



Courtesy of The American Museum of Natural History.

without venturing forth from his eastern studio."

For years, Catlin borrowed against the potential value of his paintings with the expectation that the U.S. government would purchase them. It did not. In 1852, he was jailed for bad debts. His canvases were rescued by a Philadelphia locomotive manufacturer. Out of jail, his wife and son dead, Catlin traveled to South America. He painted Indians from Tierra del Fuego to the coast of Alaska. By 1857, he had assembled another collection of 600 works and had published two children's books about his experiences. Art historian Ross has gathered many sketches and paintings from this second phase of Catlin's life and presents whimsical selections from his writings. Catlin died in 1872 convinced that his life was a failure.

—Richard Bartlett ('80)

**A SHORT HISTORY OF  
MODERN GREECE**

by Richard Clogg  
Cambridge, 1979  
241 pp. \$26 cloth,  
\$8.95 paper

At a time when the West seems to be losing power and influence, the Greek experience illustrates the persistence of both national identity and the democratic ideal. Having shed military rule in 1974 and joined the Common Market in 1978, Greece is today a partner of Western Europe. Such has not always been the case, as British historian Clogg relates in this brisk history. After the Ottoman Turks put an end to the 1,000-year Byzantine Empire in 1453, the conquered Greeks were, for nearly 400 years, subjected to often harsh Islamic laws and virtually cut off from Europe. Only with the weakening of the Ottoman Empire in central Europe during the 18th century did Greeks resume trade with the West. The growing numbers of middle-class merchants proved extremely patriotic; they supplied funds for community schools and libraries and support for a nationalist revival and, eventually, an independence movement. During the early 1800s, the Greeks, inspired partly by the French Revolution, rebelled, gaining their freedom from Turkey in 1821. The new state embraced only some 750,000 of the more than 2 million

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Greeks under Ottoman rule. Through the 19th century and until World War II, the driving ideology in Greek politics was the "Great Idea"—the goal, never completely realized, of bringing under one nation all the territories inhabited by Greeks. Through revolutions, Nazi occupation, civil war (1946–49), domestic repression, and clashes with Turkey over Cyprus, the Greeks have remained a stubborn people who refuse to settle for less than their ancient heritage of *demokratia* and freedom.

—Vlad Georgescu ('80)

**VIABLE DEMOCRACY**  
by Michael Margolis  
Penguin, 1979  
211 pp. \$3.95 (paper only)

The Good Citizen is rational, public-spirited, and well informed, according to traditional democratic theory. Even if all citizens matched this image (and studies abound to show they do not), many scholars argue that the work of managing the economy and protecting the environment has now become so complex that only specialists are competent to make the right choices. Margolis, a University of Pittsburgh political scientist, disagrees. He believes that a democracy where leaders and citizens continuously consult is still possible if reforms are made. Among other things, he proposes a network of computers (placed in private homes and linked to cable television) to provide citizens with instant, detailed information—supplied by the government and large corporate bureaucracies—on all subjects relating to public policy. Users would pay the costs. Toll-free public access in libraries would allow the less affluent to participate. Citizens then could make inquiries, offer opinions, and exchange data. (Margolis does not suggest that the system be used for "daily plebiscites" or "instant democracy," but simply to "provide equal opportunity for every citizen to gather information and express himself.") Margolis does not envisage a utopian transformation of U.S. politics via technology. He does, however, introduce some provocative ideas for making government more accessible.

—Peter Singer ('79)