improve the quality of discussion about the future of health care. As noted, there will be few new answers even if we can develop a program of national health care. At best, it will include transplantation as a basic health item and not deal with the question of financial access. However, given the prior experience with kidney dialysis and transplantation, health care policymakers are wary of the potential costs of funding broader accessibility to transplantation. All the other questions raised by the patients presented would not be settled by a restructuring of health care. Furthermore, the technical success of transplantation brings new questions of inclusion within the receiving circle: the elderly,

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LETTERS TO THE EDITOR

Professor Bok's study of Phi Beta Kappa graduates during the '70s and '80s (vol. 58, no. 3) found, not surprisingly, that those graduates chose private sector careers with higher starting pay than public sector careers with lower starting pay. Bok opines that such choices are largely due to public reluctance to support higher pay for public sector (government and education) employees.

I believe Bok's efforts to make public careers more attractive to talented people are laudable. But whether higher pay by itself would attract more talented graduates to public sector careers, or is even good public policy, is debatable.

It is also possible that pay is neither the problem nor the solution. It may be that one of the legacies of the '80s is a perception that "government work" is distasteful regardless of the level of pay. A study focusing on graduates' perceptions of the intellectual value and status of government employment might be even more valuable.

And as past president of Harvard University, Bok surely knows that many graduates emerge from college deeply in debt. This debt is driven by education costs which have escalated dramatically over the last two decades

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people severely affected with genetic disorders, and HIV-positive patients.

Organizations such as Phi Beta Kappa can help generate thoughtful, interdisciplinary responses to the impressive challenges in transplantation medicine. Whatever solution is developed will probably have a "ragged edge"; at best, it will be a thoughtfully derived ragged edge and will have lesser consequences than the other available choices. ■

Carl Greiner is doctor of medicine and psychiatry and associate professor of psychiatry at the Nebraska Medical Center in Omaha. He has been psychiatric consultant for the center's transplant unit since 1983. He is working with coauthor Deni Elliott on a book tentatively titled Transplantation: Parts and Parity.

and which must be borne in larger percentages by students and their parents. Faced with such debt, should it be surprising that many students are attracted to higher paying professions, most of which happen to be in the private sector?

While asking us to support higher salaries for public employees, Bok should also be asking us to support more state and federal aid to education. Equally important, academics and administrators should continue to look for ways to cut costs and make higher education more affordable.

—Richard P. Cox, Syracuse, N. Y.

Prof. Derek Bok lacks . . . experience on the "shop floor." We are both Phi Beta Kappa members and together have spent over 30 person-years in the federal career service.

Civil service jobs usually provide a steady paycheck, but are not especially suited for innovative, highly motivated, "inner directed" people. Even research is heavily mission-oriented and prone to change direction with the political winds. Most government jobs are dull and tedious and are carried out with more than adequate competence, as indicated by the government's personnel statistics.

When politicians or appointed officials want the contributions of "the best and the brightest," as typified by Phi Beta Kappa members, they will obtain them by means of contracts or research grants. Dedicated federal careerists are very good at literally walking the paper work through the system. The proof of this assertion can be found in the acknowledgements to taxpayer generosity in vast numbers of scholarly, scientific, and technical publications.

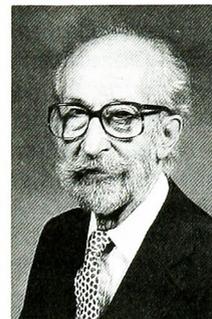
If the federal career service has a problem, it is that the current work force is not used effectively. Appointed officials flit in and out too quickly to learn the jobs. Career managers stay too long in the same place and become barriers to progress.

The federal government could benefit from an honest accounting system and better incentives for both careerists and appointees. . . .

—Foster Morrison,
Nancy L. Morrison,
Gaithersburg, Md.

ΦBK Senator LeRoy Graf Dies, Wheeler Named to Finish Term

LeRoy P. Graf, Distinguished Professor of History Emeritus, University of Tennessee, and a ΦBK senator since 1976, died in Knoxville in May. He had chaired the Committee on Chapter By-laws and the Committee on Associations, and was a member of the Committee on Qualifications. The ΦBK



LeRoy P. Graf

Senate has appointed Burton M. Wheeler, professor of English at Washington University, St. Louis, and chairman of the Committee on Qualifications, to serve the remaining year in Senator Graf's term.

While I agree with Ms. Gaudiani that there is a need for interaction between postsecondary and K-12 faculty ("Communities of Scholars," vol. 58, no. 3), I disagree with her that graduate students are taught "progressive isolationism" and "regressive denigration." Given the reputations respectively of M.I.T. and the field of physics, one would think that if it were true anywhere, it would be found in the M.I.T. department of physics.

In general, physicists reach the height of their prestige between the ages of 50 and 60. Some might think that Nobel prizes would be a good way to judge prestige. While some are awarded in recognition for the life's work of a particular physicist, many are proffered to those who were at the right place at the right time. For example, Albert Einstein received his Nobel prize for the photoelectric effect, but his vast reputation in physics has little to do with this contribution.

At M.I.T., there is a faculty of 81, of which 16 are between [ages] 50 and 60. If we compare these 16 with the rest of the faculty in the physics department, Ms. Gaudiani's generalization does not hold. These 16 have approximately the same number of students as the rest of the faculty and teach more. Last year, they had a significantly greater teaching load of both undergraduate (1.4 hours per faculty on average vs. 0.8) and graduate (1.1 vs. 0.4) students.

—David Gloss, Wellesley, Mass.

RECOMMENDED READING

BOOK COMMITTEE

Humanities: Frederick J. Crosson, Robert P. Sonkowsky, Jean Sudrann, Lawrence Willson

Social Sciences: Earl W. Count, Richard N. Current, Leonard W. Doob, Thomas

McNaugher, Madeline R. Robinton, Catherine E. Rudder, Anna J. Schwartz

Natural Sciences: Ronald Geballe, Russell B. Stevens

Leonard W. Doob

Understanding Cultural Differences: Germans, French, and Americans. Edward T. Hall and Mildred Reed Hall. Intercultural Press, 1990. \$8.

A somewhat reckless, very stimulating attempt by two competent scholars to characterize peoples in the three countries on the basis of "in-depth, open-ended interviews with a carefully selected sample of individuals from business and the professions" and also with "writers, artists, and educators." How the data thus obtained gave rise to the authors' generalizations is not indicated. Fairly typical generalizations from each of the three countries: "Promptness is taken for granted in Germany—in fact it's almost an obsession"; "Style and élan are very important to the French"; "Most Americans think their government is too large and that control over people is immoral." Whether really valid or not, such propositions exist among most citizens, don't they? Readers are thus challenged quite seriously.

Social Motivations for Code-switching: Evidence from Africa. Carol Myers-Scotton. Clarendon/Oxford, 1993. \$39.95.

A fascinating, sufficiently enlightening struggle to discover principles to explain how, why, and under what conditions persons who are more or less bilingual or multilingual spontaneously switch words, phrases, or whole sentences from one language to another in everyday conversation. Relevant general and specific theories are evaluated. The book is loaded especially with illustrations that the author herself has recorded or obtained principally in Kenya and Zimbabwe, countries on a continent having more than 800 languages and requiring many persons to become acquainted

with more than their own mother tongue, often with a lingua franca. An example of an emerging principle: "Choose the *form* of your conversation contribution such that it indexes the sets of rights and directions which you wish to be in force between speaker and addressee for the current exchange."

Old Order Amish: The Enduring Way of Life. Photos by Lucian Niemeyer, text by Donald B. Kraybill. Johns Hopkins, 1993. \$39.95.

A description, an analysis, and color photographs of this particular Amish community of 27,000 people, Lancaster County, Pennsylvania, in clear prose and with beautiful pictures (which take up about half of this oversized book)—all of which indicate the ways in which these people are holding fast to the old *Ordnung* (their word in German) and slowly adopting changes that they believe do not violate their central values of *Gelassenheit* (submission to a higher authority). Families average seven children, and all tombstones are of equal size to "symbolize equality." The Amish think, for example, that "God smiles on electricity from batteries but not from public utility lines." They ride in automobiles but may not own or drive them; children may have scooters. Telephones are taboo in homes but are used "selectively" by groups of neighbors and hence do not "enslave" their users. Farming, including the growing of tobacco, is the main occupation; cottage industries are increasing, as are tourists. The future of these Amish may "escape prediction," yet their coherent way of life can be a dreamy challenge to non-Amish at the moment.

The Mystery of Numbers. Anemarie Schimmel. Oxford Univ., 1993. \$22.

An impressive, intriguing, most scholarly history of the uses and

meanings of all numbers from 0 to 40 and thereafter here and there to 10,000. Of course, among us the number 7 or 13 can affect feelings and forecasts (since when and why?) and 3 can denote the Trinity. The associations with numbers in different societies are illustrated with numerous drawings and photographs, especially of icons. A perfect number is 6, which equals both the sum and the product of the first three numbers (1, 2, 3); incidentally, some of us may recall that 9 is special because, when it is multiplied by any number, the sum of the product's digits is either equal to 9 or exactly divisible by 9 (e.g., $9 \times 8 = 72$; $7 + 2 = 9$).

Energy Efficiency and the Environment: Forging the Link. Ed. by Edward Wine, Drury Crawley, and Paul Centolella. American Council for an Energy-Efficient Economy, 1991. \$28.

A collection of technical essays concentrating on ways to improve the production of electrical energy with minor damage to the environment and its people. The effects of vegetative and tree landscaping on energy needs are considered. Current challenges from pollution and possible greenhouse effects in conjunction with political regulation are examined and illustrated, almost exclusively in the United States. One can find here, if one wishes, scientific data most relevant to the challenges declaimed in popular terms by Vice President Gore, in both his book and public statements.

Ronald Geballe

Engineering and the Mind's Eye. Eugene S. Ferguson. MIT, 1993. \$24.95.

The thesis of this work is that artisans, engineers, and inventors have established, throughout time, the forms, styles, and textures of much of the man-made world, despite today's growing reliance on scientific findings and on mathematical and computer-based design. Ferguson argues that visualization, nonverbal thinking, and practical experience with materials and machines are necessary ingredients for successful engineering. His book is filled with stories that illustrate his point and with many interesting drawings and photographs

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RECOMMENDED READING

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of successes and disasters from Newcomen and Watt through the early development of the American ax and Cornell College's "Museum of Mechanics," to the Hubble space telescope and "smart" cars.

Taming the Atom: The Emergence of the Visible Microworld. *Hans Christian von Baeyer.* Random House, 1992. \$23.

The idea of an atom, an "uncuttable," has been around for two and a half millennia. Throughout most of this long period it was based only on speculation; not until our century has direct, indisputable evidence for the particulate nature of matter been shown and a satisfying theory of atomic structure and behavior developed. Only a decade or so ago a previously unimaginable, fantastic feat—the capture and photographing of a single atom—was realized. Von Baeyer, a physicist and a writer of graceful prose, relates for the non-mathematical reader the history from Thales and Democritus through the ideas of Newton and Bohr to the present, when we have learned to manipulate atoms one by one. But what we now call atoms are by no means uncuttable; their interior parts are dealt with in the following two books.

Dreams of a Final Theory: The Search for the Fundamental Laws of Nature. *Steven Weinberg.* Pantheon, 1992. \$25.

The God Particle: If the Universe Is the Answer, What Is the Question? *Leon Lederman with Dick Teresi.* Houghton Mifflin, 1993. \$24.95.

Here are treatments by two Nobel laureates, the first a theoretician, the second an experimentalist, on much the same subject. Weinberg leads thoughtfully to his conviction that there is a final theory, basing his belief on the steady, remarkable convergence of formerly disparate areas of physical knowledge into a more completely synthesized structure. Although he questions whether humans are capable of reaching the goal, he is optimistic about the efficacy of our powers of thought and communication. Lederman, through his characteristic light-hearted, anecdotal approach, offers much detail about

the path to present understanding of the subatomic particles that are observed and deduced from recent experiment and theory. Both argue that the superconducting supercollider offers the only apparent possibility for taking the next step toward a goal that humans have sought for millennia.

Niels Bohr's Times, in Physics, Philosophy and Polity. *Abraham Pais.* Clarendon/Oxford, 1991. \$35.

Possibly more than anyone other than Einstein, Niels Bohr was responsible for this century's great changes in science and the influence of science on society. Bohr left an enormous collection of letters to and from scientific correspondents, manuscripts, personal and political correspondence, and transcripts of interviews. As a friend of the family, Pais had access to much of this store, and he received help from the family. The result is an intimate picture of Bohr as a human being who continually questioned his own beliefs, of his intellectual struggles as he guided himself and the great physicists who relied on him to an understanding of quantum physics, and of his later concern with the future of humankind.

John von Neumann and the Origins of Modern Computing. *William Aspray.* MIT, 1990. \$35.

Von Neumann, in the last dozen years of his life (he died in 1957), laid the foundations of contemporary computing. Before World War II he had gained international fame for his contributions to the fundamentals of mathematics, physics, and economics. He became interested in computing through wartime work at Los Alamos, when there was a need to solve nonlinear equations of great complexity. These, like many classic problems in science and technology, lay far beyond analytical methods and the calculators then available. In 1946, with Herman Goldstine, he wrote the seminal paper "On the Principles of Large Scale Computing Machines," which set out both the parts of pure and applied mathematics that could be advanced through computers and the characteristics a computer should have in order to achieve these advances. In the report, the analysis was based on the human nervous system as an example of a complicated information processing system. Von

Neumann was one of the startling number of brilliant scientists that Hungary gave us during the prewar years.

The Road from Los Alamos. *Hans A. Bethe.* American Institute of Physics, 1991. \$24.95.

Bethe, who played an important role in designing the first atomic bomb, has, during the years since the war, been a vocal and persuasive advocate of nuclear arms control. Long before then he was recognized for many far-reaching contributions, including the first elucidation of energy-producing processes in stars, which brought him a Nobel prize. His calm, rational approach has been prized by a government that sought his advice during the debates over weapons research, nuclear power and safety, and arms control. This book collects many of his influential writings on these and other subjects.

Albert Einstein—Mileva Maric: The Love Letters. *Ed. by Jürgen Renn and Robert Schulmann.* Trans. by Shawn Smith. Princeton Univ., 1992. \$14.95.

The Einstein with whom we are familiar was at an earlier time a young, impassioned student who fell in love with a fellow student; they faced the difficulties that commonly confront young lovers who come from disparate backgrounds and are separated from time to time by family and other circumstances. They carried on a lively correspondence; most of her letters have disappeared, so that most of the 54 letters in the book are his. The collection ends in 1903, when Albert, with the aid of a family friend, has finally secured a position in the Bern patent office, Mileva is expecting their second child, and there is hardly a hint of the meteoric series of papers to appear two years later. The editors have provided an informative introduction and a helpful set of notes that give the contexts for the letters.

Lawrence Willson

If I seem always to be writing the same reviews, the reason is that I have the happy fortune to be on the list to receive several books a season that belong to a series of series: the Library of America, Studies in the American Renaissance, and the Writings of Henry David Thoreau. For the past several years each book published un-

der these rubrics has almost automatically invited recommendation in this column, and so is it now. The task of the reviewer is thus simplified and the rewards increased.

Main Street & Babbitt. *Sinclair Lewis. Ed. by John Hersey. Library of America, 1992. \$35.* (Volumes of the Library of America are offered to subscribers to the entire series at \$24.95 each.)

When these novels were published, in 1920 and 1922, respectively, the general critical judgment was that they presented "a distinctive and penetrating portrait of America, revealing . . . the complacency of middle class life," and of course they were denounced with vigor by the Philistines who are described in them. Although later in his career Lewis became essentially a cartoonist (in such works as *Gideon Planish* and *Kingsblood Royal*), critical judgment has not changed with regard to these earliest writings. In the interval between early and late, they brought to America our first Nobel Prize for Literature, in 1930. Both novels provided the writers who followed Lewis with symbols that led the way to a more "real" realism than the naturalism of his predecessors like Frank Norris and Theodore Dreiser. It is high time for a revival of Lewis at his best, and in this volume it could and should begin.

Collected Tales, Sketches, Speeches, & Essays. *Mark Twain. Ed. by Louis J. Budd. 2 vols. (1852-1890, 1891-1910). Library of America, 1992. \$35 each.*

No revival of Mark Twain would appear to be necessary for generations to come. He is, by most odds, the nation's favorite author, beloved by the young, the middle-aged, and the old; and even when he hurls the cynic's ban with special force, as in *The Mysterious Stranger* and *Letters from the Earth*, he is granted a wide margin of indulgence by the pious (whom he despised as much as Lewis did). Perhaps they think he is in some perverse way being funny when he attacks their hypocrisies and the more cruel practices of America's Manifest Destiny, as in "To the Person Sitting in Darkness" and "The United States of Lynchdom."

In the 1,895 pages of these volumes there is much of the straight-faced fooling that the unwary expect as the invariable mark of Twain. A prime specimen is "The 'Jumping Frog' in

TO OUR READERS (AND WRITERS)

From time to time *The Key Reporter* receives letters from Phi Beta Kappa members who are authors, asking, usually diffidently, about the criteria for selection of books for review in this newsletter.

The members of the Book Committee (listed under Recommended Reading) select the books they wish to read, and consider for review, from among new books that are advertised in publisher catalogs or announced elsewhere (professional journals and the like—or word of mouth). Many publishers routinely send their catalogs to this newsletter; many others do not. Some publishers send review copies of books they hope will interest our reviewers. Phi Beta Kappa membership has nothing to do with the selection of a book for consideration.

The books that are reviewed have the following characteristics:

1. Each book has been recently published (within the past year or two—otherwise the publisher may have trouble filling an order by the time the review is published).

2. The subject matter is of interest to a substantial number of our readers. (In other words, self-published books on family history or on subjects of very limited interest are not considered.)

3. A reviewer likes the book.

Novels and poetry books are not considered; novels, particularly, receive much attention in other publications, and our space is limited.

Our members are an exceptionally prolific group, and many of you who are authors are bound to be disappointed that your books are not reviewed, but be consoled that you are in good company.

English. Then in French. Then Clawed Back into a Civilized Language." Much here is grimly sardonic; and sometimes one runs across a piece that would have sounded scandalous in the year of its composition, 1879, if it had not been delivered in Paris to a group of young bachelors, members of the Stomach Club, under the title "Some Thoughts on the Science of Onanism." Could Livy have known of it? and even if she had, would not her shade turn red and then white to see it in print even in our present permissive and degenerate day?

Studies in the American Renaissance, 1992. Vol. 16. *Ed. by Joel Myerson. Univ. of Virginia, 1993. \$40.*

It is always a comfort to settle down with one of Myerson's admirable and informative volumes, to learn something more about the American Renaissance, which continues to be full of surprises gleaned from boxes of letters and other repositories that have been lying in the barns of New England, sometimes for a century or two. We can thank our forebears for their reluctance to throw out any scrap of paper with writing on it—and we can thank Myerson for bringing it into the open.

In the current issue we find the fourth (and final) installment of the letters of the terrible-tempered William Ellery Channing the Younger, 58

letters written between 1865 and 1898, three years before he died. Several letters contain affectionate remembrances of Thoreau, almost the only man who could endure his company. The volume contains Elizabeth Peabody's Transcendental Manifesto, an essay on the elder William Ellery Channing's influence on her ("Self-Culture and the Danger of Egoism"), "Christopher Pearse Cranch's Struggle with the Muses," and several equally informative essays.

The Writings of Henry D. Thoreau. Journal: Vol. 4, 1851-1852. *Ed. by Leonard N. Neufeldt and Nancy Craig Simmons. Princeton Univ., 1992. \$39.50.*

This volume, the fourth in what will eventually be a dozen, covers an important year in Thoreau's life. Each volume is an integral part of what turns out to be Thoreau's masterpiece: his Journal; each shows its development as a literary work, an intellectual autobiography (comparable to *The Education of Henry Adams*), not merely a manual of the natural history of Concord (although it is that, too), and each contributes to the reputation of Thoreau as perhaps the greatest of the Transcendentalists, although he denied that he was one at all. He has surely superseded Emerson as the inspiration for the young, restless, and

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RECOMMENDED READING

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idealistic, especially the environmentalists. Here also is Thoreau the surveyor and active citizen involved in the affairs of the community. Each volume is impeccably edited and handsomely presented, to the great credit of Robert Sattelmeyer, the general editor of the Journal, and Elizabeth Hall Witherell, the editor in chief of the entire edition of Thoreau's writings.

The Jameses: A Family Narrative.
R. W. B. Lewis. Farrar, Straus and Giroux, 1991. \$35.

For those Jacobites who have tended to think of the generations of Jameses as examples of moral rectitude and involvement to the point of giddiness in intellectual excitements, Lewis's chronicle administers a vigorous corrective. The daily life of the putatively ideal family of the elder Henry James, his wife, and their extraordinarily talented band of one daughter and four sons (two of whom were destined to emerge as, in the judgment of many, the most important philosopher and the most important novelist of their time) impressed Lilla Cabot (the artist who later married Thomas Sargent Perry) as one of "poky banality." As for "moral rectitude," at least in the world's terms, the tale is one of "human frailty and sorrow," of lives wounded by adulteries, alcoholism (which overcame the elder Henry in childhood), embezzlement, madness, self-destruction (both literal and figurative), hypochondria, and the sort of sexual misdirection so prevalent in our own time.

This is by no means the whole story, of course. I suppose it counts as good fortune (literally) that the father of the elder Henry (commonly referred to as William of Albany) at the time of his death, in 1832, had acquired an estate second only to that of John Jacob Astor, the richest man in America. William left to his heirs—somewhat reluctantly—a sum which, extrapolated into terms of the 20th century, amounted to roughly \$60 million, of which Henry's share (awarded by the court, not by his father) was (again an extrapolation) \$300,000 a year—nontaxable.

Henry was 27 years old when the estate was finally settled. No wonder the family could pull up their shallow roots every few months, moving from continent to continent and from city

to country and back again; and no wonder that Henry the younger could without embarrassment or a sense of hyperbole make such central characters as Milly Theale and Adam Verver the custodians of—to use the word in its exact sense—such fabulous fortunes as to make the wealth of Croesus look like poverty. *The Jameses* makes, naturally, for compulsive reading.

The Correspondence of William James. Vol. I: William and Henry, 1861–1884. *Ed. by Ignas K. Skrupkelis and Elizabeth M. Berkeley. Univ. of Virginia, 1992. \$45.*

The advent of this volume, the first of a promised dozen containing the so far mostly unpublished correspondence of one of the three most accomplished letter-writers of his time (the other two being his brother, Henry, and their friend, Henry Adams) is not only an event of great importance to the literary historian (for William James was a literary stylist as distinguished as his younger brother) but the opening of a new series of which you can expect news in this column from time to time. We anticipate the privilege of reading 7,000 letters by William James, more than 5,000 of which have not hitherto been published.

The first three volumes are devoted to the lifelong correspondence of the

brothers. The volume under consideration here presents them first as teenagers, William during his first years at Harvard, Henry as a novelist and short-story writer gaining fame in London. The letters bespeak their affection for each other and show William honing his wit rather than his later occasional waspishness and Henry settling into his situation as the calm observer of "felt" life. By the end of the volume William has begun to establish his position at Harvard and Henry is much the more famous of the two, as the author of such a masterpiece as *The Portrait of a Lady* and 13 other volumes. The beginning of the series is auspicious, and the letters tend to dispute the contentions of Lilla Cabot regarding the quality of the James family life.

The Correspondence of Henry James and Henry Adams, 1877–1914. *Ed. by George Monteiro. Louisiana State Univ., 1992. \$20.*

Although the small sheaf of letters printed in this book—25 from James to Adams, 7 from Adams to James, and 4 from James to Mrs. Adams, who had been a friend of his youth, long before he and Adams met—are little more than a footnote, they are, like many footnotes, as important as anything in the text, being a series of exchanges

the American Scholar

Has the amount of deviant behavior in American society increased to the point that civic order is threatened? Should the Boy Scouts of America be required to drop their restrictions on membership? Have the original meaning and intent of the American Bill of Rights been distorted by attempts to make it more "relevant" to contemporary issues? These are just a few of the questions raised in recent articles published in the *Scholar*. If they interest you, if you love the challenge of good reading, if you would like to explore the ideas, controversies, and traditions of contemporary culture and intellectual life, you may wish to consider joining our circle of readers.

Among the articles scheduled to appear in the forthcoming Autumn 1993 issue are "Science in Trouble," by Freeman Dyson; "Liberty: 'One Very Simple Principle'?" by Gertrude Himmelfarb; "Modeling My Father," by Alexander Nemerov; and "Doing Business in Russia," by Matthew Stevenson.

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between two superbly gifted writers and major influences on the culture of the nation. They do not add anything substantive to the friendship of the two men, nor do they subtract anything from it; they simply fill a lacuna in the record. Their principal office has for this reviewer been that they provided Monteiro with the opportunity to produce another scholarly monograph, a genre in which he is a master.

Frederick J. Crosson

The Question of Being. *Stanley Rosen. Yale, 1993. \$35.*

An impressively incisive and fundamental critique of Heidegger's thought, marked by sobriety and balance. Heidegger's central theme of the forgetfulness of Being depends on a particular interpretation of the history of Western philosophy; the main argument here is that the texts of the two pivotal figures in that interpretation, Plato and Nietzsche, do not support Heidegger's reading. A major element of the critique is that Heidegger, unlike Plato, removes philosophy from its essential connection with everyday life. Not for a general audience (it presupposes some familiarity with the thinkers discussed), it repays with insight the demands it makes on the reader.

Ptolemy's Universe. *Liba Chaia Taub. Open Court, 1993. \$35.95; paper, \$14.95.*

This study, by a winner of Phi Beta Kappa's Sibley Fellowship, deals with some of the ethical and philosophical foundations of the work of the most famous ancient astronomer: issues such as the motivation for astronomical inquiry, the premise of geocentrism, and Ptolemy's independence from Aristotle's cosmology. Quite accessible (it doesn't deal with the geometrical demonstrations) and informative about the very different perspective in which ancient science was viewed.

Thought's Ego in Augustine and Descartes. *Gareth B. Matthews. Cornell, 1992. \$28.95.*

The most famous innovators of first-person philosophizing are compared and contrasted in this thoughtful and discerning analysis of their approaches to issues such as the nature of the "I," certitude and doubt, and knowledge of others. The differ-

ences are perhaps most illuminating, for example, that Augustine, unlike Descartes, never seems to consider solipsism a question needing to be addressed. Some common misreadings of the two are exposed—always a useful enterprise. Informative and illuminating.

Simone Weil's Philosophy of Culture. *Ed. by Richard H. Bell. Cambridge Univ., 1993. \$54.95.*

Not simply the proceedings of a conference but a collaborative effort by a group of scholars to advance the understanding and appreciation of a contemporary who rivaled Wittgenstein in the intensity with which she lived out her thoughts. Philosophy teacher, social reformer, religious mystic, and prolific writer who died at age 33, Weil never wrote a comprehensive treatise, and so the congruence of her insights needs to be brought into view. Hence the existence and the usefulness of these essays, monographic though they are individually.

Multiculturalism and 'The Politics of Recognition.' *Charles Taylor et al. Princeton Univ., 1992. \$14.95.*

Half of this brief (100 pp.) volume is an essay by one of the leading theorists of the communitarian movement on the political status of cultural minorities within liberal democracies and on the ways in which such governments—dedicated to the same equal treatment for all—might rethink their goals so as to respond to the need to recognize cultural differences. The rest of the volume consists of critical responses by four political theorists. A brief but helpful introduction to a growing debate.

The Origenist Controversy. *Elizabeth A. Clark. Princeton Univ., 1992. \$45.*

Clark traces the dispute over the doctrines of Origen of Alexandria, which occurred as one of the first major conflicts between the Eastern and Western church toward the end of the 4th century. She analyzes the rival social networks of correspondents and disputants, delineates the theological issues at stake, and describes the geopolitical contexts. So this is more than simply a history of the religious ideas, and the reader will find the understanding of conceptual issues fleshed out by a picture of the historical and sociological factors, all of which illuminate the subsequent battle over Pe-

lagianism, discussed in the last chapter.

God Without Being. *Jean-Luc Marion. Univ. of Chicago, 1991. \$32.*

"If I were to write a theology . . .," wrote Heidegger, "then the word Being would not occur in it." The divine should not fall within the most comprehensive term of philosophy, but rather, religious thought should have its own mode of access to its target. Marion, a professor of philosophy at the University of Paris, has taken up the challenge and tries to elaborate what such a pathway would envisage. Dense but stimulating.

Russell B. Stevens

Science as Writing. *David Locke. Yale, 1992. \$27.50.*

Although Locke attributes to what he calls "traditional" views of science writing a higher level of detachment than is perhaps the norm, he examines the writings of scientists and applies six criteria often used in evaluating literary writings: representation, expression, evocation, art-object, artifact, and instrumentality. Not surprisingly, he finds elements of each of these in scientific writings as well. Of special interest are extensive comments, from these six perspectives, on such classic pieces as the works of Galileo, Harvey, and Darwin. And, as Locke says, "That scientists would be more expressive in their writing if given a free rein, I do not doubt, if the dead hand and deaf ear of official editorial science were lifted from the page or attuned to the sound of the human voice."

The Unnatural Nature of Science: Why Science Does Not Make (Common) Sense. *Lewis Wolpert. Harvard, 1993. \$19.95.*

If, as I do, one regards it as critically important that both scientists and nonscientists understand as fully as possible what science is and what it is not, this book deserves attention. The author seeks, with substantial success, to show that technology and science are very different, that the development of science was neither predictable nor inevitable, and indeed, that it "originated only once," in Greek culture. As the title suggests, Wolpert argues persuasively that science, for the most part, is counterintuitive.

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contemporary mathematics. On August 25 the teachers were instructed at Trinity College on the application of chaos theory to contemporary aesthetic ideas. On August 26 faculty from the Howard University chapter explored the chaos concept in international relations. The last session took place on August 27 at George Washington University, where the subject was the future of chaos.

RECOMMENDED READING

CONTINUED FROM PAGE 15

Animal Minds. *Donald R. Griffin. Univ. of Chicago, 1992. \$24.95.*

Griffin here addresses the difficult and often controversial question of the extent to which nonhuman animals are capable of conscious thought. His credentials for undertaking this effort are beyond challenge. In this most recent compilation, he inserts, between an initial chapter on animal mentality and a final consideration of the significance of animal con-

sciousness, 10 detailed treatments of data on specific sectors: finding food, predation, artifacts, tools, communication, and the like. In a sense, the persuasiveness of his position rests on the impressive number of specific phenomena that he has included, somewhat like Darwin's strategy in the *Origin of Species*.

Scenes from Deep Time: Early Pictorial Representations of the Prehistoric World. *Martin J. S. Rudwick. Univ. of Chicago, 1992. \$45.*

Intriguing, to say the least! Rudwick has compiled, with accompanying commentary, a large assemblage of 19th-century pictorial representations including such subjects as the biblical Creation story and the Deluge, various depictions of geologic ages, mythical beasts of foreign lands, and the like. Such a look far into the past surely enhances understanding of the present.

The Diversity of Life. *Edward O. Wilson. Belknap, 1992. \$29.95.*

There is little risk in the assertion that if E. O. Wilson is the author, the book is well worth reading. But here

that statement has special force, for he is dealing with an issue of immense importance and on which no one is better qualified to write. There are, of course, many publications on the general subject of environmental degradation and its implications for the future of human societies. But the diminution of biological diversity has unique importance, and this scholarly, lucid treatment is unsurpassed.



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