

A WORD FROM THE PRESIDENT

The International Society for the Study of Time is pleased to announce the publication of *Time: Perspectives at the Millennium*, the Study of Time X, ed. Marlene P. Soulsby and J. T. Fraser (Westport, CT: Bergin and Garvey, 2001).

Upon opening the latest volume of The Study of Time Series, *Time: Perspectives at the Millennium*, I read Hermann Hesse's epigraph from *Siddharta* that "the secret of the river is that there is no such thing as time." In 2001, thanks to new technologies, such as the worldwide web, we are enlarging our relationships, and as the horizon of our exchanges is narrowing, we experience a present that is becoming become more and more dense. Thus the following question: how can a thing that changes have an ontological existence? In our small world, the flow of the river appears faster and more turbulent than laminar. Is the river really flowing at a higher speed than in the old good days?

At all times, philosophers have asked: what is the mark of existence? Since Hegel, many great thinkers have emphasized that, more than the form, it is the process that founds things and beings. Philosophers? Not only philosophers. A scientist such as David

Bohm, for instance, was convinced that, to describe reality, verbs are more important than nouns, and he proposed the term "holomovement" to describe this truth that he wanted to translate into a new physical theory.

That is perhaps the truth that is thoroughly illustrated in our book—in literature and language, in music, in the humanities, and in the social, physical, and life sciences alike. Among the various essays in the book, the theme of making the present denser is consistently reinforced. Absent from the material worlds of "atemporality," "prototemporality," or "eotemporality" (to use J.T. Fraser's terminology), appearing within the sphere of biotemporality, the importance of the present increases as the world continues to develop along the axes of "nootemporality," "sociotemporality," and "globotemporality" (a Paul Harris neologism). But at the same time the nature of the present is changing. In it, flow and process become more important than forms and structures. In David Burrows's mind, this situation is made evident by the apparition of a "proto-now" that shares with the bio-individual present the quality of "nowness," but comes from the consciousness of our participation in a foundational level of the world. Perhaps we should take seriously Thomas Weissert's suggestion that "in the next millennium we will have a very different model of our individual

relationship to our society." Going one step further, Lawrence Fagg emphasizes that both physical and theological views of temporal irreversibility converge in a more fluid concept of time and a more fluid concept of becoming than ever before. The development of the theological reflection known as "process theology" is a particularly clear sign of the changes we are witnessing.

In summary, the present is becoming more and more important, not perhaps for animals (their temporal horizon remains as short as ever and they live in quasi-totality in their present), but in a way quite specific to humans—by getting heavier and richer. In 2001, we experience a tense present, with enlarged boundaries, and above all encompassing a stronger sense of flow than ever before. But time remains the foundation of reality, as ever. Two millennia after Heraclitus, time is still flowing like water in the river.

—Rémy Lestienne

TIME AND UNCERTAINTY

2001

ISST CONFERENCE
INFORMATION

REGISTRATION DEADLINE: MARCH 31

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- Anderegg, Johannes
Assad, Maria
Augst, Thomas
- Barr, Sherrie
Berresem, Hanjo
Bronstein, Herbert
- Bush, Ann
Chen, Mao
- Clausius, Claudia
- Costa, Dennis
- Crawford, Michael
- Daly, Kerry
- Demil, Benoît, Leca, Bernard; Naccache, Philippe
- DePryck, Koen
Dolis, John
- Douglas, Ringan Erik
- Douvaldzi, Charitini
- Dowling, Melissa Barden
- Elitzur, Avshalom C.
Fagg, Lawrence
- Feder, Stuart
Finkelstein, David
Flaherty, Michael G.
- Garhammer, Manfred
- Gilman, Owen
Görling, Reinhold
Gross, Sabine
Gruber, Ronald P.; Wagner, Larry F.; Block, Richard A.
- Guy, Fritz
- Hancox, Richard
- Harris, Paul
- In Pursuit of Uncertainty*
Time is Uncertainty: a Metaphorical Equation
Accounting for Experience:
American Diaries and the Rituals of Literacy
Dancers Disrupting Time
Time and Uncertainty
"The Seeds of Time"
Time and Uncertainty in Shakespeare
Time and Uncertainty in Elizabeth Bishop's Poems
Postmodern Nostalgia:
Temporal Rupture in Chinese Cultural Studies
The Search for Now: The Dilemma of the Artist
in Relation to Past and Present Time
The Speed of Fright: Two Kinds of Temporality
in Dante's Inferno
Symmetry-breaking events during the formation
of the vertebrate body plan
Gendered time in Families: Navigating uncertainty
and contradiction (poster)
Time As A Social Way To Reduce Uncertainty:
The Concept Of Temporal Institution
Time as onto-epistemic uncertainty
Thoreau's Sense of History: Uncertainty, Identity,
and Representation
Temporal Change:
an Indication of Ontological Uncertainty?
Present Doubts and Future Pleasures: On Time
and Uncertainty in Psychoanalytic Theory
A Time to Regender:
The Transformation of Roman Time
Uncertainty Entails an Objective Passage of Time
Temporal Certainties and Uncertainties Arising
from the Heisenberg Uncertainty Principle
Time, Identity and Nostalgia in the Songs of Charles Ives
Quantum-space-time
Time Work, Agency, and Self-Actualization:
Customizing Temporal Experience (poster)
Jobhoppers, Portfolio-Workers and New Entrepreneurs—
Time Institutions, Uncertainty and Management
of Contingency in the Modernity of the
21st Century (poster)
In Search of Slow Time, Beyond Uncertainty
The time of inscription
Get Real: Un/Certainty in Narrative Fiction
Relationships Between Subjective Time and Information
Processed (Level of Uncertainty)
God, Time, and the Contingent Future:
Uncertainty and Eschatological Vision.
The Alternate Use of Colour and Black & White Film
in Suspending Uncertainty in Historical Film
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Möbius Monk and Michaux's Imbroglis

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Herring, Adam	<i>Once upon a Time in Tabasco: The Politics of the Ancient Maya Calendar</i> (poster)
Higdon, David Leon	<i>Lightning-Flash Fiction: The Extremes of Limited Narrative Temporality</i>
Hofmann, Karl	<i>History as Chaos – A New Form of Historical Certainty? Philosophical Remarks</i>
Kafka, John	<i>Time: The Uncertainty of Frame or Content</i>
Koehler-Jones, Victoria	<i>Using Spatial Representations of Time to Create Order</i> (poster)
Krippgans, Karin	<i>On Certain Ground?</i> (poster)
Ladva, Nimisha	<i>"Where are you from?" The Uncertainty of Migrant Time in Wilkie Collins' The Moonstone</i>
Lee, Heejin	<i>The politics of time: Internet, electronic commerce and the uncertainty of GMT</i>
Lévy, Anne Shullenberger	<i>Time And Uncertainty</i>
Lewin, Philip	<i>Protonarrativity and the Uncertainties of Living in Time</i>
Lima, Laura Camara	<i>Uncertainty and Representation of the Future</i> (poster)
Malin, Shimon	<i>The Timing of Propagation of Influence in Quantum Experiments</i>
Mayr, Albert	<i>Workshop: Time Walk</i>
McCrossen, Alexis	<i>What Time Is It? Americans and Their Timepieces During the Nineteenth Century</i>
Michon, John	<i>The Likelihood of Time</i>
Miller, Don	<i>"To Seduce Or To Flirt, That Is The Question"</i>
Øhrstrøm, Peter	<i>The Uncertainty of the Future</i>
Parker, Jo Alyson	<i>"Ejected from the Present and Its Certainties": The Indeterminate Temporality of Hypertext</i>
Perez, Clara Romero; Cubero, Luis Núñez	<i>Time, Identity And Uncertainty: New Rhythms And Temporalities In Education</i> (poster)
Rämö, Hans	<i>Time and Uncertainty in Environmental Management</i>
Runge, Erich	<i>Energy-Time Uncertainty and Unfinished Collisions in Ultrafast Optical Experiments</i>
Sabelis, Ida H. J.	<i>Managers' Time/s: An exploratory study of time-dimensions in the everyday practice of Dutch top-managers.</i>
Schmelzer, Mary	<i>The Tyranny of Temporality: Edmund Spenser, Desire and the Already Written Text</i>
Schweidler, Walter	<i>The Ambiguity of Time</i>
Stills, Helen	<i>The Composer as Prophet in Time and Uncertainty</i>
Storø, Ruth M.	<i>Music, Time, and Uncertainty: Epic Performance in West Africa</i>
Tarkowska, Ełybietà	<i>Time And Uncertainty: The Local And Global Phenomena Of Social Time In Poland</i>
Thornton, Robert	<i>Human Violence: A Behavior at the Boundary of Chaos and Order</i>
Tresilian, Nicholas	<i>A Walk in Looking-Glass Land</i>
Vladimirski, Boris M. and Vladimirski, Boris V.	<i>Intrinsic Physiological Time and Uncertainty in the Nervous System</i>
Weihaupt, John G. et al.	<i>Uncertainty in the historic time scale of global warming and sea level rise</i> (poster)
Wistrich, Andrew	<i>Law, Time and Uncertainty</i>

ACCEPTED PAPERS AND POSTERS:
2001 CONFERENCE

A WORD FROM THE EDITOR

As both the form and content of this issue indicate, the new millennium marks a new beginning for *Time's News*. With the shifting of book reviews to *Kronoscope*, the newsletter will become almost exclusively devoted to providing news—about ISST functions and members and other time-related information. I encourage you to send me any time-related information and announcements, including your own recent publications or presentations on time-related themes.

As I assume the editorship, I want to thank several people for helping me get this issue together: my predecessor Marlene Soulsby for providing such a fine model of what a newsletter should be and do, Julius and Jane Fraser for sage advice about putting together the conference information, Executive Secretary Thomas Weissert for his extensive work on gathering much of the information contained herein, and Jill Moyer of the Saint Joseph's University Press for designing a marvelous masthead and formatting the newsletter. I also want to thank Saint Joseph's University, Philadelphia's Jesuit University, particularly Executive Vice-President Dr. Daniel Curran, for helping support this endeavor—an endeavor in keeping with the University's liberal arts tradition of rigorous and open-minded inquiry.

—Jo Alyson Parker

NEW PERIODICAL

As President of the International Society for the Study of Time, I am proud to announce the launching of a new periodical under the imprint of Brill of Leyden:

KRONOSCOPE: JOURNAL FOR THE STUDY OF TIME

The mission statement of the journal is as follows:

Time bears a unique and direct pertinence to all human concerns. Time is a fundamental feature of the physical universe, of the life process, of the functions of the mind, and of collective behavior. In humans, temporal experience is all pervasive, intimate and immediate. Life, death and time combine in a dynamic unity that has been of concern to all great philosophies and religions and to the arts and humanities.

Since 1966, the International Society for the Study of Time (ISST) has been providing a framework for an interdisciplinary dialogue about the nature of time. KronoScope, edited by an international board of scholars, carries forward the work of ISST. By offering an open-ended platform for the cross-fertilization of scholarly and scientific ideas, it helps professional men and women become acquainted with the nature of time as seen from their own and from other fields of knowing. As a journal, its goal is to accommodate the expanding concerns of the global community in search of understanding and meaning.

Professor Marlene Soulsby of Penn State University will serve as the journal's editor. After this issue of the newsletter, "Time's Books" will become a part of *KronoScope*. My official announcement at the forthcoming conference will include details about the submission process for articles.

Starting in calendar year 2002, all members of the Society will receive copies of *KronoScope* as part of their membership package. The subscription fee, which is being made available to members at a substantially reduced rate, will be included in the annual dues of \$65.00.

—Rémy Lestienne

You are reminded of the J. T. Fraser Prize, which is awarded once every three years at the Society's conference to an outstanding time-related work. Primary consideration is given to books published or translated into English in the years between conferences. Nominations received after the beginning of a conference year are considered for the Prize to be awarded at the triennial conference following that year's conference. All works coming to the attention of the Society are considered, but nominations are encouraged. Those wishing to nominate should submit five copies of the work to the Chair of the Prize Committee at:

*Mark H. Aultman,
150 East Wilson Bridge Road,
Suite 200,
Worthington, OH 43085-2328.*

J. T. FRASER PRIZE

EXHIBIT OF TIME-RELATED BOOKS

As at our prior meetings, there will be an exhibit of time-related books, coordinated by Dr. Anne Lévy. Books related to the subject of time, from all disciplines, are welcome at the Conference Book Exhibit. Promotional material and ordering information may also be provided. Persons or organizations wishing to make books available for display should send them (one copy only) directly to the conference site, at the following address:

*Mr. Giuliano Fucini
Attention: ISST
Castello di Gargonza
52048 Monte San Savino
Arezzo, Italia*

Books should arrive between June 15 and June 30. Books will not be returned to contributors. If you wish, you may BYOB (Bring Your Own Books), hand them to Dr. Lévy, and pick them up when the exhibit closes. Books exhibited at the meeting may be considered for review in "Time's Books."

In order to place books most effectively in the exhibit, Dr. Lévy would like to receive a brief synopsis of your book by the end of June. You may email it to MozartL@aol.com or send it to her home address:
3, allée Saint Eloi, 78240 Aigremont, France.

REPORT OF THE EXECUTIVE SECRETARY:

CONFERENCE DETAILS

Greetings. The 2001 conference of the International Society for Study of Time will be held from July 8-14 at Castello di Gargonza, outside of Monte San Savino in Tuscany, Italy. The Castello is a 13th-century walled village that dominates the Chiana Valley and its own wooded estate, where wine and olive oil are produced. Public reception rooms, gardens, and open areas with magnificent views are available to guests.

MAILING ADDRESS:

52048 Monte San Savino, Arezzo, Tuscany, Italy

Telephone: (0039) 0-575-847021-2-3

Fax: (0039) 0-575-847054

Email: gargonza@teta.it

Web-site: <http://www.gargonza.it>

TRANSPORTATION TO AND FROM GARGONZA

Gargonza is located 11 km. from the Monte San Savino exit of the Autostrada del Sole (A1) Rome-Milan motorway, between Florence and Rome. It is accessible from the Rome, Florence, and Milan Airports. The nearest railway station is in Arezzo (28 km.) on the Rome-Milan line. Trains leave approximately every two hours from Rome, Florence, and Milan. By train, it takes approximately two hours to get from Rome to Arezzo, four hours from Milan to Arezzo, and 40 minutes from Florence to Arezzo.

On the day of arrival and the departure, the Society will make available buses going from the Arezzo Train Station to Gargonza. Information about buses will be included in the email confirmation that I will send when I receive your registration form. Check-in at Gargonza is between 4 p.m. and 7 p.m.

CONFERENCE REGISTRATION

Regardless of the number of people you bring to the conference, anyone attending the conference presentations must be a member in good standing and be registered for the conference. You will not have to pay a registration fee for members of your family and friends who will not be attending the presentations. Your conference registration fee of US \$100 or US \$50 for graduate students must be paid to the Society. The registration fee must be paid in US dollars by check, travelers check, or credit card (Mastercard or Visa). Please use the separate form provided and send it to the Treasurer (at the address indicated) by March 31, 2001. If you have not yet joined the Society, please send your membership form and dues to the Executive Secretary with your ballot.

INFORMATION ABOUT ACCOMODATIONS

The Society has worked with the staff of Gargonza to make available to its members what we consider very favorable arrangements for lodgings and meals. Please note, however, that it is the responsibility of individual members and guests to make arrangements directly with Gargonza. Members are expected to register for the entire conference and, unless the capacity of the restaurant is exceeded, to take meals together.

Today, the Castello di Gargonza consists of a guest house and 25 houses that have been divided into living quarters. Some groups will share a common sitting room and/or bathroom. Please refer to the web-site for more detailed information.

The number of rooms available at Gargonza, while sufficient to accommodate the number of members and guests who have attended some of our conferences, is limited. If the number of attendees exceeds the room limit, some members will be lodged in hotels in nearby Monte San Savino. Gargonza will make these arrangements. Gargonza can accommodate more people in its restaurant than in its rooms. People staying in other lodging arranged by Gargonza will, to the extent they can be accommodated in the restaurant, pay an approximately equivalent rate for room and board as those staying in Gargonza, and they will take their meals at Gargonza. A shuttle service will run between Gargonza and Monte San Savino. Reservations at Gargonza will be on a first come/first served basis, so I encourage you to send in your reservation deposit as soon as possible. Also, priority for lodging in Gargonza will be given to those who are willing to share a room.

ESTIMATED COSTS AND DEPOSIT

Lodging reservations and deposit must be made directly to the Castello di Gargonza, not to the Society. At the time of making your reservation, you will need to send a deposit of 500,000 lire per person. Payment of your deposit may be by Visa Credit Card or a check in US dollars. As of this writing, the currency exchange rate is approximately \$1 US = 2061 lire. The room and board rate includes breakfast, lunch, and dinner; it does not include the cost of the closing banquet. Refunds for cancellations will be made only if the assigned unit can be rented.

Room and full board for each conference attendee
per day: 280,000 lire

Room and full board for accompanying adults
per day: 240,000 lire

Room and full board for children up to age 7
per day: 180,000 lire

Room and full board for children 8 and over
per day: 190,000 lire

Extra rate for single occupancy per day: 60,000 lire
Cost of Friday night banquet per person: 50,000 lire

Please use the separate form provided and send it directly to Gargonza (at the address indicated) by March 31, 2001. Gargonza will contact you by email with the details once they have received your form.

ADDITIONAL INFORMATION

On Wednesday, after the morning session, members and guests will have the rest of the day off to take trips or explore the surrounding area.

If you need additional information concerning lodging, food, or facilities at Gargonza, please contact Gargonza directly via the phone or email address listed above. If you have questions about the ISST program or papers, registration, or eligibility, please contact me at weissert@studyoftime.org or P.O. Box 436, Wynnewood, PA 19096.

Remember to watch the ISST web site for the latest information on the conference, including the schedule of presentations, the abstracts, and a map of the area.

In closing, my family and I are very excited about our forthcoming week in beautiful Tuscany and the opportunity to see all our ISST friends once again. I look forward to counting your vote, seeing your registration form, and to dining with you in July.

—Thomas Weissert

THE SOCIETY EXPECTS ALL PEOPLE WHO ARE ATTENDING THE MEETING

to have preregistered, reserved their accommodations, and paid their dues for 2001, and reserves the right to remove from the program the presentation of any member who has failed to do so.

BIOGRAPHIES OF COUNCIL NOMINEES

STUART ALBERT. His current and long-term research interest consists in understanding how individuals, groups, and organizations make timing decisions, that is, how they decide the question: "Should I act now, or wait?" This work spans a number of fields. Most recently he has drawn on music theoretic notions to think about why particular moments are chosen as the time to act or to refrain from acting. An earlier paper examined timing decisions in the Persian Gulf War. A current paper examines Janet Reno's decision to send in the troops at Waco. He is working on a book-length monograph on timing problems.

MARK H. AULTMAN, ATTORNEY AT LAW, LEGAL ETHICS, COLUMBUS, OH. Mr. Aultman has been a member of the Society since 1983 and is author of a paper in *Study of Time VIII*. He has served as the Society's Treasurer and Executive Secretary, and is currently a Council member and Chair of the Fraser Prize Committee.

DAVID BURROWS, PROFESSOR OF MUSIC AT NYU. Author recently of time-related articles in *Time and Society*, *The Journal of Musicology*, and *The Study of Time X, Time: Perspectives at the Millennium*. Stepping down after two terms as Treasurer of the ISST.

STUART FEDER M.D. is a psychoanalyst and independent scholar in the psychology of music. He holds a graduate degree in music from Harvard, and, in addition to being on the faculty of the Albert Einstein College of Medicine and the New York Psychoanalytic Institute, he teaches a course at the Juilliard School on "Myth and Symbol in Music." His publications include two biographies of Charles Ives and the two volumes (co-edited) of *Psychoanalytic Explorations in Music*.

SABINE GROSS is Associate Professor of German and Theater at the University of Wisconsin-Madison, with areas of specialization in contemporary literature, literary and narrative theory, reading research, perception, and theater practice. She has been an ISST member since 1990, and has presented papers and a workshop on time perception at recent ISST conferences. In addition to having

served on the Fraser Prize Committee and the Nominating Committee, she has been a Council member since 1998 and is willing to stay on for one more term.

BERT HELM is a member of the philosophy department at Southwest Missouri State University, with main teaching responsibilities in modern philosophy (Bacon to Kant), contemporary philosophy (mainly European), and theory of knowledge. His research interests turn around Kant and process philosophies. As a member of ISST, he has presented papers at East Glacier (1989, on R. W. Emerson's view of the sacredness of becoming), and at Tutzing (1998, on M. Foucault's notions about time and event.)

CARMEN LECCARDI. She was born in Italy (Verbania) in 1950. In 1973 took a degree in Sociology at the University of Trento. From 1985 to 1999 taught Sociology and History of the Sociological Thought at the University of Calabria, Milan and Milan-Bicocca. She is currently full professor of Sociology of Culture at the University of Milan-Bicocca. Among her more recent scientific activities: from 1990 to 1993, consulting editor for the American Journal of Sociology on subjects related to time and youth; from 1993 to 1996 member of the Scientific Board of Research Committee "Vita quotidiana" (Everyday Life) of the Italian Sociological Association; from 1997 member of the Scientific Board of the journal "La società degli individui" (A Society of Individuals); from 1998 editor (with Mike Crang) of the Sage journal *Time & Society*; from 1998 member of the Advisory Board of the Research Committee 34, Sociology of Youth, International Sociological Association; from 1999 chair of the Scientific Board of the Research Committee "Vita quotidiana" (Everyday Life) of the Italian Sociological Association; from 2000 regional editor for Europe of the journal "Identity. An International Journal of Theory and Research." Since 1998 she is a member of ISST. She took part in a number of national and international researches on time, youth and gender. Her main theoretical interests are on time, cultural models and social change. Recent books include: *Futuro*

breve (Short Future), 1996; *Responsabilità e memoria* (Responsibility and Memory) (ed. with Donatella Barazzetti) 1997, and *Limiti della modernità* (Limits of Modernity), 1999.

EVELYN M. RIVERA, A.B., M.A., PH.D., UNIVERSITY OF CALIFORNIA, BERKELEY. Professor of Zoology, Michigan State University (emeritus, 1999). Research areas: Developmental Biology, Tumor Biology, In Vitro Biology. She has been interested in the time-dependent actions of hormones and chemical carcinogens in the normal and neoplastic development of mammary cells in vivo and in vitro. Fellow, American Association for the Advancement of Science. Member of ISST since 1994; attended Montreal and Tutzing meetings.

MARLENE P. SOULSBY, ASSOCIATE PROF. OF GERMAN AND COMPARATIVE LITERATURE AT PENN STATE UNIVERSITY, SCRANTON. She has been a member of ISST for over twenty years and has served for ten years as editor of the newsletter, *Time's News*. She is also co-editor of the last three volumes of *The Study of Time* and is editor-in-chief of the new journal, *KronoScope: Journal for the Study of Time*. Her research and publications deal mainly with temporal experience in literature and East-West literary comparisons.

NICHOLAS TRESILIAN, M.A., F.R.S.A., is an art-historian, broadcaster and a founding director of the leading UK radio company GWR Group Plc. Since 1987 he has been a member of ISST and of the Association for the Social Study of Time. He was for many years a director of Artist Placement Group, an artist-led organization that places artists in government, administrative, and industrial organizations. In the 1980's he co-founded a pioneering business communications company that was floated on the UK Stock Exchange. In the 1990's he had a major hand in bringing to air the world's largest commercial radio station, Classic fm. He has established radio networks in Poland, Bulgaria and Austria. He broadcasts on music and related cultural matters for Classic FM. He has made contributions to ISST conferences in Montana and Montreal and is a regular attendee.

Every member has the responsibility to vote for the officers who represent them in the Society. Please fill-out this ballot, attach the proper postage and return it to the Executive Secretary as soon as possible.

The term of office for each officer is three years, beginning with the Council meeting immediately following the triennial meeting.

The Nominating Committee, following a general call for nominations, received the names of nominees appearing on the ballot. The Nominating Committee has contacted each nominee to determine his/her willingness and ability to serve.

Each nominee for the Council was asked to supply a short biography. Please find these statements in this newsletter.

Certain members in key roles are automatically appointed as additional members of the council including the Editors of the Newsletter and the next volume of *The Study of Time*, and the head of the Membership Committee. The President and the Council appoint these positions.

PLEASE FILL OUT THIS BALLOT AND RETURN TO THE EXECUTIVE SECRETARY:

Thomas Weissert
Executive Secretary, ISST
PO Box 436
Wynnewood, PA 19096

PRESIDENT (vote for one):

☐ Remy Lestienne

VICE-PRESIDENT (vote for one):

☐ Paul Harris

EXECUTIVE SECRETARY (vote for one):

☐ Thomas Weissert

TREASURER (vote for one):

☐ Victoria Koehler-Jones

COUNCIL (vote for six):

☐ Stuart Albert

☐ Mark Aultman

☐ David Burrows

☐ Stuart Feder

☐ Sabine Gross

☐ Burt Helm

☐ Carmen Leccardi

☐ Evelyn Rivera

☐ Marlene Soulsby

☐ Nicholas Tresilian

PROPOSED AMENDMENT TO THE CONSTITUTION:

The elected Vice-President shall automatically accede to the presidency on the second term, in order to promote stability and continuity in our leadership and to obtain a six-year commitment to the society.

If adopted, the constitutional amendment would not affect the officers elected in the present election. The vice-president who will be elected in 2004 would be the first one to accede to the presidency in 2007. Thus there would be no candidates for president in 2007.

☐ Agree

☐ Disagree

INTERNATIONAL SOCIETY FOR THE STUDY OF TIME
MEMBERSHIP APPLICATION

PLEASE FILL OUT ALL THE INFORMATION REQUESTED BELOW

Name _____

Present Position _____

Academic discipline, profession, and area of study

Mailing Address:

Phone _____ Email _____

PLEASE INCLUDE AS WELL:

- a brief statement of interest,
- your complete vita, including a list of your publications or works,
especially those relevant to the study of time,
- a check for the first year's dues (currently US \$35) made payable to
the International Society for the Study of Time

MAIL TO:

*Executive Secretary, ISST
PO Box 436
Wynnewood, PA 19096 USA*

Once all the material is received, your application will be reviewed by our membership committee and you will be informed of their decision. If the application is not approved, the first year's dues will be refunded.

TIME'S BOOKS

**ISST MEMBERS WHO WOULD LIKE TO SEE
THEIR BOOKS ADVERTISED IN KRONOSCOPE,**
please ask your publisher to place an ad
by contacting:

Anita Disseldorp, Brill Academic Publishers,
P.O.Box 9000, 2300 PA Leiden, The
Netherlands.

Email address: disseldorp@brill.nl
Fax number: 31-7-1531-7532.

Prof. Jo Alyson Parker, Editor
English Department
Saint Joseph's University
5600 City Ave.
Philadelphia, PA 19131-1395
jparker@sju.edu

This "Time's Books" column will be the last one appearing in the newsletter. In the near future, "Time's Books" will become a part of *KronoScope*. Over the past twenty-seven years, 306 books have been reviewed in the column. For most of that time, J. T. Fraser single-handedly served as Book Review Editor. From 1995-97, Claudia Clausius served as co-editor, and from 1998-99, I did so. Although I have putatively been the sole editor since 2000, I have depended greatly on J. T. Fraser's wisdom and guidance. As "Time's Books" makes the move to *KronoScope*, I hope to continue in the tradition of balanced, informative reviewing begun by J. T. Fraser.

Please address correspondence concerning this column to the Book Review Editor. The opinions stated are those of the reviewers, and the reviews are their intellectual properties. But, because they are ©2001 *Time's News*, if you wish to quote from any of the reviews or republish a review written by you, please cite this newsletter and its date.

Books to be considered for review in *KronoScope* should be sent to the above address.

BOOKS RECEIVED

Giulio, Ludovico F. *Saggio di una cronologia delle idee e delle esperienze sul delle esperienze sul tempo*.
Bologna: Coopertiva Libreria Universitaria Editrice Bologna, 2000.

Halpern, Paul. *The Pursuit of Destiny: A History of Prediction*. Cambridge, MA: Perseus Publishing, 2000.

Seidler, Günther Harry. *In Others' Eyes: An Analysis of Shame*. Trans. Andrews Jenkins. Madison, CT:
International Universities Press, 2000.

List of Reviewers:

Murad Akhundov, Philadelphia, PA (MA)
Mark H. Aultman, Westerville, OH (MHA)
Anthony Aveni, Hamilton, NY (AA)

Corbin, Alain. *Village Bells: Sound and Meaning in the 19th Century French Countryside*. New York: Columbia University Press, 1998, by Alain Corbin, translated by Martin Thom. 416 pp.

Alain Corbin is a French historian. His studies document histories of the senses, or changes in perception. In this book he studies the "auditory landscape" of village bells, attempting to retrieve and recreate a past time that we usually experience only nostalgically, as a romantic past that misses the real significance of living then. The century is well chosen: records survive and speak easily to a present not too far removed, and French politics in the century, after revolution and restoration, lend themselves to easily seen ideological divisions that tend to swing between conserving/restoring the past and encouraging/creating the new.

Before there were widespread clocks and watches (which depend mostly on the visual sense), bells told/tolled time in the area of their auditory range. Bells as communication devices date from long before the nineteenth century (for centuries bells reassured travelers in dark or in bad weather, divided the day, tolled hours of work, or summoned people to services and emergencies). By the nineteenth century, many of these uses were long-established customs that fostered ways of life and thus identities.

Bells, Corbin points out, transmitted knowledge. By the nineteenth century, they told of major events in private lives (deaths), solemnized rites of passage (marriage), summoned when disaster (fire) or danger (bandits or enemies) loomed, summoned to public announcements, called to religious services and festivals, told when the market opened, when the tax collector arrived, when the wine harvest was declared, when an important national figure was passing through, or when work on the roads had begun. Corbin says: "Possessing a peal of bells was a prerequisite of modernity in a society increasingly subject to haste but as yet without any other means of transmitting information instantaneously."

Corbin shows how bells were an instrument of authority, and thus served to help constitute it. The nineteenth century in particular witnessed constant battles over control of bells and bell towers between parish priests and municipal authorities. During the French Revolution many village bells had been destroyed (or hidden away to preserve them from destruction) by directive of revolutionary authorities. After the revolution there was strong sentiment to restore the heritage of bells. But these were not the fungible bells of mass production. Villagers felt an affinity for their bells, and fought to protect, restore, and to get them back when lost. Bells at the beginning of the century were often cast in the village, in an important social occasion, by itinerant craftsmen.

Villagers could easily distinguish the sound of their bells from others—they were the voice of their community. Bells had their own language, by both tolls and peals communicating different messages that the villagers understood. The bells reflected social stratification (the death of the lowborn, or of sinners, was less likely to be memorialized by peals). Events associated with bells tended to be remembered, sometimes for extraordinarily long times, thereby structuring identity.

The link with memory and identity contributed to the intensity of disputes. The clashes were not only between civil and religious authority. Parishes fought with parishes, and villages with villages, over bells. Dissonant bells could be a source of shame. While bells reflected social hierarchy, they also fostered a symbolic equality by imparting a common rhythm and marking rites of passage. They provided markers for collective memory.

Bells defined a space, shaping the contours of community, anchoring localism and imparting depth to the desire for rootedness. They tended to conjure up a space that was by nature slow, with little competing noise. The efforts of the First Republic to eradicate the superstition and fanaticism it associated with bells did not eliminate the symbolic value and emotional power with which they were invested, and the efforts provoked reaction. It was new technologies of communication, providing alternatives to bells, and new methods of mass production, divesting individual bells of their significance, that accomplished what the revolutionaries wished to do by force and decree. In the cities—where movement was faster, more noise competed, and bells could not serve as a central means of communication—bells lost evocative power and authority. They could easily be just another noise keeping one awake at night.

Corbin's method of studying local records and disputes focuses attention on the surprising significance of bells in people's lives. It contrasts both with studies of national and local laws or decrees regulating the ringing of bells, and with the romantic literature at the time which tended to evoke nostalgic pastoral images of time lost or fading. As the century wore on, he notes, with the triumph of literacy and visual modes of communication (written texts, posters, printed summons, dials on

private clocks, and calendars), the significance of the auditory declined. The noise of steam and internal combustion engines, and of sirens needed to attract attention above the din, came to replace the more modulated sound of bells. Corbin seeks to understand this past by looking at what we no longer perceive. He says: "(t)he resurrection of a lost world is achieved by grasping whatever there is at its heart that today strikes us as most unusual."

William McNeill touched upon the significance of the auditory to the development of time/consciousness in *Keeping Together in Time: Dance and Drill in Human History*, but he could not get at it because of a misplaced fascination with military drill. Corbin's superb book succeeds at auditory study by finding ways around the tyranny of text without undermining its significance, recreating historical experience, in the absence of an auditory record, in ways only partly dependent upon written language and its preservation. Studies like Corbin's, which bring into focus more broadly than usual the surprising range of cultural signifiers, are essential to understanding the link between individual time and social time. (MHA)

Finogentov, Valeri N. ... *A Thinking Reed Complains*. Ufa: Ufa Technological Institute of Service Press, 2000. 181 pp.

In the title of this book, Valery Finogentov uses a well-known image from Blaise Pascal: man is a thinking reed. Moreover the author emphasizes that such a thinking reed constantly complains, murmurs, and crumbles because it desires immortality but inevitably receives only death.

The first part of the book is titled "About Senselessness and Sense of a Human Life. About Temporal and Eternal in a Human Being." The author considers various doctrines of senselessness of the earthly life of man and the causes of its senselessness: monotony, the "circulation" of life, the subordination of human life to a blind necessity and accidents, the incommensurability of man and the universe, and the domination of evil and injustice in human life. The author considers the temporality of human life as the main cause of its senselessness. Time appears here as a symbol of senselessness. One of the solutions to this problem is religious hope of eternal life. Accordingly, Finogentov makes a short exposition of conceptions of various religious thinkers about the temporal and the eternal being (St. Augustine, V. Soloviev, E. Trubetskoy, N. Berdiaev, S. Frank, etc.). The main idea is that we cannot rationally comprehend the relations of the eternal (God) and the temporal (world), because we get entangled in antinomies and contradictions. Finogentov criticizes all these theistic (mostly, Christian) solutions and expounds the foundation of a special atheistic, humanistic and dialectical world view. He wants to investigate the ontological context of the problem of the sense of human life. His main task is to reveal and characterize the levels of the being of the universe, at which levels may or may not be realized some sense in general and sense of human life in particular. He describes ontological models, where we have all possible levels of the being of the universe. There is the formulation of the thesis about the unity of man and the universe because the self-awareness of the universe takes place only through the activity of man. Our human spirit is a form of self-exposure of the universe. Certain levels of the spirit's being are forms of self-exposure of certain corresponding levels of the universe's being. Finogentov singles out these levels, applying to them the notions of "finite" and "infinite." There are four possible combinations: 1) finite universe, 2) infinite universe, 3) finite and infinite universe, 4) neither finite, nor infinite universe. The author considers it is necessary to single out these levels and then synthesize them.

The first two levels correspond to the same level of the human spirit's being, that is, to the analytical intellect. (Finogentov makes the distinction between different models according to the Kantian distinction between "Verstande" and "Vernunft," which are usually translated into English as "understanding" and "reason", but I use here the more descriptive terms "analytical intellect" and "synthetical reason" in order to emphasize the main sense of such distinctions with respect to levels of the universe). Finogentov names the first type of the universe as the World of Laplace-Spinoza. Of course, Laplace and Spinoza tried to develop the concepts of an infinite universe, but Finogentov thinks that their worlds were finite in some sense. Such worlds may only be built by absolutely structureless elements. All changes on this level may only be the replacement of elements. There is nothing new or unexpected.

The next ontological model of the universe according to the analytical intellect is based on the thesis that the universe is infinite. This model is no less abstract and one-sided than the World of Laplace. But there is one distinction: no senses are possible in the infinite universe. The author considers traditional potential and actual infinities, and he also introduces infinity in a pure form. If the universe possesses the last type of infinity, such a universe unifies absolute self-identity and

absolute non-self-identity in its own being. But because the author considers here only models of the analytical intellect, all considerations must only be about two models. The first model is the representation of the absolute self-identity of the pure infinite universe. An absolutely self-identical world does not know any transitions. It is always to be; it is an extratemporal world. We can say that this world has absolute memory. According to Finogentov, this is the world of Parmenides. Actually, Parmenides tried to develop the concept of the finite world (the One Being of the Eleatics), but Finogentov accents the self-identity of such a world. From another side, we can consider an opposite model of the absolutely infinite universe, which represents the absolute non-self-identity. According to Finogentov, it is the world of Cratylus, the world of chaos. There is no realization of any senses; there are not any inner organizations or laws. All states of such a world are isolated from one another. Man cannot exist in the world of chaos. This model is also extratemporal. Of course, we must take into account that Cratylus used the temporal image of a river (maybe a too dynamic one, but nevertheless it was a river, not a peiron), which is already a special organization of chaos—that is, Cratylus' World is not absolute chaos. But at the same time, the world of Cratylus may be considered as an extratemporal one, because its absolute processuality is found without memory.

The next step is the creation of an ontological model on the base of synthetic reason. The principle of reason is the concrete unity of all determinations that were considered by the analytical Intellect only in their separation and opposition. A model of the universe according to reason must be a synthesis of the worlds of Laplace, Parmenides and Cratylus. The author names this model as the model of Bergson, because this French philosopher emphasized the creative character of reality (life). The world of Bergson is the world of creative processuality, the world of development and dialectics. Finogentov writes that the world of Bergson is a synthesis of three more simple and abstract worlds, but it does not contain all these one-sided models completely. Accordingly, if we want to create a more adequate, deep and complete picture of the inexhaustible universe, it is necessary to synthesize all four ontological models (Parmenides + Cratylus + Laplace + Bergson = Finogentov). The author tries to make such a synthesis and on the basis of it to develop a sketch of the universe's temporality (eternity and momentariness, time of development, types of eternity, etc.).

In the second part of the book, Finogentov considers a person's liberty and lack of liberty. It is really a critical retelling of the different interpretations of liberty produced by different philosophers (St. Augustine, Pelagius, Thomas Aquinas, Erasmus, Martin Luther, Kant, N. Berdiaev, S. Bulgakov, etc.). In conclusion, Finogentov calls for the development of new worldviews, which must unify eschatology, rationalism, personalism and pluralism. So a thinking reed has instructions for further murmurs and complaints. (MA)

McCrossen, Alexis. *Holy Day, Holiday: The American Sunday*. Ithaca: Cornell University Press, 2000. 209 pp.

The French historian Alain Corbin says that we resurrect what has been lost from past worlds by focusing on whatever it is at the heart of those worlds that today seems most unusual. This cannot be quite true of Alexis McCrossen's study because the idea of Sunday as a day separate from other days of the week is not entirely lost to us. McCrossen studies the evolution of the American Sunday from a day of rest, with rest having biblical connotations of contemplation, to a day of leisure and recreation, still different from the workweek, but much more active.

McCrossen is careful to point out that she does not consider her story to be one of secularization. Sunday always has been and still remains the most distinctive day of the week. Rather, she says, she is mapping a cultural history of rest, showing the changes in what is considered rest. The rise of industrialization and the growth of mass entertainment and paid recreation thus constitutes a considerable part of the story. Before the Civil War the meanings of Sunday tended to be driven by disputes between religious groups, then by domestic or didactic purposes, and finally by gradual evolution of consumer culture—with Sunday becoming a day for amusement, fun, diversion, and recreation.

McCrossen gives only a rudimentary background before considering the American experience: the biblical Sabbath was the seventh day, when God rested—Saturday in our modern calendar. For Jews, Seventh Day Adventists, and others, it remained there. Constantine declared Sunday to be the Sabbath in 321, but in the Middle Ages its religious importance declined. The Protestant Reformation redefined Sunday as the Sabbath, and the American Sunday/Sabbath grows out of Puritan/Anglican roots. Catholics and Jews in America tended to be less supportive of Sunday blue laws than Protestants (and Catholics, it should be noted, now permit serving one's "Sunday obligation" on Saturday), but the idea of having Sunday as a day of rest, albeit with changing definitions of "rest," for the most part had no substantial opposition from religious groups.

The Puritan's "blue laws" (supposedly named after the color of paper on which they were published) were copied by the Quakers in Pennsylvania in 1705 (despite their aversion to civil regulation of religious belief) and by Catholics in Maryland. The tension that had existed in England between Puritans and Anglicans (the latter tended to believe that sporting, visiting, and drinking were permissible; the former forbade them) carried over to America, resulting in agreement on Sunday as a day of rest but in a wide variation between localities as to what could be done.

The Sabbatarian movement started around 1810 and remained a force in American politics throughout the century. It wished to institutionalize Sunday as the Sabbath and fought battles, with varying degrees of success, ranging from opposition to Sunday mail in the early 1800s to opposition to the Sunday opening of the 1893 Chicago World's Fair. It fed into a nostalgia for the traditional or Puritan Sabbath and forged links with other interests in the face of another development: the almost insatiable demand for labor that characterized early capitalism. Labor, both on farms and in factories, could be unremitting, and the churches saw a day of rest as necessary to both individual and familial wellbeing.

Farm labor, at first, did not as easily lend itself to a complete day of rest as did the dark satanic mills ("the hogs are none the less hungry because it's a holy day"). But as farms became more mechanized the more prosperous farmers were able to have their day of rest. In the industrial sector, a pattern of continuous manufacture developed, fostered by increasing industrial integration and the expansion of transportation networks, especially with the outbreak of the Civil War. This eventually made a day of rest not only a religious, but also a labor, issue.

At the same time the growth of the transportation and service sectors made it more difficult to have Sunday as the only day of rest. People were needed drive trains and trolleys, sell tickets, and work in the shops, bakeries, restaurants, and amusement parks that were becoming the way people chose to spend their day of rest. Small shopkeepers, farmers, bartenders, and market workers had long been necessary to some extent to maintain a definition of Sunday "rest" as anything other than quiet contemplation. Once sports and leisure became big business, and viewed as "rest," more substantial percentages of people would find it necessary to work on Sunday.

McCrossen also views Sunday from a personal perspective—as the day for visiting and courtship, as Daddy's day with the children, as the day to wear one's "Sunday best," as the day for a Sunday drive or to attend museums (the picture on the cover portrays the disagreements over Sunday closings of a city art museum). Churches and civic organizations debated which activities should be permitted. Radio and television at first tended to have religious or cultural programming on Sundays. Gradually the programming tended to be less distinguishable from that of other days. The history of Sunday, McCrossen concludes, is one of struggles for control over time. Sunday for some people can now be little more than "empty air" time in an overly commercialized society.

For students of time in general or the cultural organization of time in societies, this study, as mostly a history of American Sundays in the nineteenth century, is limited. Other questions arise: Do cultures with different calendars have a regularly recurring day of rest? Every seven days? How is it related to modes of production and organization of work? Does a regularly recurring day of non-work foster personal development? Do holidays that have socially defined purposes do this too? Does rest that is commercialized? Can secularization, from a functional point of view, really be distinguished from commercialization? Is it the distinctiveness of Sunday that is blurred or the distinctiveness of people apart from their function in commercial culture? This book raises more questions than it answers, and that is good. (MHA)

Read, Kay Almere. *Time and Sacrifice in the Aztec Cosmos*. Bloomington: Indiana University Press, 1998. 352 pp.

For most of us human sacrifice and its usual association with violence and barbarity is a subject well worth avoiding. We know the warlike Aztecs practiced this nasty habit, but how could sacrificial concepts (dare we even entertain them) illumine our understanding of time? Comparative religionist Kay Read provides several interesting answers to this question in this highly accessible interdisciplinary scholarly work. She draws on ethnohistory, archaeology, art and calendrical documents and offers her readers refreshing new insights into what time meant to a culture that dominated Mesoamerica at the time of Spanish contact.

After clearly and concisely laying out the plan of the book in her preface, Read attracts readers in the introduction by referring to a simple plaque engraved with a calendrical date found in a Mexico City museum. She uses its symbolism to introduce us to who these people were, when and where they lived and how they came to name their very cosmos after a date in the calendar—the day of creation, Four Earthquake. Moving into a theoretical discussion, she warns us that to understand Aztec temporality we will need to abandon many of the scholarly paradigms scholars conventionally use to discuss it. For example, we must rule out dichotomous thinking, such as the differentiation between sacred and profane time, for these are one and the same in Aztec thought. The realm of what we would call sacred is but timeless for it, like the real world, incorporates both change and transformation. Read characterizes the entire Aztec world—people, plants, mountains, the entire cosmos—as biologically transformative; that is, all is subject to continuous change centered around the concepts of destruction and regeneration. The new Sun of Creation exists only because it is nourished by the sacrificial burnt body of an offering that represents its predecessor. Moreover, all transformations are timed historically, mapped out each to its own time slot in the artifacts that survive. Controlled sacrificial feeding orders the transformational motion that constitutes the drama of the cosmos.

The body of the text consists of two parts in each of which the author analyzes a particular image that centers on a sacrificial rite. First, in the Binding of the Years ritual, a 52-year cycle commensurating the 260-day sacred round and the 365-day seasonal year, Read analyzes a series of myths about historical transformation that appear in the Spanish chronicles. Each shows how inescapable change takes place in both ancestral—sexual and destructive—corruptive modes at all levels, whether it be the birth of the gods, the first couple, or the legendary heroes of the lineage from whom the Aztec people descend. The rich metaphoric language of the texts she chooses speaks of eating, growing, decaying and rotting, all as a precondition and a direct cause of regeneration. Only completion in destruction can make the next age in the inexorable cycle of time unique. The calendars she uses to illustrate her argument make the point. They show both linear and cyclic patterns. It is as if time moves in interlocked spirals rather than in circles, which might be thought to suggest perfect repeatability of the past in the future.

Read's second image is the Fire Drill, the instrument used both to bore the chest of the sacrificial victim and to light the new fire that symbolizes re-beginnings. She uses it to launch a discussion of the many aspects of sacrificial ritual and to convey the idea that sacrificial transformation, through ceaseless sacrificial feeding, is the basic agent that keeps life going. All entities are destined to die before their time unless these rites take place. Human sacrifice therefore becomes a morally laudable act. She reflects these rites against the Myth of the Fifth Sun as told in the Aztec Sun Stone, perhaps the most famous of all Mesoamerican icons. Her discussion offers insight into the morality and ethics of commoner as well as emperor.

Closure is achieved in an epilogue in which Read returns us to the humble date plaque which contains elements of both her chosen images. Here, in a discussion that merits further extension, she offers us an invitation to rethink some of our western temporally related notions of change, power and diversity. A generous appendix detailing the actual workings of several calendars in pre- and post-conquest documents gives readers a sense of the hands-on operation of Aztec timekeeping.

By Read's own admission some readers will complain that her outsider's view, (because it is researched from positions and scholarships that are not traditional to Mesoamerican studies) may seem somewhat skewed. She asks the questions of the ethicist, the religionist—questions not usually entertained by the anthropologists, art historians and archaeologists who dominate the field. For example, the role of warfare in sacrificial ritual, a major topic in Aztec studies is scarcely dealt with in the book. But the strength of the text—its refreshing application of theoretical work derived from a number of diverse fields that border on the growing interdiscipline of the study of world religions—far overrides any objections. (AA)

ALSO OF INTEREST

Professor Bertrand Helm's review of J. T. Fraser's *Time, Conflict, and Human Values* (Urbana: University of Illinois Press, 1999) will appear in a forthcoming issue of *The Journal of Speculative Philosophy*. Professor Helm has offered to furnish copies of the review to interested members. He may be contacted the Department of Philosophy, Southwest Missouri State University, Springfield, MO 65802.