TURY, by Milton Rugoff (Harper & Row; \$19.95). An excellent group biography of a gifted family. Lyman Beecher (1775-1863), a Connecticut-born, Yale-trained Congregationalist minister, was a spiritual force whose ironhanded Calvinism terrified all his seven sons into the ministry and drove all but one of his four daughters into careers. Mr. Rugoff's discussion of Harriet Beecher Stowe (1811-96) is literarily sensitive, and his discussion of the trial of Henry Ward Beecher (1813-87), the most famous preacher of his time, for adultery is psychologically astute. He does not overwork the irony that the only unmarried daughter, Catharine (1800-78), became a national authority on child care, pedagogy, homemaking, diet, and cooking, and he points no morals as he traces the family's gradual abandonment of the rigors of the religion of their childhood for more reassuring creeds. His book tells us twentiethcentury Americans much about ourselves, for we cannot help recognizing the intellectual and ethical legacies of these reformers and rebels.

DISCOVERING THE MIND: VOLUME III, FREUD VERSUS ADLER AND Jung, by Walter Kaufmann (Mc-Graw-Hill; \$17.95). This volume, the last of a trilogy, was completed just before the author's untimely death. Mr. Kaufmann, who taught philosophy at Princeton, was a prolific and gifted writer. He begins by telling us that Freud's English translations do not do justice to his style, which was franker and more concrete than the texts we read. Then he spells out what he regards as the ten most important contributions Freud made to the study of the mind, and tells us what he thinks are the limitations of Freud's theories and his therapy, psychoanalysis. He suggests that psychoanalysis as a science is closer to archeology than to physics, in that it demands the self-discipline of scholarship but does not necessarily benefit from mathematical or statistical summaries. Mr. Kaufmann believes that the unceasing vilification of Freud by Adler and Jung after they had broken away from him is largely responsible for the legends of Freud's dogmatism, and he finds the two men seriously flawed as thinkers; Jung, particularly, strikes him as



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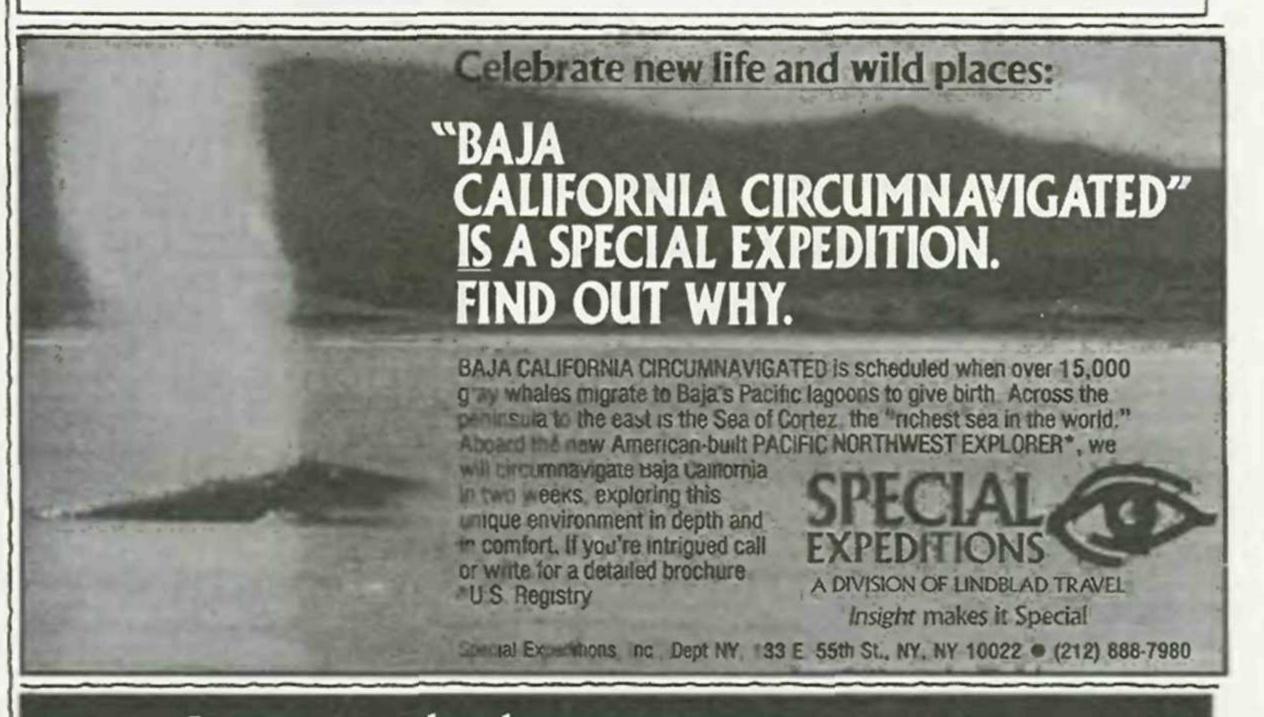
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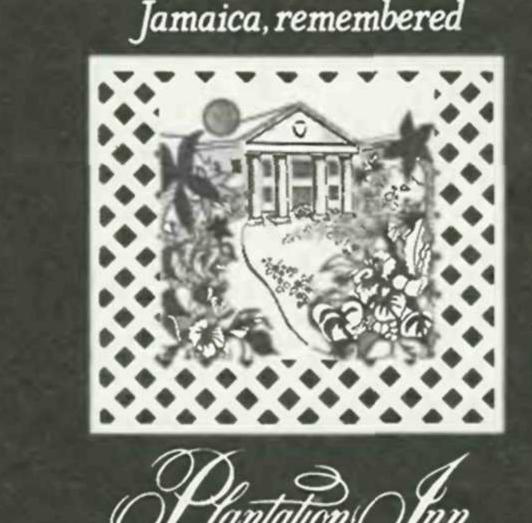
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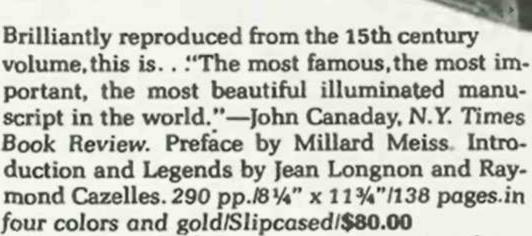
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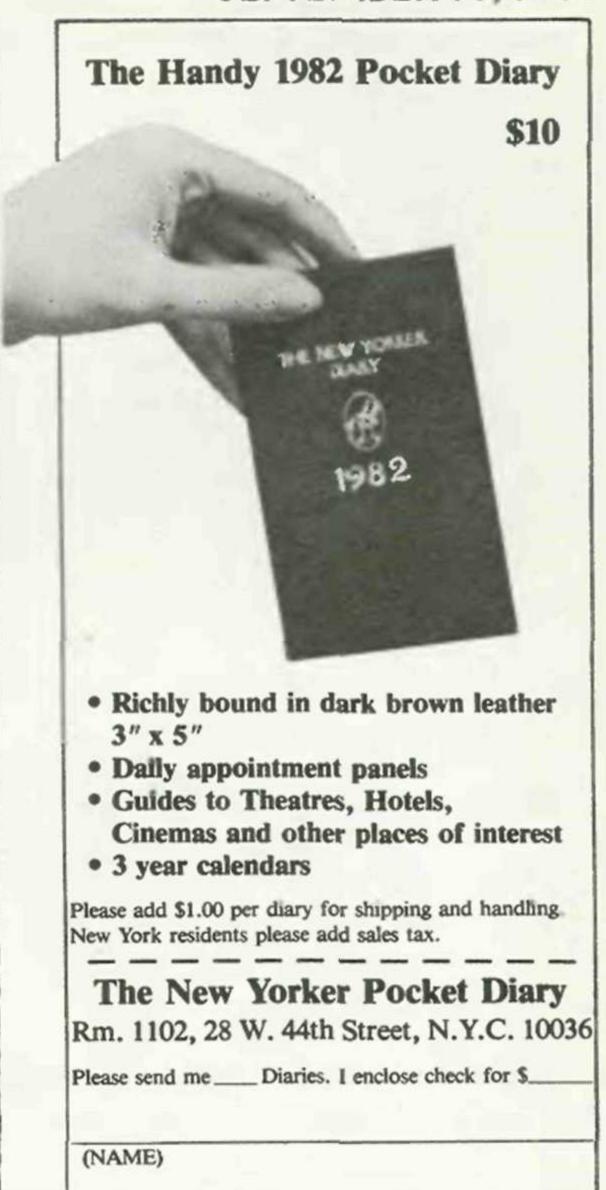
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pretentious, hiding his intellectual inadequacy in diffuse language.

Daisy, Daisy: A Journey Across AMERICA ON A BICYCLE, by Christian Miller (Doubleday; \$11.95). In 1977, Christian Miller flew from London to Washington, D.C., unfolded a collapsible bicycle, pedalled to the Atlantic, and then turned around and headed for the Pacific. The fact that she is a grandmother (her recollections of her childhood in Scotland, which were printed in this magazine two years ago, were set in the twenties and thirties) who knew next to nothing about bicycles (the farthest she had ever ridden one was to the village post office) or America was no hindrance; indeed, it was the reason that she chose to do it. Like her luggage—little more than a sleeping bag, a tent, a guidebook, and a repair kit-Mrs. Miller's account of the crossing is (regrettably) compact: in less than two hundred pages she covers ten states, concentrating on the highlights (some ludicrous, some poignant, all rendered in exquisitely polished English)—from a flood in Kentucky, through a dust storm in Kansas and mountain sickness in Colorado and a windstorm in Montana, to the sunny coast of Oregon.

VOLTAIRE, by Wayne Andrews (New Directions; cloth, \$13.95; paper, \$5.95). A brief life (under two hundred pages) of François Marie Arouet (1694-1778), told largely in quotation, anecdote, and spirited commentary, and one that rises to a very considerable stature. Mr. Andrews observes Voltaire in all his several guises—as anti-Christian, as devout deist, as canny moneymaker, as tireless (and often tedious) dramatist, as flatterer, as crony of monarchs, as author of "Candide" and "unforgettable historian of Louis XIV," as letter writer and gossip, as a man too intelligent to be truly serious. He quotes, with apparent approval, Mme. de Choiseul's appraisal: "He has always been a coward, even when he wasn't in danger, insolent with no good reason, and a low creature with no ideals. But that doesn't stop him from being the most brilliant man of the century. We must admire his talents, stuff our heads with his writings, enlighten our minds with his philosophy, and learn from him about morality. We burn incense before





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