

resources and habits of the different nations.”

Khurana, himself a Harvard Business School professor, bemoans the loss of this idealized view. Today, he writes, the MBA degree is often viewed as “a ‘product’ that business schools simply sell to consumers.” Most business school graduates eschew managerial jobs altogether, opting instead for more lucrative posts at consulting firms, investment banks, hedge funds, and private equity houses. “With little or nothing to be gained in the marketplace from reputations for intellectual rigor or educating students in the social responsibilities of management,” he writes, “business school administrators are now challenged primarily to demonstrate that their schools provide access to high-paying jobs.”

It’s hard not to share Khurana’s disappointment. At the same time, his lament echoes the naiveté evinced by the founders of the first business schools. Of the many quotations that pepper Khurana’s book, the most salient may be from a speech the social critic John Jay Chapman gave at a 1924 dinner celebrating the recently launched *Harvard Business Review*. “My friends,” said Chapman, “the truth is that business is not a profession; and no amount of rhetoric and no expenditure in circulars can make it into a profession. . . . A School of Business means a school where you learn to make money.”

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## Dead Tree Scrolls

Reviewed by Stephen Bates

“NEWSPAPERS ARE STILL FAR from dead, but the language of the obituary is creeping in,” pronounces the Project for Excellence in Journalism in its 2008 *State of the News Media* report. While the audience has migrated to the Web—the top 10 news sites account for 30 percent of all Web traffic—ad dollars haven’t followed. In particular, newspapers have lost lucrative classified ads to Craigslist, Monster.com, and

other non-news websites. As a result, stock prices for newspaper companies have dropped more than 40 percent since 2005. Network news divisions and newsmagazines are bleeding too.

Not so long ago, reporters were scrappy, indefatigable crusaders, comforting the afflicted and afflicting the comfortable, indifferent to profit-and-loss statements. The *Encyclopedia of American Journalism* chronicles those glory days, and some inglorious ones too. The book’s 405 entries, written mostly by media scholars, range in tone from obsequious to bilious, and in style from newspapers at their sprightliest to academic journals at their ghastliest. The encyclopedia devotes articles to reporters, media outlets, press-related laws, and other aspects of journalism, including the colonial press, music criticism, and, quirkily, patent-medicine queen Lydia Pinkham.

The “language of the obituary,” referenced in this year’s *State of the News Media*, dates back three centuries. “Jane Treat, granddaughter of Connecticut’s deputy governor, opened her Bible one spring Sunday—and became the subject of American journalism’s first obituary,” writes Nigel Starck, of the University of South Australia. “It was 1704. Sitting outside, reading the scriptures, she was struck ‘by a terrible flash of lightning.’ *The Boston News-Letter* recorded this event . . . telling readers her death had been instant, that the lightning strike left her body ‘much wounded, not torn but burnt,’ and that in life she was a model of piety and sobriety. Although death reports had previously appeared in American journalism, the story of Jane Treat qualifies as the earliest obituary because it offers also an appraisal of character.”

Like Starck, many contributors enliven their entries with piquant tidbits. Paul Reuter, founder of the Reuters news service, initially received stock prices by carrier pigeon. As a young man, Joseph Pulitzer was convicted of shooting a lobbyist who had called him “a liar and a puppy.” Turn-of-the-century muckraker Samuel Hopkins Adams went on to write the story on which Frank Capra based his 1934 Oscar winner, *It Happened One Night*. President Herbert Hoover feared coming across as a self-promoter, so he insisted that reporters

### ENCYCLOPEDIA OF AMERICAN JOURNALISM.

Edited by Stephen L. Vaughn.  
Routledge. 636 pp. \$195

append to his quotations “in reply to a question from representatives of the press.” The ABC television network was initially owned by Edward Noble, maker of Life Savers.

Alas, the book misspells the name of candyman Noble and, in places, those of Mathew Brady, Annie Leibovitz, Rupert Murdoch, Britney Spears, and even a couple of contributors, Jeffery Smith and Everette Dennis. Spelling isn’t the only thing that’s spotty. Editor Stephen L. Vaughn, a professor at the University of Wisconsin, Madison, includes entries for the left-leaning magazines *The Nation*, *The Progressive*, and *Mother Jones*, but not for the conservative publications *National Review*, *The Weekly Standard*, and *The American Spectator*. Granted, the choices at Madison newsstands may be limited.

They just shrank some more. In April, Madison’s *Capital Times* stopped the presses forever. The paper now appears only online. “We are going a little farther, a little faster,” Clayton Frink, the publisher, told *The New York Times*, “but the general trend is happening everywhere.” With its understandable emphasis on print and broadcasting, the *Encyclopedia of American Journalism* may turn out to be a book of the dead.

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RELIGION & PHILOSOPHY

## Bad to the Bone

Reviewed by Jeffrey Burton Russell

AN ESSENTIAL QUESTION through the ages has been whether human nature is basically good or basically evil. If it is good, general human progress may be assumed; if it is intrinsically flawed, then the American Founders were right in declaring that nature has to be constrained by justice. Though G. K. Chesterton and others have suggested that original sin is the only empirically demonstrable Christian doctrine, views on what original sin is vary. In this reflective,

**ORIGINAL SIN:**  
A Cultural History.

By Alan Jacobs.  
HarperOne.  
286 pp. \$24.95

original, and witty book, Wheaton College English professor Alan Jacobs displays wide learning worn lightly as he examines the views of writers as diverse as Benjamin Franklin and Harriet Beecher Stowe, Jonathan Edwards and C. S. Lewis, and Sigmund Freud and J. R. R. Tolkien.

The concept of original sin predates Christianity, Jacobs points out, citing not only Genesis 3, in which Adam and Eve eat the fruit of the tree of the knowledge of good and evil and are expelled from Paradise, but also Psalm 51, which declares that humans are conceived in sin and born in iniquity. “The universality of sin,” Jacobs concludes, “is certainly a Jewish belief.” He explains that the traditions of both Eastern and Western Christianity, though varying in their details, have it that God created human nature intrinsically good, that goodness must entail freedom if it is not to be robotic, and that Adam and Eve freely chose their own will over that of God, thus committing original sin—an alienation from God common to all humanity. All humans participate in original sin, whether it is transmitted from generation to generation through



Detail from *The Original Sin* (16th-century triptych, German school)