Photograph by Thomas Strimbu

THE CRESSET

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The cover photograph, Urban Man / Reflection I, and the photograph above, Urban Man / Reflection II, are the cityscapes of Thomas Strimbu, a Valparaiso University junior art major who intends graduate studies in cinematography and a career in professional photography.

On pages 15 through 19, Mr. Strimbu provides some of his abstract nature studies to accompany the Holy Week meditation on those pages. These landscapes and seascapes were taken in the Arizona desert and at Point Lobes, California, in the spring of 1978 during a student photography field trip conducted by George Strimbu, Assistant Professor of Art at Valparaiso University.

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A Care for Language

President O. P. Kretzmann once warned his students at Valparaiso University that if they learned nothing else at the University they should learn to detect rot when they heard it because they were surely to hear a good deal of it the rest of their lives. That, I interpret, was his lively way of championing "the critical intelligence" and his characteristically earthy assessment of "the modern condition."

If an undergraduate education was minimally for loading and cocking the student’s rot-detector, it required, in Dr. Kretzmann’s view, a respect for history and a care for language. The two alumni who showed up with contributions to In Luce Tua this month would have warmed his heart as they level their rot-detectors at American carelessness with the mother tongue and willful historic misunderstandings of China.

Our first columnist is Gail McGrew Eifrig who co-edited the Lighter, the student literary magazine at the University, and was graduated from the University with honors in English in 1962. She took her M.A. from Bryn Mawr College in 1963 where she read the Victorians and rose early to sing Greek hymns to the sun at the Bryn Mawr rites of spring. Upon her return to the University she has served as an Instructor in Christ College, a Lecturer in the Department of English, and a Book Review Editor for the Cresset.

Gail and her husband (William F. Eifrig, Jr. – VU, 1955) directed the University’s International Studies Center in Cambridge, England, in 1971-1973 and are rearing four children in a nineteenth century home which they are restoring in Valparaiso. A superb cook, she holds the secret to the best winter-chasing mulled wine in Indiana and serves it famously at the Eifrigs’ Twelfth Night revels.

Our second columnist is R. Keith Schoppa, a 1966 graduate of the University and presently Assistant Professor and Chairman-elect in the Department of History at the University. He holds his M.A. from the University of Hawaii and his Ph.D. in modern Chinese history from the University of Michigan and has recently submitted for publication a book manuscript: The Four Chekiangs: Socio-Political Elites and Political Development in Early Twentieth Century China. An associate of the Center for Far Eastern Studies at the University of Chicago, he is currently researching agricultural development in Shao-hsing prefecture from the Sung dynasty (c. 1000 A.D.) to the present.

Keith and his wife (Beth Braaten – VU, 1966) have two children, and his hobbies are international cooking, jogging, bicycling, listening to late romantic music (especially Brahms and Mahler), and following National League baseball and University of Michigan football.

The Cresset welcomes alumna Eifrig and alumnus Schoppa to In Luce Tua.
To note the properties of a ball, for example, may be an activity of the baby mind, but a baby will reach indiscriminately for a red ball or a red cube, when both are presented to him with equal circumstances of attraction. When he begins to distinguish between them, and to prefer one to the other, he is beginning to do what we claim that neither the lists nor their implications have any importance at all. I have been told, many times, that to insist on such differences is picky. “You know what I meant,” students mistakenly say, “and so what difference does it make if the word I used is not the word you expect?”

**Lechers Are Not Necessarily Leeches**

The young of course have always made mistakes in language. I still wince to remember the embarrassment I felt when my ninth grade English teacher told me that “lecherous” did not mean “leech-like,” as I had intended it to, and suggested that I look it up. Yet, when I had been instructed, I took it on the dictionary’s authority that there was a difference between “leech-like” and “lecherous”; the word did not mean what I meant it to but had an existence outside my own imagination. It is this step in the learning process which appears to be on its way out, at least as far as language goes, and the young, as usual, are not the only ones ready to dispense with it. Many adults believe that their learning about words stopped with tenth grade vocabulary drill, and their speech and writing nourish themselves on untruths. It is possible to see in the avoidance of truth about words serious consequences for our common life, because in many instances we are shaped by what we say. It really does make a difference whether one prays, for example, “for the wellbeing of the church of God,” or “for the wellbeing of the churches of God,” and yet most of us now switch back and forth with a glibness which belies the idea that there is anything of significance in the words at all. “Well, I know what I mean,” or “I do know what I mean, but I just can’t put it into words.” We will therefore take someone else’s words, someone who apparently did know what he meant and how to put it into words, and substitute for his words, our words, because they suit us better. A phenomenal arrogance (or ignorance, whatever) indeed, it seems to me, to translate English language hymns as though the word which the writer used was interchangeable with any other word that means roughly the same thing. If Christopher Wordsworth wrote “God in man made manifest,” then I must assume that is what he meant, or else assume that he was ignorant of what he meant and chose the word without knowledge, as a child might. To substitute “flesh” because we are squeamish about “man” is a measure of current problems, and it seems to me hardly honest to put our words in his mouth.

The trouble with wanting people to be clear about words is that one ends up squawking and shrilling about standards, and tradition, and our great language and its heritage, and Shakespeare would spin in his grave, and heaven knows what Milton would do if he knew and such like. The defenders of purity in language almost always threaten and scold, and endeavor to make you feel a fool
if you have not got the distinction between "disinterested" and "uninterested" right without thinking about it for a minute. Whereas, it seems to me, the main reason for caring about words is the same as for caring about anything else; to do so makes life richer, greater, lighter, better.

It is, for example, simply more fun to know that, while you could say that a speaker uses big words, you can describe more exactly what kind of big words he uses if you say that his language is polysyllabic, or wordy, or verbose, or pedantic, or inflated, or possibly even sesquipedalian. You can, of course, continue to say that the speaker used big words, and that all the above words mean "big," but are just trying to be fancy. And that would be absolutely true if someone had used "pretentious" merely as a synonym for "big," when the language in question was really only "polysyllabic," and justifiably so, because of its subject matter. Fanciness is rarely a virtue, and has little to do with truth in language, or in anything else. Mark Twain said that the difference a word could make was the difference between lightning and lightning bug. You could insist that there was no difference, but you'd be liable for quite a large jolt when you tried to fill up your Mason jar.

**Eschew Obfuscation Where You Are**

In conclusion, then, a proposal or two. Let us endeavor to care more about the words we use. The old principle of writing down new words when we come to them, looking them up, and using them soon if possible might be just what we need for awhile, judging by the impoverished, bland conversation that I so often hear and make myself. We can, where we have opportunity, edit cliches, jargon, and dead expressions from our own writing and speaking, thereby reducing the obfuscation level where we are. Where people cannot, through ignorance, or will not, through arrogance, distinguish between words and give them proper attention, we should encourage a genuine simplicity and straightforwardness in language. If "harrowing" means no more to you than "upsetting," or "difficult," don't talk about a "harrowing experience" in referring to a day when the worst that happened was that the dishwasher broke or you didn't get your good pants back from the cleaners.

Those of us with children have plenty of chances to nag about words, but we would do better to let ourselves be overheard having fun with them, and not just the old standards either, but exploring, playing with new slang wherever it is strong and true. Our children must come to know language as a source and a means for pleasure, and goodness, and truth. Surely this is the reason He is called "the Word."

As a lover of language I should be a lover of all the varieties of creation—its oddities, vagaries, quiddities. I am not permitted to sneer, even at those who fail to share my delights, because she for whom butter equals margarine may have a place much nearer the Throne than mine. Until that sorting out though, however harrowing, I shall continue to care about the difference.

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**Piano Lesson**

Around her, the varnished blackness is piano, is grand with fugal intervals at her hands flying, and, churchly silences after, she rings her tocattina bells against the far-off traffic rumbling nocturne on the afternoon.

And then, traumerei, there is in her arms the grace of ladies at a polonaise, the slow lifting waltz for those new to love in ruins of Warsaw or latticed white pavilions at the summer sea. . . .

It's over.
And I have nothing more to say to this new portrait of a lady.
Nothing to say when, afterward, she yells most unmusically at knotted faces bent against the car and plies her canvas shoes upon the dash, and loudly plays the scream of radio.

John Solensten

April, 1979
Interpreting China Today

Media Myths and Historical Reality

R. Keith Schoppa

There are some who contend that a knowledge of the past has little relevance for the present, especially for the vocational-minded "realists" of the 1970s and 1980s. The recent media treatment of China is a cogent example of the result of such an attitude: ignorance of the past leads to a misunderstanding of the present and a perversion of perspectives for the future. Without a knowledge of history, the individual (in this case, the American public) can become a pawn in the hands of ignorant myth-weavers and skillful charlatans.

"Presentists," who believe that the present is the only reality to be comprehended, trade in distorted and simplistic historical images: that is all they perceive and consequently all their public understands. Several years ago, for example, a Chicago Tribune correspondent ruefully reported that the leaders of "Red" China had cast off (obviously perfidiously) the perfectly reasonable historical name of Canton (recognized by all knowledgeable Westerners) and had renamed it Kuang-chou. The reading public was led to believe that the intentions of the Peking government were inscrutably devious, but unfortunately readers probably had little awareness of the writer's appalling ignorance. The name of the particular city has always been pronounced Kuang-chou in Chinese; Canton was in fact simply its Anglicized imperialist version.

In the last few months, the former U.S. media line—that China is devious, dangerous, and draconian—has changed. Unfortunately, the media's historical ignorance has not. In a special report, Newsweek presented its picture of a "new" China, casting off the "dreadful mediocrity of the Maoist straitjacket" as it "grapples to find its . . . true [sic] identity." Newsweek pursues this questionable thesis in various ways. In one, the magazine, with its cover showing a couple walking hand in hand, declares that "in post-Mao China, romance is in bloom again." The public expression of romantic love thus becomes a symbol for the newer, freer China. The word "again" suggests to the reader that this expression is the restoration of pre-Maoist practices, that Mao had repressed romantic expression. In actuality, however, romantic love in traditional Chinese society was generally an unexpressed sentiment in any sort of "public" sense; marriages were family-arranged affairs, not love matches. Contrary to Newsweek's assertion that romance was a significant topic in pre-Maoist poetry, romantic love was a highly uncommon theme in Chinese poetry after Confucius (c. 500 B.C.). Newsweek did not even stretch its historical vision back to the early 1970s: films made before and after Nixon's 1972 China visit often show young men and women walking hand in hand—and this, during the years of the "Maoist straitjacket" and the ravages of the Gang of Four. There is thus no meaning whatever in Newsweek's "discovery" that romance is in bloom in post-Mao China.

It is all, of course, immensely comforting to know that the Chinese yearn for everything we have—"romantic" love, democracy, color television, and Ban Roll-on. Chinese begin to appear more as we do—as bourgeois consumers—and consequently become less threatening. Mao's China is written off as a disastrous aberration when the Red and Yellow perils unhappily coalesced. This vision is greatly misleading; it is seeing Chinese and Chinese history as we want them to be, not as they are.

I frankly do not know at this point what Coca-Cola and luxury hotels, demonstrations for democracy in Peking, and Teng Hsiao-p'ing's disappearing under the ten-gallon hat portend for China. I have been a student of Chinese history long enough to be wary of rapid judgments of the present or predictions of the future. On the basis of the Chinese past, some observations on China today can be made.

The Red and Yellow Perils Coalesced?

American capitalists are clearly excited about the potential of the huge China market. The uninformed Associated Press reporter who noted that the Open Door was a Chinese-directed policy of openness to the West, and thus a direct analogy to Teng Hsiao-p'ing's current efforts, managed adroitly to conceal the imperialist stance of the United States in the Open Door policy. But, more importantly, he purveyed the image of a China waiting with open arms for the West and Western products. In the February 13 business section of the Chicago Tribune, an advertisement of the First National Bank of Chicago calls the potential Chinese market "staggering" and "enormous and virtually untapped."

To such presentists, I would ask a pause to consider the mirage of the China market over the last century and a half. An American businessman, salivating at the prospect of the China market, writes, "We cannot help but admire their energy and get-up in trying to do what would seem impossible to almost any other nation... China has suddenly, as if by magic, changed to the new fast China." But the statement was written in 1912, not 1979. If one peruses the pages of any Chinese-language Shanghai newspaper in the late 1910s and 1920s, one finds an abundance of advertisements for Dow's pills, Colgate toothpaste, and other American products. Yet we know what happened to this burgeoning trade. The incredibly vulgar "one billion mouths and two billion armpits" line of some U.S. companies recalls such schemes as the nine-
Western Means For Chinese Ends?

Teng's counterrevolution which affects directly one quarter of the human race deserves, however, to be understood apart from any concern with Sino-American relations. The policies of Teng have been effectuated as a result of the latest shift in Chinese politics. For the last twenty years the Chinese scene has been marked by a struggle between two lines: the Maoist line, emphasizing class struggle, the power of the human will, self-reliance, moral incentives, and ideological purity; and the revisionist line, stressing the primacy of technology (borrowed from abroad), technical expertise, and material incentives. Mao Tse-tung was, as a result of this struggle, purged of major political power following the Great Leap Forward in 1959, losing to the revisionists, particularly Liu Shao-ch'i and Teng Hsiao-p'ing. Mao's return to power came via the Cultural Revolution in 1966-1969. Various campaigns in the early 1970s outwardly maintained the Maoist line, including the strength of the so-called Gang of Four, even as revisionist elements began to re-emerge. Mao's death in September 1976 provided the chance for the revisionists, now led by Teng, to return to power. It is important to note that these shifts were not merely personal struggles for power but were battles between proponents of two distinct approaches to China's modernization.

More importantly, in longer historical perspective, this struggle is the continuation of a contest begun over a century ago between those who advocated the borrowing of Western technology as the key to national wealth and power and those who contended that the goal could be attained by rejuvenating Chinese traditions in self-reliant fashion. The former contended that Western technology could be used to defend Chinese traditions (in the famous phrase, "Western means for Chinese ends"), but within forty years China had learned the brutal lesson that means affect ends and that Chinese traditions, particularly Confucianism, had been gutted. Borrowing from foreigners eventually helped put China deep into debt and led to Western seizure of Chinese resources and even control of Chinese territory. The policy victory of the borrowers, naturally applauded by the West as "realistic" in contrast to the antiforeign line of self-reliance, led, in fact, to national ruin.

An obvious question about the present is to what extent the current Chinese ideological orthodoxy of Marxism-Leninism-Maoism will be affected by the borrowing of advanced technology from the West. Fang I, the Minister of Science, who accompanied Teng on his U.S. trip, argued that "science and technology are things that countries can exchange and learn from each other." Such an attitude incorporates the illusory beliefs of nineteenth century borrowers that technology is controllable and can be a domesticated force which will not affect previously enunciated political and social ends. Teng's cryptic remark to the Japanese about not knowing the kind of system China would have in twenty years may indicate that Teng himself has foreseen that socialist ends and Maoist orthodoxy may be altered through his policies.

Fang I described in frank terms the policy dispute with the Gang of Four (Mao's closest supporters) earlier in this decade: "We [the revisionists] wanted to introduce some advanced technology from the West, and they criticized this as a slavish philosophy worshipping foreign things." The language attributed by Fang to the Maoists is remarkably similar to the nineteenth century traditionalist attacks on the technology-borrowers as "slaves of the foreign devils." The Western media attitude, like the nineteenth century Western diplomatic response, has been that reason and realism has triumphed with Teng: he emerges as the safe kind of leader which Time magazine can properly anoint Man of the Year.

Continued on next page
For the Chinese masses, however, Mao's revolution itself is at stake. Landlords and rural gentry who bore the brunt of that revolution have now been restored to citizenship. Some property taken from the national bourgeoisie and nationalized in the 1950s is returning to its former management. Material incentives and rewards are being doled out for increased production. Chinese workers and peasants are beginning to be submerged to a new technocratic and scientific elite, as their children, who had benefitted most from Maoist educational policy, are already finding that they cannot compete with children of emerging urban elites and are, in effect, unable to enter universities. Whether Teng will attempt to join socialist principles with his programs of technological modernization cannot be foreseen; for the present, however, Maoism—with its self-reliance, mass line, and class struggle—if not dead, is deeply submerged.

Will U.S. The Coaster Relations Continue Pattern? With China

When events of the present are surveyed in light of past developments and trends, certain sobering points emerge. The permanence of Teng's policy line is by no means certain; it is hard to believe that there are no more Maoists or that they have so little power. Especially interesting in this regard is the largely unknown stance of Mao's handpicked successor, Chairman Hua Kuo-feng. If Teng's policies are upheld in the coming decades, will this victory of the technology-borrowers be any less traumatic for Chinese society than the nineteenth century victory of the same line? How, for example, will the Chinese masses who benefitted from Mao's socio-economic policies react to a policy which will give them fewer rights vis-a-vis the elites? Can Teng come to rely on foreign capital without returning to some of the Sino-Western commercial patterns of the pre-revolutionary period? Will U.S. relations with China continue the roller coaster pattern that has marked our dealings since the 1790s? Will the China market continue to be as illusory as it has been in the past?

History cannot tell us the answers; in this case, it only provides questions. But these history-based questions offer perspective and insight on present developments, making possible a more sensible approach to both the present and future. A knowledge of the past can overcome the ignorance which masquerades under the splashy and chic viewpoints of presentists and instant experts. As we move into the 1980s amid loud paens to the present by vocationalists and "realists," such knowledge becomes increasingly imperative for some understanding not only of China but also of ourselves.
Retrenchment will have to be carried out with care, lest a great educational system, which exceeds anything heretofore devised, be recklessly dismantled.

**Does the Private College Have a Future?**

The higher education scene is not what it used to be. As Letitia Baldridge commented when she began revising Amy Vanderbilt's book of etiquette, "Life has changed so much in the late Sixties and in the Seventies that it was a fast foot race to keep up with it." Nathan M. Pusey, in reflecting on American higher education during his college presidencies from 1944 to 1971, described the quarter century of his administration as filled with profound alterations in the affairs of colleges and universities. The prospect for the 1970s and 1980s, he felt, was, for more profound changes to come.

Certainly the decade of the 1970s alone has brought significant shifts to the life and work of colleges and universities. Administrators have barely begun to accommodate themselves to these modifications. Now they are faced with enormous problems in the decade ahead. Much of what they dimly perceive already fills them with foreboding. Educational doomsayers are all around. The future of private colleges especially is said to be gloomy indeed.

A Carnegie study predicts that as many as 300 private institutions of higher education will close their doors in the 1980s. Dartmouth College President John G. Kemeny goes further and says that about half of them will be out of business if present trends continue. The best estimates show that 129 colleges have disappeared since 1970. The possibility of the acceleration of that trend in the 1980s is enough to give private college presidents gray hair and sleepless nights.

What is the actual situation for private higher education? Will it go the way that private high schools did in the nineteenth century? Realistically, what can those of us who are interested in the private sector anticipate for the colleges and universities we love and appreciate? We believe that American higher education will be diminished and lose some of its diversity and richness whenever a single private institution is lost. But does private higher education have a worthwhile future?

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Dr. Albert G. Huegli was President of Valparaiso University from 1968 to 1978 and is presently President Emeritus and University Professor. He is an examiner of colleges for the North Central Association and serves as chairman of the Consultation on the Nature of the Church and Its Relationship with Government, sponsored by the Lutheran Council in the U.S.A.

April, 1979
Tuition costs at private colleges and universities have not risen in recent years out of proportion to the rise in family income.

4.4% fewer full time men and 1.2% fewer full time women. It appears that the projected decline has already set in. Overall some 60,000 students “disappeared” from 1977 to 1978. Private college enrollment declined less (0.3%) than public institution enrollment (0.6%), but the latter short-fall was mostly in California and especially in community colleges. A danger signal has appeared, however, in the fact that private college first year students were fewer by 3.3%, while public institution first year students were up by 3.1%. Full time women in private colleges increased 2.0%, but full time men declined 2.5%. Interestingly, taking four year liberal arts colleges alone, without counting universities, the increase of full time women was 10.4% and the decrease of full time men was 3.1%.

What do we make of these figures? It appears that the crest of college enrollments has already arrived, and — unless the unexpected happens — from here on we may anticipate an accelerated decline, at least until the 1990s. Private colleges are holding their own in the competition for students reasonably well, especially women. The fact that proportionately more first year students were likely to attend public institutions than private ones is obviously one cause for concern. The impending imbalance between men and women on campus may be another.

The independent sector of higher education will face hard practical problems in the projected enrollment decline. The tuition and fees of private colleges have gone up substantially beyond those of the publicly supported institutions. Whereas the gap between public and private schools was about $500 ten years ago, today the differential is more than $2000. Nevertheless private institutions have demonstrated again their resiliency and capability in meeting this sort of challenge. Tuition costs at private colleges and universities have not risen in recent years out of proportion to the rise in family income. It will be necessary, however, to persuade parents that investment in private higher education is worth the extra cost and to secure additional money for scholarships from one source or another. The relative smallness of private colleges, the close contact between faculty and students, individualized attention, and stress on the basics of education have a strong appeal to many parents and their college-going sons and daughters.

Dr. Howard Bowen, who has made a study of the impact of enrollment trends, believes the outlook is not necessarily pessimistic. He represents the point of view that the enrollment decline will vary with the location and type of institution. Actually, he feels, enrollment levels, given some fluctuations from year to year, could remain fairly stable. This theory assumes that the present birth rate would continue at 2.1 per woman; the 16-21 age group in college would remain at about the 1976 level; and the over 22 age group would increase in the pattern of 1970-1976. Of course, the assumptions take much for granted.

All colleges and universities, public and private, can do some things to improve their lot in the enrollment crunch. They can, for example, strengthen their efforts to show the values of higher learning to the skeptics. They can counteract the downward drift in male enrollment with practical persuasion. They can increase their efforts to enroll minorities. They can seek to raise the proportion of high school graduates going on to college from the present 50% level, depending on their readiness to accept and accommodate reduced academic quality among applicants. Perhaps they could augment the numbers of older students — already students age 25 and over constitute one third of college enrollments — and even reach down into the 16-17 age group. Much will also depend on the migration patterns from state to state.

Private colleges and universities will need to be more aggressive than ever in marketing their wares to potential students. Their special advantages ought to be more fully told. They may even be able to overcome to some extent the cost of differentials with increased financial aid. The Middle Income Assistance Act of 1978 will make students from higher family income brackets eligible for federal funds. Endowed scholarships will become increasingly important assets for private institutions.

Meeting the Challenge of Higher Costs

Most private colleges are “enrollment driven.” That is, they depend for 65% to 75% of their operating expenses on the numbers of students they enroll. If enrollment drops, they face serious financial difficulties. Publicly supported institutions in such circumstances have problems, too, but they are able to rely on tax resources to see them through enrollment deficiencies. Private schools are not so fortunate. The financial situation of the private sector is always precarious — they are not called “non-profit” institutions without reason! Enrollment shortfalls only exacerbate their problems.

It is common knowledge that private colleges have persistent staying power. Many of the schools which folded up in recent years actually merged with others, or went public, or were very small, impoverished, and without any special quality to make them attractive to a constituency. The financial survival capacity of private colleges is illustrated in the studies of W. J. Minter and H. R. Bowen. In their 1978 report on Independent Higher Education, they assessed again, as they have in three previous years, the financial situation of 135 private colleges and universities, representing a total of 1157 such institutions. They found that the private sector, judged by their cross section, was holding its own reasonably well. These colleges and universities were suffering no notable change from
the rest of the institutions in the quality of students enrolled, measured by high school rank in class and test scores. The level of morale was high, and overall performance was not deteriorating.

The Minter-Bowen study does show that an increasing percentage of private college revenue is being derived from tuition income. Moreover, the proportion of schools judged to be “losing ground” financially has risen from 20% in 1975-1976 to 34% in 1976-1977. Half of the institutions were rated in a “weak” fiscal condition.

Articles in recent news magazines bear out this diagnosis. Private colleges are having trouble keeping up with the inflationary spiral. Among the troublesome factors are the rising energy costs, expenses in compliance with government regulations, and soaring maintenance and operating expenditures. As a labor-intensive enterprise, the private institution finds itself falling behind in the effort to provide adequate compensation for its faculty and staff. Inflation has taken a particularly heavy toll in this respect. So have government-mandated provisions for unemployment compensation, minimum wage increases, and Social Security burdens on the budget. Universities with large endowments are not much better off at present because the income they had counted on from this source has declined with the stock market. Most small private liberal arts colleges have very little endowment anyway.

One response of the private sector to these scary trends is to raise tuition year after year. Harvard, for example, will charge $5,300 for tuition alone in the school year 1979-1980. Other private institutions will necessarily have to raise their costs to students proportionately, though with great reluctance, knowing how tight the recruitment market is bound to be. In addition, every good administrator will have to engage in what is euphemistically called “creative retrenchment.”

Along with President Robert Strotz of Northwestern University, top college and university administrators concede that the private sector could probably function a little leaner in operational expenditures. Economy and efficiency will become the watchwords of the hard-pressed 1980s. Because of the building boom on the campuses in the 1960s and early 1970s, most private colleges have most of the physical facilities they need. They have the staff and the tools for teaching. Ingenuity will be required to use more limited resources more effectively. The so-called “stable state” in higher education may be the golden opportunity for the private sector to reconstruct curricula and reinvigorate faculties without the pressures of crises and booming enrollments. The improvement of teaching, the inculcation of values, and the “personalization” of the learning experience are other areas for implementation especially appropriate to private institutions.

Retrenchment will have to be carried out with care, lest a great educational system, which exceeds anything heretofore devised, be recklessly dismantled. There have been other periods of enrollment decline and consequent financial distress. Dr. Bowen has reminded us that in the 1930s the depression caused 9% fewer students to enroll. World War II precipitated a drop of 23%. In the early 1950s a decrease of 13% occurred. Yet, except in capital expenditures, colleges did not cut back significantly. As we know, past declines were followed by unexpectedly substantial recoveries. Of course, other factors are at work this time around which will make recovery more difficult, such as the lower birthrate, the increased physical plant capacity of higher education, and the soaring costs of college attendance. Nevertheless the caution against drastic surgery even for private institutions may well be in place.

Meanwhile there are some constructive alternatives to financial despair. Several which are applicable to public and private colleges alike have already been indicated. In addition, the private institution needs to broaden the base of its regular support. The further expansion of government subsidy through student aid is not likely, given the current mood of taxpayers. What is more, the imminent dangers of government controls following government funds are very real. Probably the most useful route to financial stability would be the increasing of endowments. While endowment income may fluctuate with the vagaries of the stock market, land values, or business enterprises in which the funds are invested, it constitutes an important assurance of autonomy and independence for the private sector of higher education. Raising endowment money is not as attractive as gathering funds for buildings. But packaged well, endowment for scholarships, chairs, labs, and libraries—even chapels—can be made appealing to donors. Many schools have therefore begun major financial campaigns, including large amounts for endowment. Yale’s goal of $370 million leads all the rest. Success in this kind of undertaking depends on renewed optimism among private college people.

But there are other routes to some sort of financial security for private colleges. None of them carry a guarantee except for the effort put into them. They involve the development of a regular giving program for current operations among the institution’s constituents. The alumni and friends of the school should certainly become partners in this sort of project. The local community in which the college is situated should be encouraged to realize the priceless asset which the institution represents and help maintain it. The important key to the cultivation of these resources is a better understanding by the various private college or university publics about the problems higher education faces. Public relations staffs may be entering their finest hour.

April, 1979
Involving the Community in Governance

In a recent analysis of the administration of colleges and universities, Michael Cohen and J. C. March concluded that college presidents these days see their jobs as most like that of a mayor. Instead of the academician and scholar of an earlier time, the president has had to become an administrator, entrepreneur, and reconciler. He must preside over what some would call an “organized anarchy.”

Two developments of the past decade have altered the governance of colleges and universities decisively.

First, there was a proliferation of new participants in the governing process on campus. Faculties have always been much involved in the work of their institutions, establishing policies especially in academic areas. With the increase of subject matter specialization in recent decades and the rapid growth of student bodies on many campuses during the 1950s and 1960s, much of the responsibility of faculties was delegated to senates, committees, and department chairmen. All of these in one way or another must now naturally be involved. Complicating the situation during the past decade is the rise of the collective bargaining movement among college faculties, mainly at publicly supported institutions. Unions have added a new dimension to the problems of governance, altering the old-style collegiality so long familiar to the campus scene, and adding to the confusion of policy-making and administration.

Students are relative newcomers to the active governance of modern colleges and universities in our country. Strong student governments, with their own budgets and spheres of operation, emerged in the 1940s and 1950s. But students wanted to be in on the real centers of campus action. In the 1960s they were frequently added to faculty committees as advisory members. The upheavals on the campuses nationwide in the period from about 1967 to 1972 resulted in a restructuring of governance bodies, with students frequently given full voice and vote in policy-making councils. Recognition of student rights and provision for their newly won freedom from regulations were probably overdue, but they led to greater complexity in college administration.

The trend toward accountability of colleges and universities has prompted other constituents of the college community to become more vocal as well. Alumni, parents, and contributors expect to share to some extent with trustees and administrators in the shaping of the institution’s life and programs. Accrediting agencies and professional associations, while frequently set up by the colleges and universities themselves, increasingly assert their requirements for institutions striving to be educationally respectable.

All of these participants in the functioning of the individual institutions need to be heard, of course. But their multiplicity has diluted the decision-making authority. College leadership has had to exhaust its strength in working out acceptable compromises of conflicting viewpoints. There are more people to be consulted and more procedures to be followed before action can be taken. Flexibility is inhibited and innovation becomes delayed or made less likely.

Private colleges have been affected by these developments no less than public institutions. An exception, perhaps, is the union movement, because the faculties of only a relatively small proportion of independent schools have been involved. However, while legal frameworks surround the publicly supported colleges and universities, private institutions are dependent more on good will and on their own ingenuity to accommodate themselves to the various pressures for involvement in running the affairs of the campus. Most seem to be making this adjustment rather well, but it must be noted that the terms of service of their top administrators are now considerably shorter than were those of their predecessors. Some rethinking of structures of private college policy making and execution needs to be done.

The second and larger issue for the administration of all institutions of higher education is the disturbing growth of government regulation during the past decade. It threatens to become a most perplexing problem of the 1980s.

Publicly supported colleges and universities in many states have come under the purview of state commissions of higher education. They, together with private institutions, provide reports and enter into the over-all planning for the higher education needs of the individual state. But these limitations on autonomy are less serious—for the private colleges, at least—than the many laws and regulations issuing from the federal government.

Taking a Stand on Federal Regulations

Admittedly, the federal government has been exceedingly helpful to higher education. Its legislation and regulation have sought to achieve goals for the common good. The regulatory agencies which administer the laws have had to provide the mechanism for order, uniformity, and equity. Nevertheless, thoughtful leaders of higher education like President Derek Bok of Harvard believe that federal intervention in the affairs of colleges and universities in the last eight years threatens their very independence. President Harold Enerson of Ohio State University thinks that “the federal presence is felt everywhere in higher education, and federal laws and regulations are changing the academic world in ways that justify our alarm.” Even the Secretary of the Department of Health, Education and Welfare, Joseph A. Califano, warns against “the domination of education by the federal government.”
Government involvement with the affairs of higher education in modern times began with the so-called G. I. Bill of 1944, and was followed by the National Defense Education Act of 1958 and the Higher Education Facilities Act of 1963. But all of these were minimally prescriptive for the institutions. It was the Higher Education Act of 1965, with its several subtitles, which led to direct intervention in campus affairs. The Higher Education Amendments of 1972 provided student-centered funding but also included conditions for the institutions where such funds were to be spent. The Civil Rights Act of 1964, the Equal Pay Act of 1963, Title IX of the Educational Amendments passed in 1975, the Rehabilitation Act of 1973, Section 504, and the Buckley Amendment of 1974 to the Family Rights and Privacy Act became directly applicable to colleges and universities. The Educational Amendments Act of 1976, in seeking to protect students from exaggerated claims of college catalogues, opened the door to all sorts of potential law suits.

In addition, the Internal Revenue Service has felt called upon to make audits of colleges and universities, insisting they must comply with federal laws and regulations to maintain their tax exempt status. The "commerce power" and the "police power" of the Congress under the Constitution are being invoked in government relations with the colleges. When H.E.W. in 1975 issued its regulations enforcing the law against sex discrimination, it insisted that colleges and universities were "recipient institutions" of federal funds if their students received federal aid. Thus previous exemptions from regulations enjoyed by colleges that did not accept direct government grants were no longer applicable. The government could now move in on any institution of higher learning to enforce any pertinent federal law or regulation.

Altogether some 493 separate federal laws affecting higher education have been passed. Dozens of regulatory agencies have sought to implement them with hundreds of pages of regulations in the Federal Register. Colleges and universities quite properly are complaining of the time spent in meeting requirements, the duplication of effort because of the demands of various agencies, and the restrictions imposed upon the school themselves. New campus bureaucracies have had to be created to fulfill the expectations of the government in the regulations. A whole new category of lawyers specializing in college cases has emerged. The actual cost of compliance has been estimated to be between 1% and 4% of an institution's budget, depending on its size and complexity. Practically every phase of academic life is now covered in some way by federal regulations, many of which go well beyond the intentions of Congress in the enabling legislation.

In this connection the over 800 church-related colleges have a special situation. They cannot isolate themselves from governmental activity nor survive without governmental assistance to students. Like other institutions of higher education, they have no quarrel with objectives of many of the regulatory requirements, such as the elimination of discrimination on account of race or sex. But a problem for the church-related institution arises when the acts and regulations of government interfere with college decisions which are at the very heart of its educational mission. This occurs in areas like employment, where specific religious beliefs may be deemed essential to the character of the enterprise.

If the church-related college takes refuge under Section 702 of Title VII of the Civil Rights Act of 1964 pertaining to religious corporations and their schools, it may lose its eligibility for even the government aid given its students. A similar risk is run by a college which refuses on principle to file compliance forms under Title IX or which is not able to afford the high costs of making the physical plant modifications required for their very few handicapped students under the Rehabilitation Act of 1973. Grove City College, Mississippi College, Hillsdale College, Brigham Young University, and Converse College, among others, have all found the job of resisting government agency pressure, even with the best of motives, formidable and expensive.

Fortunately such schools do not stand alone. There are organizations like the National Association of Independent Colleges and Universities, as well as groups representing denominational and church-related institutions, attempting to plead the case of the private college before Congress, the courts, and the federal agencies. But the route through the 1980's is a minefield of laws and regulations which will require careful treading if the church-related schools are to carry out their objectives successfully. They may well find that they must take a stand from time to time, whatever the cost, in order to preserve their integrity.

Getting a Grasp on College Identity

Private colleges and universities confront a moment of truth when they state clearly and forthrightly who they are and what part they play in higher education. This may be their biggest problem in the 1980's.

Extraordinary pressures are being exerted on all institutions of learning to conform to an accepted pattern. Some of these pressures come from government, which carries out its responsibilities most easily in a setting of uniformity. Legislation and regulation ignore the problems of the individual institution. Other pressures will increasingly be derived from enrollment needs or fund raising approaches. The professions tend to dictate their own programs of preparation and thus affect curricula, policies, and even working conditions. The egalitarian movement and the conservative mood of the country make it more comfortable for the colleges to do the
The egalitarian movement and the conservative mood of the country make it more comfortable for the colleges to do the expected rather than the unusual. As important as any is the pressure from parents and students to make sure that a college education leads to a job.

Already the distinctions between private and public institutions are becoming perceptibly reduced. If a number of private colleges close up in the next decade, it will not be simply because of enrollment declines or financial stringencies or complexities of governance. The real cause may well be that they are no longer different enough to matter. They will have lost their reason for existence.

The Vanderbilts and Notre Dames, of course, will continue on, along with the Princetons and Columbias. They are so "affected with a public interest" that society could not afford to have them go out of existence. Similarly, the prestigious liberal arts colleges have every reason to look forward with confidence. A liberal education, after all, is still recognized as being at the heart of advanced learning. Indeed, it appears to be being coming back into vogue again, despite the trend of recent years toward vocationalism in higher education.

Leaders in cultural, civic, and business affairs are in short supply. Young people who could occupy such positions need the breadth and vision which the liberal arts can give. The distinctive contribution of many private colleges may lie in how well they provide this commodity. They cannot be ivory towers, separated from practical realities. But losing sight of their real purpose in the coming competition for students and funds could lead them down the road to extinction.

Church-related colleges traditionally have laid stress on the liberal arts. Besides, with other schools of a similar orientation, they can offer smallness of size, low faculty-student ratios, and an intimacy of campus relationships. But they would be seriously remiss if they did not focus on the religious mission which provides them with unique characteristics in higher education.

Earl McGrath and Richard Neese in a 1977 publication titled Are Church-Related Colleges Losing Students? remind us that even though enrollment in private institutions was down from 50% of all college students in 1950 to 25% in 1975, the independent sector in the latter year still attracted a respectable 2,185,122 students—about double the figure of 25 years ago. Their survey of 201 church-affiliated colleges reported that these institutions on the average enrolled 13% more full time students in 1975-1976 than in 1965-1966. Whatever else may have accounted for the attractiveness of the colleges surveyed—and many of them appeal simply to the desire of parents for a conservative educational environment—the religious focus has been important to a continuing existence in troubled times. That some of these institutions are held in high regard among educators pretty well demonstrates that religious goals are not inconsistent with academically acceptable programs.

Church-related colleges should have a strong appeal to the youth of our day. Many of the young people are disillusioned by the materialism, confusion of values, and drift they see around them. Some search for meaning in Oriental religions and various cults. Colleges which can provide guidance in moral and spiritual values, based on religious conviction, will find responsive prospects among the young in the difficult days ahead. Christian colleges ought to have an unusual advantage. Education has been an integral part of the Church’s mission from the very beginning. Colleges under the Christian banner can stand for something clear and definite in the search for ultimate truth.

Church-related schools have an assignment which is neither simple nor ever done to their own satisfaction. Their spiritual concerns must be made manifest without violating their academic obligations. And students and faculty inevitably bring the countervailing forces of the world to campus with them. A commitment will be required of the faculty, or at least a respect for that kind of commitment. Opportunities for worship, pastoral counseling, and the exploration of great spiritual questions must be provided. A consensus on moral and religious values will have to permeate the campus community. Somehow the church-related college has to convey a distinguishable and consistent religious posture. It will then be known for what it tries to be by those who attend it or support it, as well as by government and the rest of society.

McGrath and Neese are optimistic about the viability of the church-related college. They believe colleges of this kind should “attempt to implement their spiritual commitments in the daily life of the campus” if they are to flourish. But they also stress the need for prudent management. Careful husbanding and wise use of resources will be essential tools for them as for all private institutions in the struggle for survival.

In conclusion, it should be pointed out that higher education—the private sector in particular—has undergone a series of ups and downs during the past half century. At some times depression and war have cut back enrollments. At other times prosperity, peace, and the desire to make higher learning available to everyone have brought unprecedented members to the campus and necessitated huge expansion programs. There have been periods of eerie calm and turbulent unrest among the student populations. The crises we confront at the beginning of the 1980s are not as new as we might think. Given the intelligence and imagination prevalent in the halls of ivy, private colleges should face the future with energy and boldness. They should make a positive assertion of their role and place in American higher education. Perhaps they will emerge from the decade of the 1980s strengthened by the experience.
So we moved, and they, in a formal pattern,  
Along the empty alley, into the box circle,  
To look down into the drained pool.  
Dry the pool, dry concrete, brown edged,  
And the pool was filled with water out of sunlight,  
And the lotos rose, quietly, quietly,  
The surface glittered out of heart of light,  
And they were behind us, reflected in the pool.  
Then a cloud passed, and the pool was empty.  

**Burnt Norton**

It is not, of course, that T. S. Eliot's *Four Quartets* are about Holy Week. It is rather that what they are about is the same thing that Holy Week is about.

A graduate of Valparaiso University, Gail Ramshaw Schmidt recently gave an alumni lecture on "God the Father as Mother" to the Christ College Symposium and also brought the gift of this meditation to Alma Mater. She holds her M.A. in creative writing from Sara Lawrence College, her Ph.D. in contemporary literature from the University of Wisconsin, and her M.Div. from Union Theological Seminary. Currently she is co-ordinating the Deacon Formation Program in New York City, writing, and rearing an infant and a toddler.
Ash on an old man's sleeve
Is all the ash the burnt roses leave.
Dust in the air suspended
Marks the place where a story ended.
Dust inbreathed was a house—
The wall, the wainscot and the mouse.
The death of hope and despair,
This is the death of air.

In the Four Quartets we hear the old voice of
the poet searching through the places of the past. The first of the quartets, *Burnt Norton*, is
named after an old manor house in England
near where Eliot had visited. *East Coker* recalls
the ancestral home of the Eliots, from which
they emigrated to America in the seventeenth
century. *The Dry Salvages* is named after a
small group of rocks off the coast of Massa-
chusetts and recalls part of Eliot's personal
past, his life in America and his days at
Harvard. The last quartet is *Little Gidding*,
named after a village in England which was
in the seventeenth century an Anglican reli-
gious community. The first movement of
five in each of these quartets describes the
movement into the past. The poem opens
(*Burnt Norton I*) with striking images of this
look backward: the memory of footfalls, the
closed door of the rose-garden, the drained
pool, the echo of children's voices.1 Perhaps
the past contains answers? The poet searches.

The investigation into the past results in a
confrontation with death. There is no senti-
mental nostalgia here, only, as in the opening
lines (*Burnt Norton I*), death and decay, all
"brown edged." The rose leaves have become
dust, and the garden pool which was once a
sign of beauty and communal enjoyment is
drained and dry concrete. In the opening
lines of *East Coker* there is more of the same:
crumbled houses, empty window panes, the
ashes of a civilization. In confronting this death,
the poet reaches a limbo, the "dark dark
dark" (*East Coker III*), like scene changes in a theatre,
like a train stopped in an underground tunnel,
like consciousness fading under ether. In one
of the sections (*East Coker IV*) disease is the
metaphor: "our sickness must grow worse."
Even that to which we look for life—"we call
this Friday good"—is "dripping blood" and
"bloody flesh." In *The Dry Salvages* Eliot calls
this confrontation with death "the moments
of agony." Yet these moments are not momen-
tary: "but the agony abides." For the past is a
continual reoccurrence of death. Finally in
*Little Gidding* (IIa) all the elements of life give
way to death, the rose, the house, the soil, the
town, the farm, the church—air, earth, water,
and fire. The poet, an air raid warden during
World War II, describes the bomb damage by
recalling Dante (IIb) whose inferno depicts
the same death in the past.

1The quotations from *Four Quartets* are from T. S. Eliot,
*The Complete Poems and Plays 1909-1950* (New York:
Where lies the hope? The present will soon die in the past, and even the future is too soon dead. The poet struggles with his philosophical formulations, questioning how to redeem the time. “Men and bits of paper” (Burnt Norton III) are all that there is in present and future time. The past does not even result in any wisdom gained (East Coker II); thus the future cannot promise something other than more death. One section (Dry Salvages II) suggests advocating death, since “there is no end of it, the voiceless wailing.” The death-sick bones are weary of life and pray to their god, Death, for release. Eliot notes that the word “Salvages” rhymes with “assuages.” Ironically, the rocks do not assuage; they cannot soothe the poet’s wrestlings.

For there is no escape from time. The voice of the poet frets through the dilemma in the final movement of each of the quartets. Yet it is as if the accumulated imagery of the previous lines has achieved nothing. The poem has brought no freedom from time. East Coker comes upon a sixteenth century country dance (I), and the dancers too are “Keeping time/ Keeping the rhythm in their dancing.” Later (Dry Salvages I) it is the mighty river and the sea’s tolling bell which tell the time forever, deeper and longer than memory. There are the dead patient, the train leaving the station, and the shipwreck (East Coker III) to remind optimistic souls of the inexorability of time. Indeed, with their insistently recurring past, the Quartets themselves grip us in the trap of memory, that jail into which every future encounter is eventually locked. One cannot escape time.

The only way that time can be redeemed is not through an escape from time, but rather through an intersection of the timeless with time. Eliot offers various images to depict this incarnation, the entry into time from beyond time, these saving moments. There is the dance image of the still point (Burnt Norton II), in which the still moment stands within the movement of the dance. This image is later recalled when the poet advises that “we must be still and still moving/Into another intensity” (East Coker V). A second image from art for such a moment of incarnation is the Chinese jar (Burnt Norton V) which “moves perpetually in its stillness.” There is also (Burnt Norton V) the note played by the violin, “while the note lasts.” Finally there is the form of the Quartets themselves which evokes the musical quartet and addresses unredeeming time with the pattern of a poem.

So here I am, in the middle way, having had twenty years— Twenty years largely wasted, the years of l'entre deux guerres— Trying to learn to use words, and every attempt Is a wholly new start, and a different kind of failure Because one has only learnt to get the better of words For the thing one no longer has to say, or the way in which One is no longer disposed to say it. And so each venture Is a new beginning, a raid on the inarticulate With shabby equipment always deteriorating In the general mess of imprecision of feeling, Undisciplined squads of emotion. And what there is to conquer By strength and submission, has already been discovered Once or twice, or several times, by men whom one cannot hope To emulate—but there is no competition— There is only the fight to recover what has been lost And found and lost again and again: and now, under conditions That seem unpropitious. But perhaps neither gain nor loss. For us, there is only the trying. The rest is not our business.

East Coker

And under the oppression of the silent fog The tolling bell, Measures time not our time, rung by the unhurried Ground swell, a time Older than the time of chronometers, older Than time counted by anxious worried women Lying awake, calculating the future, Trying to unweave, unwind, unravel And piece together the past and the future, Between midnight and dawn, when the past is all deception, The future futureless, before the morning watch When time stops and time is never ending; And the ground swell, that is and was from the beginning, Clangs The bell.

The Dry Salvages

At the still point of the turning world. Neither flesh nor fleshless; Neither from nor towards; at the still point, there the dance is, But neither arrest nor movement. And do not call it fixity, Where past and future are gathered. Neither movement from nor towards, Neither ascent nor decline. Except for the point, the still point, There would be no dance, and there is only the dance. I can only say, there we have been: but I cannot say where. And I cannot say, how long, for that is to place it in time.

Burnt Norton
But to apprehend
The point of intersection of the timeless
With time, is an occupation for the saint—
No occupation either, but something given
And taken, in a lifetime's death in love,
Ardour and selflessness and self-surrender.
For most of us, there is only the unattended
Moment, the moment in and out of time,
The distraction fit, lost in a shaft of sunlight,
The wild thyme unseen, or the winter lightning
Or the waterfall, or music heard so deeply
That it is not heard at all, but you are the music
While the music lasts. These are only hints and guesses,
Hints followed by guesses; and the rest
Is prayer, observance, discipline, thought and action.
The hint half guessed, the gift half understood, is Incarnation.
Here the impossible union.

Photograph by Thomas Strimbu

There is yet another pattern within which the timeless can intersect with time, and that is the pattern of prayer. In *The Dry Salvages* the poem itself becomes a prayer (IV) for those lost at sea and dying in shipwreck. Later the poet looks to “prayer, observance, discipline, thought and action” as vehicles of incarnation (V). In *Little Gidding* the visit to the monastery is a pilgrimage to the saints, a way to hear their dead voices through prayer. Within this devotion, it is possible to submit to the message of the dead which is “tongued with fire beyond the language of the living” (I). The fourteenth century Christian mystic Dame Juliana of Norwich is recalled: “Sin is behovely, but / All shall be well” (III). For finally, in the searching of the past, within all that death, stand incarnational moments. The praying saint is discovered still beseeching, and in that beseeching is found an intersection of the timeless with time. Back in time is the redemption of time, transformed by the timeless.

Time is redeemed by the timeless, but only through time. And so too with death. Death is conquered by life only through its own death. Several dominant images in the poem capture Eliot's sense that one confronts and conquers death only by traveling through it: through death by death, one might say. The rose leaves in the dried pool reappear as “ash on an old man's sleeve” (*Little Gidding* II) and recall the deaths in the Wars of the Roses (*Little Gidding* III). But in the poem's conclusion (*Little Gidding* V) the rose becomes one with the “knot of fire” of purgative salvation. The yew tree, that evergreen which to Englanders stands in cemeteries as a symbol of immortality, recurs throughout the quartets, calling to mind its paradoxical picture of life in the midst of death. The main image in *Little Gidding* is fire. The fire which at first is only winter sunlight (I) is the paradoxical fire of the lyric (V), both the fire of the love shirt which burns Hercules, and the fire of purgatory which enflames the soul for God's own fiery pentecost. “Fire by fire,” “fire or fire”: the *Four Quartets* conclude with the tongue of flame in a pattern of the rose, the death and life of the rose and of the fire becoming one.

Holy Week, too, is a journey in the past. We go, not as the pioneering poet, but as pilgrim people, into the past, investigating history, hoping to find a way to forgive the past, to redeem the present, and to save the future. In the past we confront death, more death than we can tell. There are the lies of Peter, the suicide of Judas, the abandonment
by the disciples, the tears of Mary, the death of all whose fears and errors brought the tragedy of Jesus to its bloody end, and the death of Christ himself. Yet in Holy Week we do not try to escape from time. We do not fantasize about bliss, standing there gazing up into heaven. We spend Holy Week, not in private contemplation, but in a corporate pattern called liturgy. In that pattern of art and prayer come the incarnational moments. Through the liturgy we immerse ourselves into the history of death at precisely its most painful moment, the death of God. For there where God dies is the intersection of the timeless with time. There death has died through death. There death, who by a tree once overcame, is by a tree overcome. And there at the Easter Vigil, standing with Miriam and Moses on the safe side of the sea, awaiting the resurrection, we ourselves enter that moment in which the timeless redeems time.

The Exultet, that greatest prayer of Holy Week, tells it perfectly: “This is the night.” It is in the night that night is enlightened by the morning star. How through death? By death.

Good literary critics do well to be irritated by people who churn about acting as if perfectly good poems are really obscure philosophical or theological statements which need explanation in journal articles. I hope I am not guilty of this. A poem is neither theology nor religion. Through the poem the poet finds—and forms anew—a still point in time; in the Holy Week liturgy the Christian creates remembrance of the death of Christ. These are quite different events, and they cannot be equated. But perhaps in seeing another’s attempt to redeem time we can learn something about our own.

This is the night in which, in ancient times, you delivered our forebears, the children of Israel, from the land of Egypt, and led them, dry-shod, through the Red Sea.

This, indeed, is the night in which the darkness of sin has been purged away by the rising brightness.

This is the night in which all who believe in Christ are rescued from evil and the gloom of sin, are renewed in grace, and are restored to holiness.

This is the night in which, breaking the chains of death, Christ rises from hell in triumph.

This is the night of which it is written: “and the night is as clear as the day”; and, “then shall my night be turned into day.”

The holiness of this night puts to flight the deeds of wickedness; washes away sin; restores innocence to the fallen, and joy to those who mourn; casts out hate; brings peace; and humbles earthly pride.

This is the night in which, breaking the chains of death, Christ rises from hell in triumph.

Lutheran Book of Worship
Easter Vigil

April, 1979

Photograph
By Thomas Strimbu
The Nation

Old-Time Religion
In the New Electronic Church

Albert R. Trost

I doubt if many Cresset readers may have heard of the Rev. Jerry Falwell's "Old-Time Gospel Hour." Since the program is on 325 television stations nation-wide, it can be presumed that most of our readers could see the program if they wished. In the Chicago area there is ample opportunity to see the program on three different stations at six different times over every weekend.

It is perhaps safer to assume that Cresset readers may have heard of the Rev. Jerry Falwell through one of the recent national magazine articles that have focused on his ministry. The least sympathetic of these articles is one by Mary Murphy titled "The Next Billy Graham" in Esquire (October 10, 1978); this article drew response in sermons on the Falwell program itself. Other articles that our readers may have noticed were in the Christian Century (March 29, 1978), "The Old-Time Gospel Hour" by Edward M. Berckman, and a feature article on several television preachers in the Wall Street Journal (May 19, 1978). It is doubtful that many readers of Esquire, the Christian Century, or the Wall Street Journal would have tuned-in the "Old-Time Gospel Hour" either.

The major reason for calling attention to Jerry Falwell is his apparent spectacular success in gaining a committed following both on television and in his local congregation, Thomas Road Baptist Church in Lynchburg, Virginia. From a new congregation of several dozen members, which he helped found in 1956, Thomas Road Baptist Church has grown to 15,000 members and is claimed to be the second largest congregation in the United States. This membership represents 25 percent of the population of Lynchburg, a city that has over a hundred other churches. His congregation increases a thousandfold when his Sunday morning service is taped and televised. But the most arresting success-indicator is the income he solicits, $32.5 million for 1978 and a projected $46.3 million for the current year! This income not only supports the television ministry and the usual local congregation program but also four educational institutions enrolling about 3200 students from kindergarten through college and seminary in Lynchburg. The money also supports an extensive missionary effort.

If the reader's curiosity has been aroused enough to further journey into the glitter of the electronic church in pursuit of Jerry Falwell, what would he find? First, one finds a fairly handsome man in his mid-forties who obviously has gifts for public speaking. These attributes seem to be a necessity for success on television and are, in fact, shared with Oral Roberts, Pat Robertson, Rex Humbard, and Robert Schuller. Though it is a regular church service which is being televised, the program is smooth, appealing, entertaining, and technically proficient. The personality of the preacher which is projected is that of a warm and kindly man—if one is not distracted by the content of the message.

Jerry Falwell is also clearly a fundamentalist in the independent Baptist tradition. He might appreciate the addition of some of the adjectives which his promotional literature contains—"Bible-believing," "soul-winning," "pre-millennial," and "separatist." These phrases are used by fundamentalists to distinguish themselves from the mainline churches, from the "neo-evangelicals" (their word), and from one another. "Bible-believing" indicates belief in the inerrancy of the Bible, a tenet that is a defining characteristic of fundamentalism. "Soul-winning" connotes the primacy the church gives to personal spiritual rebirth before social concerns for the community, and it also signifies aggressive evangelism. The targets of evangelism campaigns are those who go to no church, those whose commitment is lax, and those who belong to the so-called "dead churches." Falwell fully expects his members to follow-up his pulpit call for aggressive evangelism. His millenarianism emphasizes those aspects of society and culture that indicate the world is in the last days and headed for doom and destruction. Finally, "separatism" signals opposition to ecumenism and liberal theology and legitimates leaving denominations and churches that are compromised by these currents of thought. The fundamentalist theology encountered on "The Old-Time Gospel Hour" is, in contrast to that of other television preachers, fairly strict and demanding.

What really sets Jerry Falwell apart from the other successful television preachers are the overt political references found in his program. In this characteristic he is more like some of the earlier radio fundamentalists like the Rev. Billy James Hargis. Of course, the FCC's "fairness doctrine" is now established practice and ex-
licit references to specific institutions or persons is very risky. Falwell’s speaking style is also rather gentle, and he probably could never equal Hargis in his application of fundamentalist theology to political topics.

The direction of the political references is always very conservative. The amount of political content on any one telecast varies greatly. Some programs have only the most oblique references to a political issue or event; others, such as a recent program which featured a Korean evangelist, are heavy with political content. On the program that included the Korean evangelist, a Rev. Kim, strong opposition was voiced by both Falwell and Kim to the withdrawal of American troops from Korea, and many strong statements were made by both men opposing Communism in various places in Asia. On another program early in 1979, Falwell mentioned a visit by a presidential candidate, Representative Phil Crane, to the campus of his Liberty Baptist College. He commended Rep. Crane’s views to his audience, and especially mentioned Crane’s support for the free enterprise system and how the foundation of this system was found in The Gospel According to St. Matthew. In an interview with Jerry Falwell by the author of the Esquire article, Falwell denied that there was any political content on his program. “I stay totally on spiritual issues; I don’t talk politics.” He then went on to distinguish between a political issue and a moral one. One can presume that he would call his political references moral stands. In the political references on the “Old-Time Gospel Hour” one finds a rather stark contrast to the lack of political and social controversy on most religious television programs.

A final characteristic of Falwell and “The Old-Time Gospel Hour” that is important in understanding his appeal is the commitment that he asks of even his “electronic” congregation. Watching the program is obviously not enough. He explicitly asks for money several times during the program. Within one program, the specific cause varies. The viewer can directly support the television ministry, support a student at Liberty Baptist College, help build dormitories at the college, or support a program to relocate Southeast Asian “boat people” in Bolivia. He provides a toll-free telephone number to make it convenient to pledge money, or to leave your name so that you can be sent a “Jesus First” lapel button. His success in getting the commitment from the television audience is attested to by the fact that the toll-free number gets 15,000 calls a week, and that mail received at Lynchburg headquarters runs to 40,000 pieces a week, most containing contributions. Contributions now average close to a million dollars a week. Of television preachers, only Oral Roberts seems to be calling forth a greater financial commitment.

For people overwhelmed with the complexities of American society "The Old-Time Gospel Hour" offers some comfort in its millenarianism and conservative politics.

There has been much recent comment on the growth of Christian television programs (prompting discussion of “electronic churches”), Christian bookstores, and Christian schools. Such growth, as is the case with the pattern of growth in congregations and denominations, has been predominantly within “conservative churches.” In this category of churches, Jerry Falwell has stood above the crowd in his apparent success and in his conservatism.

Dean Kelley, in his 1972 book, Why Conservative Churches Are Growing, performed a valuable function by provoking debate and re-examination among mainline churches. His answer to the question in the title was that the basic business of religion was to explain the meaning of life in ultimate terms and that the conservative churches were providing a more convincing answer to this quest. It was not the content of the conservative churches’ response that attracted people, but its seriousness, costliness, and strictness. Reginald Bibby puts Kelley’s hypothesis more in the terms of social theory in an article in a recent number of the Journal for the Scientific Study of Religion (June, 1978). “Logically, organizations have to perform functions in order to attract members. In a society which has a growing number of institutions and organizations providing a myriad of functions, churches are faced with the purpose of finding a unique task to perform, lest they be gradually replaced by secular alternatives. The sphere of meaning or ultimate concern would seem to be the one in which the churches can have an important voice. Their ability to be convincing will obviously be enhanced to the extent that they are serious when they speak.” (p. 130)

Especially within fundamentalism there are probably many local congregations which have been growing because theirs is a religion which provides people with answers to “ultimate questions and is characterized by a seriousness which calls forth personal commitment.” It is precisely this quality that Jerry Falwell projects on television, a seriousness that calls forth personal commitment. There may not be a television preacher with national exposure who does it as well.

By the same token, another one of his characteristics may qualify his success, seen in terms of the Kelley-Bibby hypothesis. Falwell’s occasional movement into the realm of political and social opinions may be violating the territory of other institutions which have a more legitimate right to perform the political opinion function. It could detract from the attention given to ultimate concerns. According to Kelley, this is exactly what has diminished the attraction of the mainline churches as they tried to speak to social concerns. On the other hand, Jerry Falwell’s response to social and personal problems is simpler, more certain, and more direct than what one might encounter in the mainline churches. For people overwhelmed with the complexities of American society and convinced of the worsening conditions of its prob-
lems, “The Old-Time Gospel Hour” offers some comfort in its millenarian approach and its conservative political message. As Edward Berckman remarks in his Christian Century article (March 29, 1978), “frustration, confusion and disappointment over the breakdown of traditional moral standards and the increase of crime and corruption leave many Americans receptive to a message which explains their feelings in terms of anticipations of divine judgment and a betrayal of national heritage.” If this is part of the appeal, Jerry Falwell and “The Old-Time Gospel Hour” would seem to have a very bright future. (p. 337)

Many Americans are receptive to a message which explains their feelings in terms of anticipations of divine judgment and a betrayal of national heritage.

What lessons should the reader draw from this consideration of Jerry Falwell? Cresset readers are perfectly capable of drawing the implications on their own and would reject any simple or pat answers suggested here. It should be clear that this writer is not suggesting that successful churches are those that emulate the fundamentalism and the political conservatism, the “old-time religion” of “The Old-Time Gospel Hour.” The success indicators of Falwell’s “electonic church” seem to me lacking in the signs of Christian discipleship.

Dean Kelley, looking back at his book and the discussion it prompted, observed that conservative churches were still growing and he still believed for the same reasons. In his article “Why Conservative Churches Are Still Growing” (Journal for the Scientific Study of Religion, June, 1978), Kelley suggested one general lesson to draw from the trend: “If ecumenical churches feel that they are as serious about what they believe as fundamentalists are, then it behooves them to find appropriate ways to exercise and communicate that seriousness.” (p. 171)

Music

John Cage Talking

Lawrence Owen

John Cage was invited to Gustavus Adolphus College to present a lecture in a seminar on the relationships between art and nature and he read an almost incomprehensible work called “Writing Through Finnegans Wake.” While on campus he also visited classes and met with small groups of teachers and students.

Jim Nye, a librarian who served as impresario for the lecture series, asked me to interview John Cage. Gaps in his busy schedule kept closing off, until the end, so I rode along, tape recorder beside me on the back seat, and enjoyed conversing with Cage.

Lawrence Owen is an expatriated Texan who, after suffering fifteen Minnesota winters, now understands those Swedish Lutherans who established Gustavus Adolphus College: they wanted to educate their sons and daughters about locales where civilization can flourish year-round. Mr. Owen studied at Hardin-Simmons University and the Universities of Wyoming and Kansas, and Gustavus Adolphus College now pays him to teach freshman English, modern drama, and an occasional course in 18th century English literature. A grant to the College from the National Endowment for the Humanities funded a semester-long seminar on the relations between art and nature; John Gardner, Allan Kaprow, and John Cage joined the seminar in the spring of 1978 when this interview was given.

Arrange your lenses so I'm almost invisible in a screen that has nothing on it, with the voice coming out of nothingness.

When preparing to do a TV interview, Cage reminded the producers of the ancient Chinese landscape where the person is very small. He said, “Arrange your lenses so that I'm invisible in a screen that has nothing on it, with the voice coming out of nothingness.”

Owen: You had many people in your audience last night who were un-
familiar with *Finnegans Wake*. Does it bother you at all that they did not know the book and could not share in your reading?

*Cage*: It occurred to me that some might not know the book. I had thought to read the first page so that people could at least get a taste of it, but we didn’t come up with a copy. In the course of my introduction I think something of what *Finnegans Wake* is was mentioned, though a great deal of what it is was not mentioned. Even one family.

*Cage*: I did say at one point that it was that simple idea—Here Comes Everybody—I should have mentioned that. I did say at one point that it was about sex and church and food and of what it is was not mentioned. Even that simple idea—Here Comes Everybody—I should have mentioned that. I did say at one point that it was about sex and church and food and drink in a world that was turned into one family. So it is Here Comes Everybody, even though I didn’t say that. I said a number of things that could have made people want to become curious about the book.

*Owen*: You would be pleased if persons respond to your lecture by reading *Finnegans Wake*?

*Cage*: Oh, of course, of course. It’s so much fun.

*Owen*: But you don’t want people to be required to read it? They should be able to chance onto it because John Cage came to campus?

*Cage*: I don’t know. I’m sure you could study *Finnegans Wake* with one teacher and learn to hate it, and with another and learn to love it. There are two brothers in *Finnegans Wake*, Shem and Sean, one a lawyer, the other a poet. If the teaching got too far into the realm of the lawyer it could destroy it for you, but if you got into the realm of the poet it would come to life for you. That could be done with or without a teacher, surely. Some teachers would kill it for you. I’ve done this rather silly work on the novel, which doesn’t make any sense at all to some people, because it brings a breath of fresh air into an otherwise stodgy environment.

*Owen*: So you chose to read your lecture, silly picture postcard as you called it last night, rather than give us a conventional stodgy lecture.

*Cage*: Right.

*Owen*: Are you good at giving conventional stodgy lectures?

*Cage*: I don’t do it very often so I don’t know how to answer the question. The last one I gave was the one on the future of music, which I’m now having the difficult job of revising, shortening. It’s a fairly stodgy lecture, but once again it’s a situation that’s very ironical. I was invited by a lady at the YMHA in New York. She had organized a series of lectures on the future of music. I struggled for two years to write that text, knowing that I had to give it at the YMHA, and I did my level best to make a good text. When I got to the YMHA I had to deliver the talk, the lady who invited me had left the institution. Someone had taken her place who was not interested in the future at all. She didn’t care what I talked about. I could have talked about the past of music.

*Owen*: But you went ahead and read your piece?

*Cage*: Yes, of course. But I needn’t have. It was just like the time I gave up smoking. I needn’t have given it up, but I did. I made an engagement to read *Empty Words*, which is very long. Without interruption it takes ten hours to read, with interruptions it takes twelve and a half hours. I prepared for the engagement, stopped smoking, then it was cancelled. Might as well have kept smoking.

*Owen*: Some people were upset with your reading last night.

*Cage*: N. O. Brown, a close friend, was shocked by my doing what I did to Joyce’s novel. At first he tried to discourage me from tampering with it, but now, in the end, he’s delighted. It was a crazy idea he says, but an effective shortening of the book without any way damaging it, you know, because it’s an unintentional shortening. I did it with no idea about what *Finnegans Wake* was doing so that *Finnegans Wake*, in a sense, continues to do what it was doing, even in this mangled form of mine.

*Owen*: You wanted to find the name James Joyce in the book?

*Cage*: I wanted to carry myself through the book, to get through it, and I’m so busy, my life is committed to work really. People often speak of that as compulsiveness, but I just have a great deal of energy and I don’t live without working. The first thing I think of each day is—What will I do today?—and mostly I know ahead of time, even while asleep, what I’m going to do. Once I got involved in, when I saw that I wouldn’t read *Finnegans Wake* just to read it, then I thought, well, I certainly will read it if I write it. And that’s what happened. Not only once but three or four times, and I realize now I could read it dozens of times and it would still remain fresh.

I have a great deal of energy, and I don’t live without working. The first thing I think of each day is—What will I do today?—and mostly I know, even while asleep, what I am going to do.

*Owen*: Could you rewrite it other times?

*Cage*: Yes. I have another writing in mind, one which will fly over it through chance operations and not go linearly through it.

*Nye*: That’s the third time. You alluded to it last night.

*Cage*: I actually started it. Richard Kostelanetz wanted to interview me on cable TV in New York. I suggested that instead of interviewing me that I do my work, start this writing for the third time through *Finnegans Wake*, and that he ask me questions relevant to what I was doing. The whole program had to do with my explaining and doing the beginning of the writing for the third time, laying out the nature of the work.

*Owen*: Do you read short stories and novels?

*Cage*: I read *Finnegans Wake*. We’d have to say it’s a novel wouldn’t we? And that’s the last one I’ve read. I’ve read all of Proust, a great deal of Dostoevsky, I’ve read a great deal of Melville, I’ve not read a great deal of Tolstoy, I’ve read Hardy, not an awful lot, but some. The novel is actually a modern invention so there isn’t so much to read.
That's why deeply involved with the Rex-in Yiddish and I couldn't understand a word, you know. It was like music, just beautiful.

I found most theatre a disappointment after the curtain went up. That's why I've been so deeply involved with the happening and modern dance.

The ones I named are the only ones I enjoyed. The others all seemed to me to be a waste of time. And that's why I've been so deeply involved with the happening and with the modern dance.

Do you have subscriptions to the Met and the Philharmonic?

Do you always read it aloud before it goes to press? In the writing process?

I don't keep a musical instrument in the house, nor a tape recorder or a record player. I don't have the problem of playing my own music.

I did years ago in school when I was asked to write such a story. I've written long lectures, but not long stories. Augusto and Geraldo de Campos, the Brazilian poets, concrete poets, told me that they thought my series of texts called Diary, How to Improve the World, You Will only Make Matters Worse was the most important long poem since the Cantos of Ezra Pound. I was very pleased and asked them why they were so enthusiastic. They said because it brought together two important American tendencies, the one expressed by Pound and the other by Gertrude Stein. I didn't know that was what I was doing. But the fact that I made a mosaic out of the Diary, where successive thoughts are disconnected, is like the Cantos. A great deal in my work is recognizable derived from Gertrude Stein, all the parts that are—well, you might say that are musical. The director of Wesleyan University Press was impressed, he said, by the sound of my work.

Do you have subscriptions to the Theatres, most going to the theater, a disappointment after the curtain went up.
with the prediction of Buckminster Fuller that by the year 1972 the critical period would have been entered or passed, and that the wellbeing of the world would immediately go up to successful living. I think both he and many other people feel his prediction was over-optimistic, that we are still perhaps not at the worst point of the critical period and that we haven't done what he promised we would do. I think my silence in the Diary is partly some dismay over this fact, over this incursion in me, into my spirit, of a certain pessimism—and skepticism—with which I'm entirely unprepared to deal. I'm a trained optimist. I'm a self-trained optimist. (Here came a burst of Cage's laughter, long, gasping, happy laughter. Had the self-trained optimist glimpsed the abyss?) Nye: Your grand scheme was to end up with ten diaries.

Cage: Because the year originally had ten months.

Nye: Five of which preceded '72, the year of turning in Fuller's scheme. Then five were to follow?

Case: No, it's not that. It's not that balanced. I began the Diary optimistically, in '65, to celebrate the work of Buckminster Fuller. I hope to finish ten of them. The Mushroom guide book is an interlude between the sixth and seventh. I was pleased with the de Campos brothers liking the Diary because very few people have said anything at all about it. One thing that surprises me in my visits to colleges and conferences is that people don't ask me what I meant when I said such and such at a point in the Diary, because I, reading the Diary now, forget what I meant often.

Owen: Are you surprised at some of your insights now?

Cage: Of course. And quite pleased. Very often, when I read my books, particularly the ones I've forgotten—like Silence—I wish I had those ideas now. We constantly change. I am not who I was. It's a pleasure to have written a book that I enjoy looking at from time to time. I don't mean that egotistically. I was indignant as a college freshman when I walked into the library and saw a hundred people reading the same book, a book I had been assigned to read. I determined not to read it. Well, I happened to be talking at a college in Ohio, and all the students came into the room, each one carrying a copy of Silence. I gave them a lecture against reading my books like that. I said it's all right if one of you is reading it, but for all of you to be doing it is ridiculous.

Nye: Thoreau obviously underwent some kind of conversion, in the sense that Suzuki talked about conversion. You did too, with regard to silence. I'm wondering how people can go about having a conversion.

Cage: I don't know and I don't think it can be drilled into people. They have to do it for themselves. This kind of change in mind is what psychoanalysis is about and we already know from psychiatry that the patient has to weep before the change takes place. My editor's wife said all my ideas about revolution and change are utopian and impractical and won't take place. I said why? She said because Americans are too comfortable. We will have to go along in our foolish ways until something really drastic happens, and that seems to be happening now. The life of Americans, as a society, is beginning to go downhill, from a global point of view. We're the poor peasants now, the Old World, the cheapskates, and we're not used to it and we haven't confronted it.

Owen: Was there some sense in which this country was at last brought to weeping because of the Vietnam War?

Cage: Insufficiently. Immediately we pulled ourselves back into self-respect. A very mysterious process. We not only had the Vietnam War, we had Nixon, we had the tube, Watergate, we had all the makings of a conversion. And we spoke about the goodness and justice and all these things, but what did we do but have this nincumpoop series of presidents, Ford and Carter. Carter really gave us great joy and a sense of self-righteousness, but now we know we went wrong. No one in his proper mind should run for the presidency. It's obviously a useless situation. He has constantly to invent some reason to think he's doing good work, whereas there's nothing for him to do except stir up trouble or stir up something.

Owen: Suppose we never graduate, then we would make our colleges something we are willing to live in.

Owen: Imagine that you have the Gustavus faculty for your audience. What do you have to say to us? It will be printed, so we will have time to think about your remarks.

Cage: Buckminster Fuller gave an important challenge to colleges. He said we should arrange our education so that we never graduate. If we realize that we are never going to graduate then we would make the colleges something we are willing to live in. First of all, we make the college something we don't want to leave. If we do that, anyone will immediately think of alterations that need to be made. It would be nice to have the teachers less concerned over what the students are doing. Let the students determine a little bit more than they do now the nature of their actions and the nature of their studies. People should study what they're willing to devote themselves to rather than something that is arranged for them to study. Teachers should give only one grade, if they give any, namely, record the fact that a student had
I've been very fortunate. When I needed a job, no school would give it to me. Then when schools would have me, I didn't have to teach.

Owen: You've only had a few, and those brief, formal jobs in institutions. Have your experiences been bad? Cage: I've been very fortunate. When I needed a job, no school would give it to me. Then when schools began being interested in me, I didn't have to teach. All I did was go and live in the community and go on with my work just as though I were at home. If I gave a lecture or anything it wasn't because I was obliged to, it was because I was willing to. Students could visit me, but I didn't have to teach.

Owen: I have the feeling you want the opportunity to say some of your thoughts to young people.

Cage: Because of the timing I accepted your invitation to come. My notion about teaching now is that my best work is done by writing books and music, and that those, finally, are more instructive than my visits. That may be wrong, I don't know, but that's my attitude now, and so I've not accepted most invitations. I accepted this one because of the circumstances of a concert in the Twin Cities. Then I accepted one in Winnipeg because the man who invited me was the man who found me when I was lost in the woods up in Saskatchewan. I haven't seen him since, and am looking forward to seeing him. It's due to him that I'm here to tell the story.

Owen: Was it work for you to come to our campus?

Cage: No, I don't think it was. I guess the thing we tend to call work is that which on the one hand requires energy and takes time, and on the other hand—we get paid for it. I suppose my visit to Gustavus could be called work. I think and hope that here at Gustavus Adolphus it may have been renovating to me simply because it was so consistently happening. I was wound up and sometimes said things I hadn't thought of saying before. It got to be rather lively for me and it may enter into my work. What I'm trying to say is that it's been stimulating to be on the campus.

Nye: It's been the same to have you here.

John Cage is nearly seventy years old, yet he continues to compose startling music and invent new forms for his writings. He studied and composed conventional music, but after studying with Arnold Schoenberg and Henry Cowell in the 30s, his music stopped being conventional. A' 33'' may be his most famous work; the score tells the performer to sit silently at an instrument for four minutes and thirty-three seconds. When a pie plate under the piano strings failed to yield the African feeling he sought in a piece for a prepared piano, Cage used wood screws and weather stripping. Since the late 30s he has composed for silence, tape recorders, radios, audience noises, electronic music and found sounds. Cage began studying Zen in the 50s and has used the operations of chance to guide his composing and writing. Silence (1961), A Year From Monday (1967), and M: Writings '67-'72 (1973) are three book-length collections of his writings. He organized happenings in the 50s, has worked closely with the dancer Merce Cunningham for forty years, and travels widely to find edible mushrooms.
member of the order of Our Lady of Sion which strives for greater Jewish-Christian understanding, has provided the scholar, student, and interested general leader with a survey of Christian theology texts. The majority of the texts discussed are European, specifically German, yet the conclusions which are drawn cannot be limited to a specific geographic or societal aberration. Rather, Klein's work is an introduction to the complex and emotionally fraught issue of how any Christian theologian or text deals with Judaism. A case in point:

The Jews were bound to be upset by Christ, since he disturbed them in their worldly thoughts and actions ... their uneasiness ... grew into hatred against him. They decided to eliminate this disturber who frightened them out of their human way of thinking and they killed him. (p. 106)

One might expect a statement like this in some tawdry anti-Semitic tabloid. Yet, it is found in Michael Schuman's *Katholische Dogmatik*, an eight volume work which Klein notes to be an authoritative presentation of Catholic teaching. The German edition written between 1958-1963 may not have been influenced by Vatican II, but the English edition published in 1968 certainly cannot claim such ignorance. Clearly, as Klein stresses so often in her analysis of such passages, one cannot hope to stand in the shadow of Auschwitz and teach Jewish deicide at the same time.

Klein carefully arranges her study to cover the historical and theological distortions, misunderstandings, misinterpretations, and polemics which can still be found in so many Christian theology texts. The influence of these post-Auschwitz works on students, especially those who eventually enter the clergy, is obvious. Many of the classic works were written prior to the Holocaust, yet one can ask whether such texts can now stand up to the result of history's most methodical anti-Semitism. Klein's point is essential: Christianity or Christian theology is not inherently anti-Semitic, but there are essential teachings found in the New Testament and among the church fathers that are anti-Judaic. These polemics, created within historical contexts centuries prior to modern anti-Semitism, were readily available for those who sought justification for Jewish persecution. Hence, as one reads modern renderings of Christian doctrine one can see how they could be maliciously manipulated and propagated by the Reich. For example, it was taught among Christians that the "covenant constantly infringed by the people was one day shattered by the action of God’s word, abolished and deemed not again to be restored." Sin “surpassed ... any atonement possible to men” and "the great harlot Jerusalem was burnt with the fire of God’s glory and destroyed." (p. 9) These words are written in the 1060s not the 1930s, yet post-Auschwitz ears need not listen very hard to hear how the “fire of God’s glory” could in the right mouth be used to stoke the crematories.

**Christianity is not inherently anti-Semitic, but essential teachings found in the New Testament are anti-Judaic.**

This reviewer urges that the Klein book be read and discussed. The issue of anti-Judaic components within Christianity is now being uncovered in essays, books, and conferences, many of which are stimulated by Holocaust studies, and herein lies the real importance of Charlotte Klein, Rosemary Reuther, Gregory Baum, John Pawlikowski, and many others. In order to confront Auschwitz and its theological ramifications, the Christian must look at Christendom's own past so often blemished with Jewish persecution. Assuming Klein and the growing number of Christian thinkers are right in their analysis, will the Church in its many forms teach a new message about Judaism? Can Christianity covered with the ashes of Auschwitz, like all modern civilization, face its past and purge its doctrine of those polemics which have for centuries fed the minds of the ignorant and unwitting and surfaced as murderous anti-Semitism?

John Pawlikowski, the president of the Catholic Theological Union in Chicago, writes in his essay "Teaching of Contempt, Judaism in Christian Education and Liturgy" in Eva Fleischner's *Auschwitz: Beginning of a New Era?*:

Thus even though the student may be told that the "sins of all men" were responsible for Christ's sufferings, this theological principle will remain an abstract notion unless it is meaningfully applied to the description of specific historical events.

Pawlikowski's study of theological texts used in America points out changes which were made; yet one is left with the impression that too many are still taught the old polemic, only now it is couched in a more even-handed tone. In teaching a course in Holocaust Theology at Valparaiso University, this reviewer found the majority of the students stunned with the evidence and ramifications of anti-Semitic polemics. Few were ever educated to be "anti-Jewish" but most fully accepted the anti-Judaic interpretations of Paul's letters and the gospels. They found it painful to deal with the confrontation between their Christian past and Auschwitz. Yet, they and all Christians must look deep into the fiber of Christianity and ask: must we believe and teach anti-Judaism in a post-Auschwitz world? The caring heart cries no, but has the bedrock of faith been moved?

Holocaust studies have become the means by which Christian theologians are considering the anti-Judaic components of Christianity. The Holocaust is not the exclusive property of the survivors, the Jews, or the Germans; rather, it is a reminder of man's voracious appetite for evil. Christianity in the modern world must demand of itself an evaluation of its anti-Judaic past or stand accused of indifference. To respond with full awareness to Auschwitz does not assume an ability to answer the horror, only an ability to respond to one's own past. Charlotte Klein's work and her ability to expose Christians to the anti-Judaic teachings of Christian theology is such a response.

Joseph A. Edelheit
guarantee of the finality of the power of civilization and religion to make death sure. But the death of Jesus was not merely the revelation of the mystery of iniquity. It was also the revelation of the mystery of the will of God to destroy death by dying it. Death did not shatter Jesus. Jesus shattered death. Death is not lord. Jesus is Lord. By his death and resurrection from the dead, in a body of glory that cannot die again, Jesus is the foundation for living a life that does not evade death or end up in death, but one that ends in life.

The consequences of this work of Jesus is the building of a new race, a new humanity, the Church. Mortified with him in his cross, vivified with him in his resurrection, this new people is a living, growing organism. Created by the Holy Spirit, she is the carrier and agent of that live-giving spirited word. Even while she lives in the wilderness, pursued by death, she is nurtured and built on the foundation. Living in the midst of cultures and civilizations that are built on the deceit of evading death, she is built in truth with wisdom. Such building activity is a delicate business.

The temptation of the craftsmen who are charged with building her is to use materials that are shoddy and cheap. The Apostle Paul (I Corinthians 3) calls them "wood, hay, stubble." The enticements of the temptation contain the threat and promises of the deceits of civilizations and religions: "You will not die; you will be as gods." The promise is an invitation to mistrust the Lord. The threat is the pressure: if you want to be something, buy our wares. And so, many who build on the foundation advocate proposals with variety and enthusiasm, promising new keys to success, guaranteed formulae for church growth. Renewal is promised through ritual. Effectiveness goes with certain evangelism programs and techniques. Church growth is worked out with scientific and business-like acumen and industry. These things have become as popular as the New Measures of the nineteenth century. Added benefits increase the allurements: there will be effective and influential ministry, authentic and supportive communities. And who, in God's name, can be against these? And then, the best of all worlds: these various building materials will be promoted from a "Lutheran point of view!"

Meanwhile, a hidden, alien catechesis works quietly to shape a different spirit and form, a different content and pattern of life. The Apostle warns against using wood, hay, and stubble, noting these materials are flammable. They are fuel in the fire of judgment and the day of the Lord. The smallest piece of wood will ignite, even if it has been tinkered with! Those who build on the foundation with such materials will indeed escape with their lives, but their work will be consumed and they will be left naked.

The apostolic master-builder suggests "gold, silver [and] precious stones"—very poor fuel for fire—as the building materials. There is a simplicity about these materials, as there is a simplicity in the way the church is built on the foundation. It is the simplicity of the new life by the Spirit in the water and word of Baptism, or nurturing the life of faith and love on the vitalities of the Lord's Body and Blood, of reordering the relationship of the sinner to God by the word of forgiveness of sins spoken into the ear from the mouth of another. The simplicity of the catechesis is the handing of this word from mouth to ear in the Ten Commandments, the Creed, and the Our Father. The shape and content of the word are the shape and content of the life: repentance, faith, holiness.

The celebration of Easter—with its participation in eating our Passover Lamb—is the call to purge out the influence of malice and wickedness, the call to keep the feast with the simple bread of sincerity and truth.

The church is God's temple. Those who desecrate her will be desecrated.