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COVER LAYOUT: Lisa Sanders
THOSE OF US WHO KNOW Valparaiso as a small, wealthy, and comparatively clean city of northwest Indiana, and who relish the vitality of Chicago, so accessible and yet comfortably distanced from Valparaiso, sometimes remember that between us lies Gary and the world's largest steel mills. Before the days of the freeways, when we could not comfortably whoosh our way past the smoke and smell, we were more aware of the "Mordor" that lies between us.

It may be that our remoteness within proximity is more contrived than the remoteness of people who are geographically separated from Gary, Indiana. We can pass by the sight of the working conditions of the mills or the living conditions of the neighboring cities; the smells do not come to Valparaiso. But the impact of the steel mills on the national economy, the effect of the United Steel Workers of America on organized labor, and the relation of organized labor to American politics impinge on all our lives, near to Gary or far from it.

The furor and intensity of the election for the presidency of the United Steel Workers of America, now that I.W. Abel has announced his retirement, is centered not only in the candidates (Ed Sadlowski, 38 years old, director of the 130,000-member Chicago-Gary district; and Lloyd McBride, director of the St. Louis-based district, with its 40,000 members), but in the direction that trade unionism will take in the United States. Ed Townsend of *The Christian Science Monitor* sums up the battle and its combatants this way: "... those who support today's more mature trade unionism and those from the liberal-progressive groups who would like to see labor turn more to the left—into a worker-controlled militant force in economic, social, and political affairs."

Never in my years as editor have I been the object of so much attention from one group as from the "Steelworkers Fight Back," an organization to support Sadlowski. Inflation has hit not only our money; it has hit the file on Sadlowski!

Abel and George Meany of the AFL-CIO are lined up solidly against Sadlowski and those supporting him. They are "outsiders," not part of what Abel calls his "official family," the union power structure. The "official family" has carried on a running battle with Sadlowski, especially in the election for the directorship of District 31 in 1973. Although Sadlowski's opponent, "family member" Sam Evett won the election, the charges of vote fraud, misuse of union funds, and intimidation were finally upheld by the United States Department of Labor. In November 1974 the USDL supervised another election and Sadlowski won by a two-to-one margin.

Meany has taken a public position on this union election, the first time he has ever taken such action. Sadlowski hopes to fight the "official family" by reliance on the union membership. He argues that Abel, and McBride with him, present a real threat to organized labor by taking away the right of the members to make their own decisions. Sadlowski sees such a threat in the move to take the election of the top officers from the arena of democratic referenda to the conventions where, he argues, twenty-five to thirty per cent of the votes are cast by payroll staff employees, responsible only to the president of the union. Another threat, according to Sadlowski, emerges from the fact that up to forty per cent of the union members do not have the right to ratify their own contracts.

**Sadlowski wants an aggressive, democratic union.** "More of the same isn't enough," he said. "It's time to fight back." Victory for Sadlowski would very likely turn the union away from the political direction it has taken under George Meany and I.W. Abel. Townsend quotes Victor Reuther, brother of the late Walter Reuther, and a strong Sadlowski supporter, as saying, "In a very real sense the upcoming election ... is a battle for the future of a large part of the American labor movement ... It could make a turning point in American labor history, a turning back to the more progressive principles of the men and women who founded the labor movement."

Sadlowski is a tough, aggressive young militant who demands that steel workers again become a union in the spirit of the 1930s, worker-vs-
boss. He has attached the "business-like unionism" of Mr. Abel; he claims that the leadership is strong on talk, weak on contracts. In his judgment, the twenty per cent of the union membership out of work, despite the fact that the steel industry is running record production, is the fault of bad leadership.

As one who is outside the trade union, even outside the "outsiders," whose "contact" with trade unionism is often the shoddy workmanship in manufacturing, repairs, and maintenance, it seems a pity that the trade union leaders are so disinterested in this aspect of their movement. Why isn't the union giving attention to quality? Perhaps in that area, the buyer casts the most powerful vote for quality.

However, in the conflict where the forces of greed, laziness, and power grabbing tend to cozy up to each other for their mutual benefit, a good re-adjustment, while not perfect, is probably desirable. Whatever can be done to make the various parties take account of each other's obligations and needs should be supported. Sadlowski would certainly force such a realignment.

NOTES FROM THE EDITOR'S NOTEBOOK

SHORT IS THE MEMORY OF man. Especially is that memory short when the events remembered are painful. Can anyone doubt that the cold of this winter is painful? Without fanfare, without exhortation to pay attention, without coaxings from teachers, we are learning the lesson that we in the United States are running out of non-replaceable energy.

Will we remember that lesson in the days of heat, in the days of relief from the cold? It seems doubtful. Painful memories are soon forgotten, unless there is the presence of a "remembrancer." But remembering our shortage of fuel will not come by exhortation and scolding. Nor will remembering come merely by legislation. American will remember best by that remembering device that cuts the deepest: by the payment of the price.

First, there must be a removal of those price regulations on natural gas, especially that part of the gas that is used for non-fuel purposes. Now is a good time to make most of the non-fuel use of natural gas (that which goes into non-essential synthetics) so expensive that the only alternative is a return to natural products, especially in clothing and packing.

Secondly, until sources for substitute fuel have been developed, concentration will have to be on the conservation of non-replaceable fuel, not only in houses and building, but in automobiles. Without a great deal of moral exhortation, the emphasis must be placed on taxing the fuel that is used for automobiles where necessity (getting to and from work) and self-indulgence (each traveling in his own air-conditioned car) are combined into excessive usage. The money gained from such taxation should be poured into development of mass transit systems.

Thirdly, the general softening that has happened to large segments of the population will not change without the payment of the price. So many people have become so accustomed to living in light weight blouses, shirt-sleeves, and T-shirts during the winter that only artificially high room temperatures are tolerable. Similarly, the tolerance for enduring the heat in the summer has been reduced by the extravagantly artificial coolness of many public buildings. For many people, having to live in rooms during the winter at the temperature maintained in many of them during the summer, would be grounds to complain of the hardship! The pain to overcome such artificiality will call for the simplest motivation: the price.

If we cannot and will not control our own usages of these non-replaceable fuels, someone else will control the usage for us. Source development of energy must be combined with strenuous cut-backs on the use of non-replaceable fuel. "Deep in December it's nice to remember . . ."; it will be necessary to remember the cold of January and February when we are deep in the heat of summer.

THE ANNOUNCEMENT THAT the National Broadcasting Company has signed an agreement for exclusive rights to telescast the Summer Olympic Games from Moscow in 1980 evoked a mixed response.

Like countless Americans, I too enjoy the superb television coverage of the Olympic Games. There is surely more than pleasure and entertainment involved; there is a surrogate participation that feeds the fantasy.

But the crass demands of the governmental agency of the USSR to separate the Americans from their money was exceeded only by the disgusting compliance of NBC. The price, whatever the final figure is, is a shame. It is a shame, not because NBC will not recoup its investment, but because the Russians, in conspicuous contradiction of their party line about capitalism, have cynically made fools of us.

What we ought to do is boycott NBC when they broadcast the games, boycott those companies that advertise on the NBC for the games' broadcast, and take the money (even only a tithe would be ample) to support our athletes and develop facilities and programs for the training of younger athletes. In this instance, NBC and Moscow deserve each other.
AMONG SOCIAL SCIENTISTS, ONE NEED NOT labor to find consensus that non-economic factors (cultural, social, political, and institutional) play a significant role in fashioning economic activity. Ideological disparity prevails, however, regarding the extent to which non-economic factors affect economic activity. Many anthropologists, psychologists, and sociologists suggest that economists do not attach sufficient weight to non-economic factors in the analysis of an economic system.

Although in some areas of economics, non-economic factors contribute little or nothing to analysis, it has become increasingly clear during the post-World War II years that certain parameters, generally viewed as non-economic, are essential considerations in the study of economic growth and development. Thus, it is recognized that production and productivity, investment, labor skills and mobility, entrepreneurship, innovation, and a host of other economic concepts cannot always be examined as isolated phenomena. Obviously, the extent of interaction between economic and non-economic factors differs from one country to another.

The Italian case is a clear example where non-economic determinants have markedly influenced the post-World War II development and growth of a nation. Probably more in Italy than the United States, values and institutions have shaped business and economic activity.

The Italian economy today is undergoing a most difficult period. Certainly, a number of parameters accounting for the ill-state of the Italian economy are purely economic,

or at least for the purpose of analysis may be viewed as such. But other influences, social and political in nature, have also proven deleterious. This article aims at providing insights to some of the non-economic factors which have significantly contributed to Italy's present economic plight.

**Post-War Italy**

LIKE OTHER DEFEATED NATIONS, ITALY WAS economically prostrate at the conclusion of World War II. At least one-third of its economic wealth had been destroyed as a consequence of a hard, bitter struggle by global powers to achieve military supremacy over Italian soil. The Italian crisis was further complicated by the political disorder which invariably befalls conquered nations. Moreover, the Italians, as a people, were stunned and bewildered, for the country's social order was in a state of disorientation and disarray.

Government by military occupation gave Italy an opportunity to search for new political leadership and to fashion a constitutional republic. In a large measure, the restoration and transition of the social order within the new political framework of republicanism was left to the citizenry, the newly emerging political leadership, and the educational system. Marshall Aid plus other forms of American assistance gave impetus to the rehabilitation of the war-wrecked economy.

Since those dark days immediately following the war, Italian economic growth and development, in some ways, has been nothing less than spectacular. By 1955, foreign observers commonly described Italy's postwar recovery as an "economic miracle." But Italy's economic performance since 1947 has been glaringly punctuated by periodic crises; the present crisis must be viewed as the most serious experienced by the young republic, for the nation is alarmingly close to bankruptcy.

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Nationalism

THAT A PROFOUND SPIRIT OF NATIONALISM may be utilized to spur economic development and growth is sufficiently documented in the annals of history. Germany, Great Britain, the Soviet Union, and the United States are cases in point. However, although Italian unification took place over a century ago (1861), a true spirit of nationalism has yet to be achieved. Divisiveness among the Italian polity manifests itself not only nationally, but it is also discernible within regions, provinces, and municipalities.

For decades Italy has been characterized by economic and cultural dualism: (1) the industrial, technologically advanced north, which has tended to be relatively progressive as a social entity, and (2) the agriculturally, underdeveloped south (or Mezzogiorno), which for decades has been characterized by a strict traditional code of social conduct and behavior.1 Interregional differences in language accentuate north-south differences, e.g., the difficulty experienced by the Calabrian and Piedmontese when attempting to communicate verbally. These and a host of other cultural, economic, and social differences have frustrated efforts to achieve a unified and viable national polity.

The divisiveness existing between north and south may also be found among the regions of Italy. Although some political headway has been made in recent years to eradicate regional parochialism, regional loyalties continue to transcend national patriotism. On the one hand, it is not unusual for il Calabrese to display warmth and a kind of kinship for his fellow-Calabrian; on the other hand, he may well express indifference to il Siciliano. Indifference can often turn to distrust when the Calabrian deals with il Tuscano, il Veneziano, or some other compatriot from the north. In return, many northern Italians view their brothers to the south as ignorant, incompetent, illiterate, and crude, while southern Italians react by accusing northerners of possessing a "superiority complex."2

A parochial outlook also exists in the cities and villages, particularly the villages situated in the Mezzogiorno.3 Many villages rest upon the mountain tops, isolated from even those within immediate geographical proximity. But it is the human factor which, in no small way, contributes to the isolationist syndrome of neighboring villages. Distrust of outsiders, an intense loyalty to relatives and friends, and village pride are transformed into a passionate, competitive outlook between neighboring villages. Only in the last decade—with the improvement of roads, a moderate deemphasis on the extended family concept in favor of the immediate family, the widespread ownership of autos (some ten million registered units), and the labor mobility of the young—has community isolationism shown some real signs of languishing.

The fragmentation of the polity found on the national and provincial level also exists within the village itself. Often, worthwhile projects are long delayed or even abandoned because of an unwillingness on the part of the local citizenry to reconcile their differences. The realist-regionalist writer and Tuscan humorist Renato Fucini eloquently depicts the divisiveness of the Italian village in his short story, "La Fonte di Pietrarsa." With the village of Pietrarsa direly in need of a fountain, the town council and mayor engage an engineer and a contractor to construct the fountain in the center of this village of some 400 people. A vociferous, demonstrative crowd (residents of the two extremities of the town) obstruct the construction of the fountain with the ultimate aim of having the fountain built elsewhere. And although other locations are considered as alternatives, new efforts to commence construction on some other site are invariably barred by other opposing groups. Fucini concludes his story by informing his reader that two years pass without the construction of the fountain while Pietrarsa suffers from drought. Unlike Americans, Italians holding divergent views find it difficult to compromise, too often at the tragic cost of failing to promote the general welfare.

Politics and Stability

THE ABSENCE OF POLITICAL STABILITY ACTS as a powerful deterrent to economic development and growth. When political stability prevails, not only does it serve as a precondition to development and growth but, in addition, political stability and economic expansion can be reciprocally reinforcing.

Diversity in political ideologies, the unfettered ambitions of Italian politicians, a lack of high caliber leaders possessing universal appeal, and an unwillingness among political factions to compromise has resulted in a multi-party political system in Italy. Although official recognition is extended to no less than twenty-four parties, postwar Italian politics has revolved about four principal parties. In their order of importance they are: il Partito Democrazia Cristiana (Christian Democratic Party, or PDC), Partito Comunista Italiano (Italian Communist Party, or PCI), Partito Socialista Italiano (Italian Socialist Party, or PSI), and Movimento Sociale Italiano (Italian Social

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1The regions of Abruzzi, Apulia, Basilicata, Calabria, Campania, Molise, Sardinia, and Sicily comprise southern Italy.
2The rejection of southern Italy precedes il risorgimento (unification), for Camillo Benso, Conte di Cavour, envisioned an independent Italy as a kingdom of northern Italy in alliance with other Italian states. See Denis Mack Smith, Italy: A Modern History (Ann Arbor, 1959), p. 24.
3The astute observer will readily ascertain that the excessively competitive attitude demonstrated by Roman, Neapolitan, and Florentine fans relative to their respective soccer teams is really symptomatic of something deeper than mere loyalty for the home team.

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Movement, or MSI). Ter it is difficult to bring about desirable economic and social change in a system comprised of several influential political parties subscribing to political ideologies which span the spectrum.

At the conclusion of World War II, the Christian Democrats, with Alcide de Gasperi at the helm, clearly emerged as the dominant political party. In 1948, the Christian Democrats won an absolute majority in parliament by capturing 307 of 546 seats, while the Italian Socialist and Communist parties combined captured 182 seats. After some ten years of political dominance by the Christian Democrats—a period characterized by relative political stability and economic growth, highlighted by the "economic miracle," the fortunes of the democratic turned. Since 1958, the national posture of the Christian Democrats on the whole, has progressively weakened in favor of the PCI.

The March 7, 1972 election for membership to the House of Deputies, when compared to the 1958 results, manifests the extent to which the relative position of the PCD has deteriorated. In 1972 the Christian Democrats, or CDs, won 38.8 per cent of the national vote compared to 42.7 per cent in 1958. The Communists, commonly called the CIIs, polled 27.2 per cent in 1972, a gain of 5 per cent over 1958. The Socialists, or SIIs, drew 9.6 per cent in 1972, 4.6 per cent less than 1958.

The national election of June 15-17, 1975 further demonstrated the growing momentum of the CPI. Where on the one hand, the Christian Democrats attracted 35.6 per cent of the national vote, the Communists polled an all time high of 32.4 percent. The Socialists somewhat improved their relative position by attracting 12.1 per cent of the national vote.

The most recent national election (June 20-21, 1976) found the Christian Democrats turning back a strong challenge by the PCI and its leader Enrico Berlinguer. Although the Communists attracted more votes than they did in 1975, 34 per cent of the national vote, the CDs mustered 38.7 per cent, a 3.4 per cent improvement over 1975. In no small way, the CDs' ability to attract votes from the smaller parties at the center and the right improved their position over 1975. However, the leftist parties (Communists and Socialists) collectively emerged stronger than ever, combined they attracted almost 47 per cent of the total thirty seven million votes cast. In the 630 seat Chamber of Deputies, the Christian Democrats won 263 seats and the PCI 227; in the 332 seat Senate, the Communists took 116 seats and the Christian Democrats won 135. Giulio Andreotti, as premier, heads Italy's thirty-eighth post-World War II government.

Although the growing popularity of the CPI is attributable to several factors (economic and non-economic), the performance of Communist municipal and regional administrations has in no small way influenced the Italian electorate in recent years. The general competency, efficiency, and honesty demonstrated by Communist administrations in communities such as Perugia, Bologna, and Livorno are sharp contrasts to the kinds of administrations familiar to Italians in the past. As disappointing as this may be to those of us who are enthusiastically supportive of democracy, it is a reality.

Political alignment in Italy varies geographically. The Communists' strength is greatest in the north-central regions of Italy; Bologna, Florence, Genoa, Livorno, Perugia, and Turin are all Communist strongholds. Rome barely escaped becoming a Communist political prize in the 1976 elections. Joseph A. Raffaele attributes Communist strength in these relatively well-to-do areas to (1) the anti-clerical attitude of the people residing therein, (2) the excellent opportunity obtained by the Communists to organize labor as a result of the regional stability in the combat line during World War II, and (3) the large number of relatively wealthy agricultural workers in the area.

Italy's most recent political crisis was precipitated on October 15, 1974 when Mariano Rumor resigned as premier. The Rumor Government was the thirty-sixth to collapse since the formation of the Italian Republic in 1947, certainly a modern record among Western nations. After much anxiety, Aldo Moro—long recognized as a political craftsman—organized Italy's thirty-seventh government, but this was to prove to be one of Italy's briefest tenures of the country's post-war governments; seventy-nine days. President Giovanni Leone took control long enough formally to call for new national elections on June 20-21, 1976.

Consequently, political fragmentation and instability have severely hampered the formulation, adoption, and implementation of economic policies, nationally and internationally. The economic gap long existing between north and south has not been narrowed but instead has widened, despite the efforts of the Cassa per il Mezzogiorno. In addition, one can seriously wonder if Italy might have reaped greater benefits from the European Economic Community had political stability prevailed at home over the past fifteen years.

The MSI is a neo-Fascist party which is slowly but steadily gaining popular support. Although their political base is relatively weaker, the Partito Socialista Democratico Italiano (Italian Socialist Democrat Party, or PSI) and Partito Liberale Italiano (Italian Liberal Party, or PLI) should also be mentioned.

Only by 'l'apertura alla sinistra, a coalition with Pietro Nenni's Socialist Party, was Premier Amintore Fanfani, leader of the Christian Democrats, able to save his government in 1960. In recent years, maintenance of the coalition has become increasingly difficult as the PCI has steadily gained strength.

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One other aspect of Italian politics is worthy of mention. Because national governments are short-lived, a number of Italian politicians, realizing that their tenure of national office is likely to be brief, are inclined to exploit their positions of public trust by promoting their own interest, pecuniarily or otherwise.

Labor Unions

GENERALLY, AMERICANS FIND IT DIFFICULT to understand the behavior of Italian labor unions, for we have a penchant for measuring and assessing what we find abroad by our own standards. The differences between our unions and those of Italy are extraordinary in purpose, orientation, leadership, and goals. Furthermore, whereas American labor leaders plus the rank and file attach great importance to solidarity, the fragmentation which characterizes so many aspects of Italian society makes no exception in the case of labor unions.

One need not consider it essential to introduce politics in order to conduct a meaningful discourse on American labor unions. This is not to say that American labor leaders and the union rank and file are insensitive to political matters. However, I do mean to say that the economic welfare of the rank and file is given the highest priority by union negotiators, irrespective of where individual political loyalties lie.

But it is impossible to discuss Italian labor unions without relating them and their leadership to politics, for the new labor movement which swept Italy in the years immediately following the demise of Fascism was engendered by political parties. With the approval and assistance of the Allied Military Government, the three principal anti-Fascist groups (Christian Democrats, Communists, and Socialists) were endowed with the task of organizing labor. In January, 1945, representatives of the three political factions created the Confindustria (CGIL).

Although the three groups unanimously declared that the CGIL, as an organization, would not be politically committed, it soon became obvious that (1) the Communists dominated all levels of the organizational structure and (2) they were using that influence in flagrant violation of the nonpartisan policy supposedly adopted. As a consequence, the Christian Democrats and Socialists withdrew from the CGIL in 1948–49, and, eventually, two new unions resulted from the schism. The Christian Democrats plus a minority of Social Democrats formed the Confederaion Italiana Sindacati Lavoratori (CISL), and the Social Democrats allied with the Republicans to organize the Unione Italiana del Lavoro (UIL).

Politics finds its way into Italian unions in still another way: the union leadership is in the hands of individuals performing dual roles. Deputies of the Christian Democratic Party hold important posts in the CISL, leading political figures of the Social Democratic Party assume key posts in the UIL, and Communist politicians lead the CGIL.

Moreover, the very mentality of most Italians contributes to the perpetuation of political influence within the labor unions. Italians consider economics and politics as being inextricably intertwined. They refer to government policy and politics as politica; however, economics is almost invariably termed economia politica, political economy.

In recent years prolonged strikes, slow-downs, and work stoppages have plagued the Italian economy. In the light of the high rate of inflation, it is understandable that Italian labor would agitate for higher wages. But still another factor accounts for the costly interruptions in production. It is not unusual to find several unions representing the workers of a business enterprise, thus destroying the potential advantages of having labor and management negotiate on a one-to-one basis. An Italian employer who has made an offer considered satisfactory by two unions may still find his plant inoperable because the members of a third union do not approve the agreement. And often, as emphasized above, the rejection is politically motivated, rather than representing a real dissatisfaction with the economic package offered by management.

The Communist CGIL has an estimated membership of 3,750,000, some 500,000 more than the CISL and UIL combined. Because representatives of the CGIL dominate grievance committees, they can precipitate a confrontation with management whenever they consider it to their advantage. And although the disruption of the economy by the CGIL may be an action very much contrary to the national interest, such action is taken if it serves the political interests of the CGIL and PCI. In short, it is politically advantageous to the PCI to perpetuate labor strife and economic chaos.

The Family

UNLIKE THE UNITED STATES, WHERE THE community is generally organized on the basis of the immediate family, the extended family is the basic unit of the Italian community. Mores and tradition dictate reciprocal loyalty, love, and respect not only among the members of the immediate family but also among cousins, uncles, aunts, and in-laws. The matriarchal and patriarchal

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11 For the most part, American labor has supported the Democratic Party and its candidates; this is common knowledge. But support for Democratic candidates by labor is never a foregone conclusion; American labor supports those candidates who are apt to be sympathetic to labor's economic goals whether the candidates are Republican or Democrat.

12 For additional reading on Italian labor unions see Daniel Horowitz, The Italian Labor Movement (Cambridge, 1963), and Joseph A. Raffaele, Labor Leadership in Italy and Denmark (Madison, 1962).
influence of the spouse’s parents, particularly those of the husband, is keenly felt in many Italian households.

In accordance with the extended family concept, the family bond among Italians is not restricted to blood relatives; it is widened to include also individuals who have participated in some special, personal event, not infrequently a religious ceremony. To be asked to serve as a godparent of a child (for baptism or confirmation) is considered a distinct honor not to be refused by the petitioned party. And because the padrino (godfather) or madrina (godmother) assumes a special kind of kinship with the figliuccio (godchild), a similar relationship is created vis-a-vis the parents. Likewise, a family bond is established between newlyweds and the members of their wedding party, e.g., the paggio d’onore (bestman) and the damigella d’onore (maid of honor).

In the community structured according to the extended family concept, a wage earner is expected to assume a number of economic responsibilities not generally thrust upon his American counterpart. It is not unusual for Italian income-earners to lend assistance to or even fully support their less fortunate relatives. Generally, the American who works harder and longer improves the living standard of his immediate family, but the Italian who augments his income often finds himself supporting more relatives. And although this system of consanguinous welfare probably expands business activity within the food industry, it undoubtedly represses growth and expansion in other industries, such as electrical appliances, construction, furniture, and home furnishings and equipment.

Nevertheless, some signs of erosion in the strict practice of the extended family have surfaced. There has been an exodus of young people from the towns and villages to the urban areas in search of employment and a new lifestyle. (Fifty-two per cent of the nation’s 54.8 million inhabitants now live in urban areas.) Still others have migrated abroad to seek work, mostly to Switzerland, France, West Germany, and England. And whereas in the past the vast majority of young people leaving the towns and villages were men, the proportion of women has increased steadily over recent years, even among those going abroad. Of 522,000 Italians employed abroad in 1961, only 14 per cent were women; of 248,000 employed abroad in 1972, 27 per cent were women. 14

Although the practice is not yet widespread, a number of newlywed couples are resisting the old custom of moving in with in-laws, and instead are setting up housekeeping on their own. However, the recent decline in the construction of new apartments, plus the sharply rising rate of inflation (22 per cent over the past year), may very well cause a reversal of this recent trend of filial independence.

Family Entrepreneurship

WITH THE GENERAL EXCEPTION OF MEDIUM and large-size firms, many family-operated businesses in Italy continue to rely upon methods of management which have no place in a society undergoing rapid technological expansion and growth. Business firms in Italy, especially land ownership, has traditionally commanded respect and influence in the Italian community; landowners, bankers, merchants, and other entrepreneurs jealously guard and protect their financial and material interests.

This protective impulse coupled with the importance attached to the extended family, results in business entities being managed exclusively by members of the family. Responsibility and authority are never delegated to stranieri, employees of the firm who are not members of the family. Matters related to the firm are family confidences, never to be violated by sharing such information with non-related co-workers, notwithstanding long terms of service to the enterprise.

Therefore, regardless of the extent of a non-related employee’s ability, it is extremely doubtful that he will be promoted into the ranks of management in the Italian family-operated enterprise. Another relative of the proprietor always stands ready to assume the responsibilities, even though he might be less knowledgeable and talented.

The management of the firm’s finances is restricted to the members of the family, particularly members of the immediate family. Even in small retail shops, only a member of the immediate family is permitted to work as cashier.

Because so many family-owned enterprises at all levels (manufacturing, wholesale, and retail) exist in Italy, collectively they make a significant contribution to the Italian economy, although singularly they may be of little consequence. Therefore, unless the independent entrepreneur can shed business practices dictated by social tradition in favor of hardheaded business rationale, it is doubtful that his firm will evolve into a business entity compatible with a modern, technologically advanced society. 15

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13A good many successful family or individually operated enterprises in Italy are owned and operated by non-Italians: Swiss, Germans, and Americans who are not encumbered by certain cultural and social "hang-ups" which are counter-productive to their entrepreneurial goals.
Conclusion

CLEARLY, A NUMBER OF NON-ECONOMIC FACTORS contributes to the present critical state of the Italian economy. Not only are certain social practices antithetical to the promotion of economic development and growth, but also sharp differences among regional populations make it difficult to generate a spirit of national cohesiveness, an ingredient vital to the attainment of national economic goals.

Of numerous Italian political parties, none are sufficiently strong to govern effectively alone, but several attract enough popular support to exert disconcerting pressures upon coalition governments formed by the Christian Democrats and Socialists. Furthermore, with few exceptions, the post-World War II period has been characterized by a conspicuous absence of strong, popular leadership. Consequently, postwar Italy has been agonized by political instability, a serious impediment to orderly economic planning and expansion.

In a democratic society, a harmonious relationship between labor and management is intrinsic to a viable, expanding economy. Unfortunately, the labor movement in Italy has assumed a character which is in the best interests of neither the country nor labor itself. Lack of solidarity weakens labor's role in the economy and tragically, union leaders misappropriate the labor power which does exist by misdirecting it to achieve political ends. Understandably, labor crisis often lead, or are coincidental, to political crisis.

Finally, it is important to note that Italian republicanism, unlike that of the United States, did not receive its impetus from the masses; instead, republicanism was grafted onto the Italian nation by the Allied occupational authorities. For almost a century, the Italians were autocratically governed under monarchism and Fascism. Italy's political parties, leaders, and people have found it difficult to adjust to a democratic system of government. Also, change in and reform of long-standing social institutions and practices—the kind of change and reform generally considered conducive to the beneficial exploitation of economic opportunities offered in a democratic system—have come slowly and painfully.

Presently, the survival of Italian republicanism is seriously threatened by both extremes of the political spectrum. Unless vigorous, strong leadership can come from the center in the not too distant future, surely it will emerge from the ranks of either the Communists or possibly the neo-Fascists, as repulsive as these possibilities may be to the free West.

THE MAGI

i.

From the serenity of long held throne Deep in the East, we journeyed our last years. Star charts were actuated by unknown Forces tormenting us to track its fears.

Or was it potency? the miraculous? In the end we simply named it fear. We could Not understand what motivated us To take harsh passage into that weird wood

Where blasted trees like withered women spread Out thin and supplicating limbs for rain That makes a mockery of the near dead, Turning thought to what grotesques remain.

And yet they hold the landscape, dull roots sent Sucking cracked earth for any nutrient.

ii.

Crossing the desert where night breezes frost And the warmth of day is unendurable, Realities were found and quickly lost. Even the water bags, at times, seemed full.

At times we could not see the camel's tail Before us as sun faded into sand. Yest worse than any elements that assail, We pondered Herod's esoteric command.

All this endured to seek a wretched stable Where a man and woman, looking harrassed, knelt Off to the shadows as if they were unable To move. We still are doubtful what we felt

As cattle fattened, forming a nimbus around A child laid on dried straw heaped on the ground.

R.L. BARTH

The Cresset
THE CLASSICAL VIEWPOINT:
Two Pioneer Schools in East Central Illinois

AT A TIME IN HISTORY WHEN CLASSICAL courses have become rather scarce even at large universities, when classics teachers observe a lack of interest on the part of parents as well as students, it is undoubtedly a clear indication that the classics to survive at all are going to have to adjust to a new educational framework. This article, however, is not meant to argue any special interest; it simply will describe what I have found to be an admirable attempt to provide the best in education to a remote part of Illinois.

KANSAS, ILLINOIS, WAS THE SITE CHOSEN BY Edward Willesey, graduate of Christ's College, Cambridge, and the University of London, for Eton Academy. We can't discover with certainty what brought Professor Willesey and his wife to Kansas, but it is quite certain that he felt the area needed and would support a genuine academy in the midst of corn and livestock, and what is more surprising, that it would be ready soil for a curriculum laden with classics. The school which he founded was successful; it lasted from 1894 until 1904 at Kansas; then Professor Willesey moved it to Paris, Illinois, where it continued as Palmer Academy until after World War I. Pictures of the scholars in attendance reveal several important things: hair correctly combed, dress in good order, and even location of the buildings would seem to suggest classical ideals about what constitutes a complete education. Let us give our special attention to the structured curriculum.

Eton Academy was divided into four departments: the kindergarten, the primary, the intermediate, and the collegiate. The full course of instruction covered ten years. The kindergarten department was regarded as a preliminary step to the primary department. Youngsters were admitted to this department as early as six years of age. Pupils were received into the primary department as early as eight years of age, and the length of course embraced two or three years, depending on what the circumstances and ages of the pupils might require. We will quote here a passage from an Eton catalog concerning what was covered in this department.

Particular attention is given in this department to the elementary study of all the common branches: reading, writing, dictation, spelling, history of the United States, geography, map-drawing, arithmetic, English language, natural history, etc.

After the pupil had received the groundwork of an education the road was clear for advance to the intermediate department, and this was generally accomplished at about eleven years of age. The course of study met here was as follows:

English, including reader, speller, grammar, dictation, composition, classic.

Geography, including political, physical, map-drawing.

History, including United States, natural.

Mathematics, including advanced arithmetic, elementary algebra.

Latin, including grammar and exercises.

French, including grammar and exercises.

Penmanship, including copy-book, letter-writing, business forms, correspondence.

Civil government, Illinois and the nation.

Literature, elementary lessons in English and American authors.

Miscellaneous, oral questions on current events.

In the collegiate department, some students were prepared to continue their work at the universities of America, while others were prepared for professional study or for the "successful pursuit of the usual callings of life." The course embraced the following:

English, including reader, spelling, dictation, composition, classic.
Geography, including political, physical (review work).
History, including United States, Rome, Roman Antiquities, Greece, outlines of the world’s. [sic]
Mathematics, including algebra, geometry, trigonometry.
Latin, including grammar, exercises and composition.
French, including grammar, reader, exercises, composition, classic.
Penmanship, including copy-book, letter-writing, formation of letters, correspondence.
Science, including moral philosophy, astronomy, physiology and hygiene, logic, elocution.
Literature, including English, American.
Miscellaneous, questions on current events, including open debates.

These were the subjects available at Kansas, Illinois. There were also clubs which offered a wide assortment of literary opportunities for the pupils; physical culture, too, was included, and each department was exercised during the year in gymnasitics and “calisthenic exercises.” As might be expected, the majority (but not all) of the pupils in attendance were from Kansas, Westfield, and Paris, towns which are roughly ten miles apart.1

IN 1861, THE EVANGELICAL UNITED BRETHREN Church established a college at Westfield, Illinois; it was destined to serve the people for over fifty years and in so doing to win the hearts of thousands of students and area residents.2 As one might expect, Westfield College, since its students were older, offered quite a comprehensive program of study, starting with the classical preparatory and the college preparatory courses of study which roughly paralleled that of Eton’s collegiate department, but appear to be somewhat broader with regard to subject available. A business course, a normal course, and a teacher’s course were also available, but the two main courses, and the ones which reflect the classical tradition most clearly, were the classics course and the scientific course. To give the reader the maximum exposure to the curriculum within the limits of this article, we will give the classics course in brief outline (approximately one-half of the 150-400 students took this course), while emphasizing that the scientific course and for that matter the others as well, contained a healthy shot of Latin.

CLASSICAL COURSE

FRESHMAN CLASS

First Term
1. Greek—Crosby’s Anabasis of Xenophon. Bojessen’s Antiquities.
3. Mathematics—Loomis’s Algebra, completed.

Second Term

Third Term
2. Latin—Chase and Stuart’s Horace. Arnold’s Composition.

SOPHOMORE CLASS

First Term
1. Greek—Felt’s Iliad of Homer.
2. Latin—Chase and Stuart’s Horace.
3. Mathematics—Loomis’s Conic Sections

Second Term
1. Greek—Robbin’s Memorabilia of Xenophon.
2. Latin—Tyler’s Germania and Agricola of Tacitus.

Third Term
1. Greek—Woolsey’s Plato-Gorgias.
2. Logic—Whately’s Elements.

JUNIOR CLASS

First Term
1. Greek—Champlin’s Demos Thenes de Corona.
2. Latin—Thacher’s Cicero de Officiis.
3. Science—Olmsted’s Natural Philosophy-Snell

Second Term
1. Greek—Woolsey’s Plato-Gorgias.
2. Logic—Whately’s Elements.

1Professor Willsey’s wife returned to Washington, D.C. in the 1920s after her husband’s death; she served as personal secretary to Commerce Secretary Herbert Hoover, but ill health forced her return to Illinois where she and her husband are buried.
2The population of Westfield, like that of Kansas, has never exceeded 750 souls.

The Cresset
Third Term
3. Greek—Selections from the New Testament, once a week or oftener.

SENIOR CLASS
First Term
2. Belles-Lettres—Kame's Elements of Criticism.
4. Greek—Selections from the New Testament, once a week or oftener.

Second Term
2. Theology—Butler's Analogy of Religion.

Third Term
2. Theology—Alexander's Evidence of Christianity.

THE CLASSICAL TRADITION WAS ALSO REFLECTED in the physical culture, music, and art programs, as well as in the habit of engaging doctors and dentists to serve as faculty, which we see announced in the College Bulletin for the 1871-72 school term: J. D. Hemp­hill. D.D.S., lecturer on the teeth; Joseph Hall, M.D., lecturer on the nervous system; W. H. Stoltz, M.D., lecturer on the digestive system; J. J. Hinkley, M.D., lecturer on the circulation. In later years, some of the subjects were "Cholera," "Tuberculosis," and "Communicable Diseases." A still more striking feature of Westfield College was the flourishing Greek Literary Societies: Colomtian and Zetagathean for young men, and Cleiorhetean and Philalethean for young women; it is estimated that when Westfield College's main building was destroyed by fire the four literary societies whose libraries were housed there lost a priceless treasury of books not likely to be equalled in this area again. A typical program of the Zetagathean Literary Society, such as the twentieth anniversary one of 1889, would feature music by the Westfield College Military Band followed by a grand concert given by the renowned Shubert Quartet of Chicago, assisted by Miss Hughes, celebrated harpist. Then there would be a number of orations with such titles as "Ego," "Influence of Circumstances," "Earth," "The Useful and the Beautiful," "Blind in the Midst of Beauties," "Party Organizations," "The Great Reform," and "The Incompleteness of Life," to name but a few.

The period from 1915 till 1920 saw the end of both pioneer schools; Westfield College burned, and Professor Wilseey's health failed; most faculty members from each school remained in this area until death overtook them. There were considerable efforts made to continue both schools, but nothing really came of them.

Sociologists may argue strongly that our technological society does not need such schools and should not encourage such individual development, that our technological environment will solve everything, etc. They may be partly right, but the fact remains that a sizeable percentage of our young people need and must have intellectual and aesthetic opportunity or they will literally die on the vine. These pioneer educators created two schools which were geared to solving such problems, schools in every way dedicated to the ennoblement of the common man. The quality results which they achieved can continue to inspire educators of Illinois and Indiana for all ages yet to come.

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GOTTFRIED G. KRODEL
Professor of Church History and History
Valparaiso University

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February, 1977
"I BELIEVE IN ONE HOLY CATHOLIC AND apostolic church." Those are words from the Nicene Creed, which we confessed just now. There is good reason to confess such faith. Listen again to the Epistle for today, the Sunday in the week of prayer for Christian unity, Ephesians 4. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. And on the strength of that apostolic Scripture we joy to affirm: I believe in one holy catholic apostolic church.

Another thing. When we give such articulation to our faith—I believe in one holy catholic apostolic church—we are saying something about the church, to be sure. But we are saying something not only about the church, but about ourselves as well. For we are saying that this one church is not far from us; indeed, it is close to us; it surrounds us in the many fellow Christians who are at worship with us. We who confess I believe one holy catholic apostolic church are by that confession declaring that we are members of the one holy catholic apostolic church, that we rejoice to be members of that one holy catholic apostolic church, and that we rejoice in our fellow members in that blest communion, fellowship divine.

Now think. That very same thing is happening elsewhere. We can attest that it is happening here, in this Lutheran service in the Chapel of the Resurrection. But it is also happening at the west end of town in St. Paul's Catholic Church and in Thunderhouse adjacent to the campus. It is also happening in St. Andrew's Episcopal Church in the center of town, in the Presbyterian Church on the north edge of town, to mention only a sampling of the many churches in just this one northwest Indiana community. Everywhere people are confessing one holy catholic apostolic church, even though they are located in thousands of different places, in hundreds of different denominations, in scores of different languages. And each body does so in the confidence that they are members of that one holy catholic apostolic church.

TODAY WE ARE ASKED TO PRAY FOR CHRISTIAN unity as though there is still considerable disunity among Christians, as though there is not yet really one church but rather still many churches. There is an old principle and, like so many old principles, it is in Latin. Lex credendi, lex orandi. Which simply means: As you

Walter E. Keller, Professor of Theology at Valparaiso University, is also Chairman of the Department of Theology and a member of the Core Staff of the Chapel of the Resurrection.
believe, so you ought to pray. And the point here is also quite simple: As surely as you believe one holy catholic apostolic church, so surely ought your prayers not assume anything other than that there is but one holy catholic apostolic church. Your prayers ought not pretend before God that there really are several churches that must somehow yet be made one. Our prayer for the church, therefore, in this week of prayer for Christian unity must, first of all, be a prayer of thanksgiving. Thank God that he calls, gathers, enlightens, and sanctifies the whole Christian church on earth and keeps it with Jesus Christ in the one true faith. Thank God that your name has been added to the roster of the saints in Holy Baptism. Thank God that wherever the name of Christ is named there is His Body and there are your brothers and sisters in the Lord.

Of course, where statisticians and sociologists and historians and denominational leaders and bureaucrats take over, there you are mightily and painfully tempted to believe that there are many churches, each one with its own peculiarity and its own advantage and its own institutional appeal. And when you become confused or disgusted or disaffected by the babel of voices in the ecclesiastical marketplace, then thank God that He speaks with a clear, intelligible, sensible Word; and let that Word nourish your faith and lead you out of temptation: There is one body and one spirit, one Lord, faith, baptism, Father, Son, and Holy Spirit.

Prayer for Christian unity is more properly addressed to God on behalf of Christians everywhere, that they be eager to maintain the unity of the Spirit in the bond of peace. Unity of spirit is a gift of God, and, like all of God's gifts, that unity of spirit is a fragile commodity, especially in the unreliable hands of us fallen creatures. Hence such unity is not well-served if it is accorded merely grudging recognition or if it is subjected to an unending barrage of self-serving blows. We do well to pray for eagerness to maintain the unity of the Spirit in the bond of peace. At its finest, therefore, prayer for Christian unity is really prayer for unity among Christians, among Christian people. There we have the weakest link in the chain of unity. There was a time when the chief obstacle to Christian unity was thought to be separate denominational structure, and that all we had to do was to merge them all into a single organization, and—voilà!—the Church would be one. That is an older ecumenical dream. And while some still hold to it—indeed some will insist upon it—it has become equally apparent that Christian unity cannot be guaranteed by ecclesiastical boundaries, and as a matter of fact Christian unity is often discovered across denominational lines. The shame of the Church is not so much that there are many denominations. One of the hallmarks of our day is the happy recognition that another may be different without thereby posing a threat to me, and that variety is not so much an infinite series of permutations on error, but rather witness to the manifold goodness and grace of God. There may be any number of good and valid reasons for that variety in the Church which we have inherited as its denominational structure. The shame of the church is NOT so much that there are many denominations; but rather the shame of the Church is that in our several denominations we so readily withhold from one another the treasured name of brother/sister in Christ, and so willingly deny one another the family fellowship of the one God and Father of us all.

WE HAVE BEEN CALLED INTO GOD'S FAMILY as his children. The Apostle begs that we lead a life worthy of that calling. Such an appeal calls for lowliness in place of high-mindedness. Imagine how different the life of the Church were she more concerned to adopt the servant form of her Lord Jesus Christ than the forms of administrative structure and organizational flow charts. The Apostle's appeal calls for meekness in place of vaunting pride. Imagine how different the life of the Church were she more quick to hear in mutual conversation than to speak in pontificating postures. The Apostle appeals for patience in place of that arrogant impatience which cannot live with anything less than its own brand of perfection, and for which long-suffering is not a virtue to be cultivated but a retribution to be inflicted. The Apostle begs us to forbear one another in love. Imagine how different the life of the Church if she were genuinely ministering as forgiven and forgiving sinners in the name of our crucified and risen Head, instead of posturing in the name the latest rectitude as arbiter over the restless grappling and struggling of God's people.

Our Lord came as a physician, not for the healthy but for the sick, to heal them. The church dare not, like a pedant, retreat into the task of chief cataloger of all the ailments of man, whose only function is to give name to and pass judgment upon the ills of man. That affords the surpassing opportunity of remaining pure; but it contributes not one whit to the salvation of the other.

Prayer for Christian unity begins by returning to our one Lord, who came not to be served but to serve and give his life; it proceeds in the one faith, that He is Alpha and Omega, the Beginning and the End; it is grounded in our baptism, wherein we have all been renamed with the family name of God and been adopted as his sons and daughters; and it is consummated as we all join in the everlasting song of praise to the one God and Father of us all.

O Lord, hear and forgive.
O Lord, hear and answer.
O Lord, hear and bless.

February, 1977
That person does not deserve to be called a theologian who perceives and understands the invisible nature of God through His works (Rom. 1:20). But he deserves to be called a theologian who comprehends what is visible and world-oriented in God through suffering and the cross (p. 18). Translation mine.

Loewenich's approach clearly discloses three parts: (1) the formulation of a theological concept in the Heidelberg Disputation; (2) the development of the concept of the theology of the cross; this is supported by three lengthy chapters on Luther's doctrines of the hidden God, faith, and life under the cross; (3) the theology of the cross and mysticism; here Loewenich revises his earlier assessment of Luther's relationship to medieval mysticism (John Tauler, the Theologia Deutsch, and the devotio moderna associated with Thomas à Kempis and John Staupitz. But he maintains that there "is an antithesis between Luther's theology of the cross and mysticism that cannot be given up" (p. 222). The Erlangen professor is careful throughout, and guards against any totalitarian modernization of Luther. Although he clearly demonstrates that "the theology of the cross is something that impinges on Luther's total theology," he is uncertain whether "the stamp of Luther's theology of the cross" could also be demonstrated in connection with individual doctrines like Christology and the Lord's Supper (p. 167). Moreover, Loewenich warns his readers that he has dealt "with the fact of the theology of the cross, not with the question of its validity" (p. 167). (Italics mine.) If one wanted to pursue the question of the validity, one would have to take up two significant tasks: (1) "... a thorough investi-
The relationship of Paul to Jesus and the New Testament... (for example) a comprehensive systematic consideration that would mean nothing less than the setting up of dogmatic prolegomena" (p. 167).

II

WHAT MAKES LOEWENICH'S WORK VALUABLE to American Lutherans and other Christians interested in Luther is his clear demonstration that the theology of the cross is not a "theoretical affair" but is instead "eminently practical."

The cross of Christ and the cross of the Christian belong together. The meaning of the cross does not disclose itself in contemplative thought but only in suffering experience. The theologian of the cross does not confront the cross of Christ as a spectator, but is himself drawn into this event. He knows that God can be found only in cross and suffering. For that reason he does not, like the theologian of glory, shun suffering, but regards it as he would the holy relics, which are to be embraced devoutly. For God himself is "hidden in sufferings" and wants us to worship him as such. If the footprints of God in our life are all too visible before us, we have no need of faith, and then faith does not come into being. Therefore faith stands in closer relationship to suffering than to works. If we are serious about the idea of God and the concept of faith in the theology of the cross, we are faced with the demand of a life under the cross (p. 113).

Life under the cross consists of suffering, humility, trial, and prayer. These are not features of a brooding monasticism, as some Luther scholars have argued. They are, simply, life lived in conformity with Christ. He who lives with Christ experiences hidden and open joy, peace, and happiness. Life in Christ means the experience of a glory no longer based upon the righteousness of the good works produced in anxiety over one's own salvation. Humility is the experience of nothingness before God (pp. 129-134). Trial (Anfechtung) is the experience of God's gracious guidance through life and death (pp. 134-139). Prayer is "the self-realization of faith" and the "battleground where the sign of the cross has been raised" (pp. 139-143). In this sense, "life under the cross" is the life which, already in faith, experiences the glory of powerful communion with the resurrected Lord. The Christian life on earth, though struggling against sin, death, and evil, concretely participates in the glory of a life no longer dominated by death. When Luther condemned the scholastic "theology of glory" in the 1518 Heidelberg Disputation, he condemned a theology and life-style based on human conditionality, on "good works" of psychological and moral egocentricity rather than on God's unconditionality, his hiddenness in the Jesus of Israel.

He who does not know Christ does not know God hidden in suffering. Therefore he prefers works to suffering, glory to the cross, strength to weakness, wisdom to folly, and, in general, good to evil. These are the people whom the apostle calls "enemies of the cross of Christ" (Phil. 3:18), for they hate the cross and suffering and love works and the glory of works. ... It is impossible for a person not to be puffed up by his good works unless he has first been deflated and destroyed by suffering and evil, until he knows that he is worthless and that his works are not his but God's (Luther's Works, Am. Ed., XXXI, 58).

Luther's theology is disciplined by the proper distinction between the gospel (the cheering news that Christ has been raised from the dead) and the law (the fascination with questions not related to the gospel) such as, "What did God do before he created the world?" or "What can I do to be saved?"). Thus the theology of the cross is but another term for a theology of the gospel—the persistent instruction to the church catholic to remain concentrated on what God did in Christ rather than on other things he might have done and does.

To remain concentrated on what God did in Christ is the phenomenon of faith. Luther's notion of faith is intimately linked to his doctrine of the Holy Spirit. "The experience of faith is a work of the Holy Spirit... . Thereby the 'supernatural' character of this experience is clearly expressed" (p. 109). Luther, therefore, spoke of the experience of a "new life" as the "creation of the Holy Spirit." His two definitions of faith, "faith and Word" and "faith and Christ" are united in his concept of the Holy Spirit as the giver of the new life. Loewenich makes this very clear:

Luther at times designates the new life as the creation of the Holy Spirit and at times as the effect of faith. To the extent that the experience of faith belongs to the new life, it is the work of the Holy Spirit. But the new life is a reality.

In this way the concept of the Holy Spirit proves to be the desired category. In it the critical delimitation of the experience of faith over against all other experience is solidly fixed on the one hand, and on the other hand, the character of the reality in the experience of faith is also given expression in it. The experience of faith is experience in the Holy Spirit. That is to say, this experience is in no way to be derived...
empirically and yet it makes the claim of being a real experience. This remarkable doubleness is characteristic for the entire new life created by the Holy Spirit (p. 110).

Experience and the “sweet feeling” are not religious feelings as the highest stage of human self-consciousness, but gracious operations of the Holy Spirit. . . . The concept of the Holy Spirit is the vociferous protest against a psychological deduction of faith. . . . Wherever in theology the Holy Spirit is taken seriously into account, we are not dealing with the theology of glory [in the scholastie sense] but with the theology of the cross [in Luther's sense of theology of the gospel] (p. 111).

III

ALTHOUGH LUTHER EXPERIENCED THE “cheerful exchange” (fröhlicher Wechsel) of Christ's righteousness for personal sin, many Lutherans do not. Some (and by now they number several thousand) have founded or joined Christian renewal movements which stress the experience of the Holy Spirit in personal life. Luther, too, attested to a real experience of the Holy Spirit in his own life and in the life of the Christian gathering, the church; but he condemned those who regarded the experience of the Holy Spirit as “good work,” merit, or condition for salvation. He proclaimed what he discovered to be the ecumenical centrality of the gospel: that the Christian is free from all worry about sin, death and evil because Christ has taken care of it all. Just as the prophet Hosea married a harlot to show God's unconditional love for Israel, so Christ became the bridegroom of the lost human soul to save her from never-ending death. “This rich and divine bridegroom Christ marries his poor wicked harlot,” Luther writes in the Freedom of a Christian (1520),

redeems her from all evil, and adorns her with all his goodness. Her sins cannot now destroy her, since they are laid upon Christ and swallowed up by him. And she has that righteousness in Christ, her husband, of which she may boast as of her own and which she can confidently display alongside her sins in the face of death and hell and say, “If I have sinned, yet my Christ, in whom I believe, has not sinned, and all his is mine and mine is his” (Luther's Works, Am. Ed., XXXI, 352).

The Christian is the “bride” who lives off the bridegroom. When the bride is with the bridegroom, there is little worry; there is only freedom and joy. But honeymoons do not last in this world. There is marriage—with all the frustrations, obligations, and conflicts of an institution created for this world. There is the time between Christ's first and second advent; and this is the time that counts. Just as the honeymoon is tested by marriage, so is faith in Christ tested by one's love for the neighbor in need. Faith without love is dead; love without justice is impotent. The freedom of a Christian is kept alive by inhaling the life—giving righteousness of Christ in humility, prayer, and the fellowship of other believers, and by exhaling loving care for the neighbor in need with reason, imagination, and wit. Luther discovered that not even the best Anfechtung creates faith. Rather, Christ's righteousness, given unconditionally through the Holy Spirit, creates the new life with God and the fruits of His spirit. Jesus of Israel is the embodiment of God's sheer grace. God comes in the “hiddenness,” the “contrariness,” and the “mask” of a Palestinian migrating teacher. Thai is the mystery of Christian faith.

The discovery that “good works” are a consequence rather than a condition for salvation removed Luther from the roll of monks and bitter-faced Puritans who want to earn their place before God through merit badges of self-mortification. Luther could finally live “excentrically”—for others—rather than “egocentrically”—for himself. But how to move from faith to love, from Anfechtung to joy, from the worries of struggle to freedom of new life in the Spirit—that is a most decisive problem for Lutherans and other Christians. We know that we should speak, act and plan in the church in such a way as to preserve freedom from selfishness and freedom for others. But we also know that such freedom threatens the status quo and urges us into new ventures. So we tend to be safe rather than free. For we may put many of our cherished institutions out of business if we become uninhibited and free under the gospel.

Luther teaches us to find the crack in our lives for gospel-freedom to operate. The theology of the cross and life under the cross envisages such a crack in tending the gospel in the world: when faithfully proclaimed and performed as the word and sacrament of God's unconditional promise to give us new life, the gospel creates joy, freedom, and happiness in this world—real joy, freedom, and happiness. But tending the gospel also requires vigilance against the forces of death, sin and evil. The struggle between the call to join the new life in Christ and the temptation to boast of receiving Christ through “sweet feelings” is the ultimate mystery of God the Creator, Redeemer, and Holy Spirit. It is the glory of Luther's theology of the cross to know the difference.
I agree with Loewenich's thesis that Luther's theology of the cross, first argued in 1518 at Heidelberg, "constitutes an integrating element for all Christian knowledge" (pp. 17-18). I also agree with the Erlangen professor's judgment that "while the Lutheran church has clung faithfully to the 'for the sake of Christ (propter Christum), it surrendered Luther's theology of the cross all too quickly" (p. 18). It is very easy to do a theological autopsy on Luther and argue that he was as sick or as healthy as we are. That is one of the most dangerous temptations of Luther research, which flourishes when Luther scholars become concerned with the theological trends of their day, as did Loewenich (see his Introduction, pp. 10-11). Nevertheless, Luther research has to undertake the task of dealing with the "hot" Luther of the sixteenth century in terms of the "cool" loci of scholarly debate—fully aware that "scholarly objectivity is never a matter of neutrality, least of all where theological knowledge is concerned" (p. 14).

Loewenich executes the task well. The English translation, well done by Herbert J.A. Bouman, should encourage American Lutherans and other English-speaking students of Luther to test their contemporary stance of faith in light of Luther's life under the cross. Luther can still surprise many Lutherans with his experience of the crucified God.
INDIANA-ILLINOIS BICENTENNIAL PAINTING EXHIBITION 1976
THE PAINTINGS reproduced on these pages are from an exhibition sponsored by the Northern Indiana Art Association, Hammond, and shown in September on the campus of Valparaiso University as part of a two year tour through Indiana and Illinois. The purpose of the exhibit was to challenge the artists of these two midwestern states to create paintings commenting on two hundred years of American life. The resulting exhibition is a refreshing, faceted mirror reflecting conventional wisdom, visual facts, and new, telling insight and beauty. The too-familiar has been given another look.


February, 1977
IN ONE OF HIS BOOKS RENE DUBOS NAMES AS THE MYTH OF THE "SILVER BULLET" THE WIDESPREAD EXPECTATION THAT EVERY DISEASE HAS A CHEMICAL REMEDY WHICH CAN EFFECT A CURE. NO BETTER EXAMPLE OF THAT MYTH FUNCTIONING CAN BE FOUND CURRENTLY THAN WITH LAETRILE, WIDELY BELIEVED TO BE EFFECTIVE AGAINST CANCER. ORIGINALLY THE NAME WAS GIVEN TO A SUBSTANCE PRODUCED BY ERNST KREBS AND HIS SON IN A PATENTED PROCESS; NOW IT COMMONLY REFERS TO AMYGDALIN, A SUBSTANCE FOUND IN PEACH AND APRICOT PITTS. (TYPICAL OF THE CONTROVERSY OVER THE SUBSTANCE, TWO BRITISH RESEARCHERS CLAIM THAT AMYGDALIN IS NOT REALLY THE SAME AS KREBS' LAETRILE.) KREBSCLAIMED ANTI-CANCER PROPERTIES FOR THE SUBSTANCE, BUT AFTER CAREFUL REVIEW THE FDA REJECTED THE CLAIM. SPONSORS OF THE SUBSTANCE THEN RENAMED IT VITAMIN B17 AND ATTEMPTED TO MARKET IT AS A DIETARY SUPPLEMENT. THIS TOO WAS REJECTED BY THE FDA; A COURT SUIT UPHOLD THE FDA POSITION. NEVERTHELESS, TENS OF THOUSANDS OF PEOPLE, BELIEVING IN LAETRILE'S EFFICACY, PETITIONED PRESIDENT NIXON TO ORDER THE SUBSTANCE TESTED AGAINST CANCER. AS A RESULT OF POLITICAL PRESSURE THE SUBSTANCE WAS TESTED ON MICE AT THE NATIONAL CANCER INSTITUTE AND THE SLOAN-KETTERING INSTITUTE. PRELIMINARY FINDINGS OF THE SLOAN-KETTERING STUDY SEEMED TO SUGGEST FEWER TUMOR METASTASES IN THE LAETRILE-TREATED MICE, BUT IN A PARALLEL STUDY THE SAME RESEARCHER FAILED TO FIND ANY EFFECTIVENESS. OTHER TESTS WERE ALSO NEGATIVE. NOTED MEDICAL PHYSICIST T.H. JUKES SPEAKS FOR THE MAJORITY OF MEDICAL RESEARCHERS BY STATING FLATLY THAT THERE IS NO EXPERIMENTAL OR THEORETICAL REASON TO BELIEVE THE SUBSTANCE HAS ANY ANTI-CANCER PROPERTIES, NOR IS IT REALLY A VITAMIN. MOREOVER, LARGE DOSES COULD CAUSE CYANIDE POISONING. THESE CONCLUSIONS HAVE DISCOURAGED RESEARCHERS FROM EVEN TRYING A CLINICAL STUDY WITH HUMANS.

BECAUSE IT HAS NOT BEEN SHOWN TO BE EFFECTIVE, LAETRILE HAS BEEN BANNED BY THE FDA IN THE UNITED STATES (EXCEPT FOR ALASKA, WHERE A STATE LAW CONTRAVENES THE FDA RULING). LARGE NUMBERS OF PEOPLE, HOWEVER, STILL DESIRE TO USE LAETRILE. THE RESULT IS A FLOURISHING BLACK MARKET, COMPLETE WITH EXORBITANT PRICES AND ADULTERATED SUBSTANCES. WIDELY PUBLICIZED CLINICS IN MEXICO TREAT CANCER PATIENTS WITH THE DRUG. SUPPORT FOR LAETRILE IS FED BY ANECDOTAL EVIDENCE SUCH AS THE CASE OF GLEN RUTHERFORD OF KANSAS, WHO WAS DIAGNOSED AS HAVING CANCER OF THE COLON. RATHER THAN HAVE SURGERY, RUTHERFORD WENT TO MEXICO IN 1971 FOR TREATMENTS WITH LAETRILE. THE CANCER SHRANK AND WAS CAUTERIZED; RUTHERFORD HAS HAD NO RECURRENT SINCE. NATURALLY RUTHERFORD BELIEVES THAT HE SHOULD BE PERMITTED TO CONTINUE LAETRILE TREATMENTS. HE BROUGHT SUIT TO THIS EFFECT IN FEDERAL COURT. HIS SUIT WAS GRANTED LAST SUMMER AND UPHOLD ON APPEAL BY THE FDA LAST FALL.

RUTHERFORD AND OTHERS WHO WISH TO USE LAETRILE (INCLUDING SOME PHYSICIANS WHO WISH TO PRESCRIBE IT) ARGUE THAT THEY ARE BEING DENIED FREEDOM OF CHOICE IN MEDICAL TREATMENT, THUS OF LIFE, LIBERTY, AND PROPERTY, WITHOUT DUE PROCESS OF LAW. THE GOVERNMENT POSITION, ON THE OTHER HAND, IS THAT LAETRILE, WHILE HARMLESS IN SMALL DOSES, DOES NOT HAVE ANTI-CANCER PROPERTIES. TO LEGALIZE IT WOULD BE TO GIVE CREDENCE TO MISLEADING CLAIMS FOR IT. CANCER SUFFERERS, AGAINST THEIR OWN BEST INTEREST, WOULD BE DIVERTED FROM MORE CONVENTIONAL THERAPIES.

WHETHER OR NOT TO LEGALIZE LAETRILE IS ONLY PART OF THE ISSUE. CANCER IS IRRATIONAL AND THREATENING; TO DEAL WITH IT AS A VARIETY OF THE "SILVER BULLET" MYTHS MAY BE EVOKED. THE EASE WITH WHICH PEOPLE CAN BE PERSUADED TO TRUST LAETRILE REVEALS THE TENACITY OF HOPE HUMAN BEINGS RIGHTLY HAVE IN THE FACE OF DESPERATE DISEASES. THE ERROR IS TO BELIEVE THE MYTH OF THE SILVER BULLET, INVESTING A DRUG WITH MORE SALVIFIC POWER THAN IT CAN DELIVER. THIS ERROR IS NOT CORRECTED BY RESORTING TO AN EDUCATIONAL "SILVER BULLET" MYTH, HOWEVER. FOR THE FDA TO DECLARE A SUBSTANCE ILLEGAL DOES NOT GO VERY FAR TOWARD PRACTICAL PUBLIC EDUCATION. THIS IS PARTICULARLY TRUE WHEN REGULATORY DECISIONS DO IN FACT INVOLVE POLITICAL COMPROMISES AND THE BALANCING OF COMPETING GOODS OR INTERESTS. ROBERT VEATCH IS SENSIBLE WHEN HE SUGGESTS THAT THE FDA SHOULD DO NO MORE THAN PROMINENTLY LABEL LAETRILE AS INEFFECTIVE. A VARIETY OF EDUCATIONAL AVENUES, INCLUDING MOST IMPORTANTLY PHYSICIANS' ADVICE, ARE NECESSARY TO HELP INDIVIDUALS GET ACCURATE INFORMATION. PEOPLE, THUS INFORMED, SHOULD BE ALLOWED TO CHOOSE INEFFECTIVE TREATMENT, JUST AS THEY HAVE THE RIGHT TO REFUSE AN EFFECTIVE THERAPY FOR AN OTHERWISE FATAL ILLNESS. THE BURDEN IS ON A WIDE SEGMENT OF SOCIETY TO MAKE KNOWLEDGE FOR INFORMED DECISIONS AVAILABLE; YET EVEN KNOWLEDGE IS NO "SILVER BULLET" TO INSURE WISE OR MORAL HUMAN ACTIONS. IT WOULD BE ANOTHER VERSION OF THE "SILVER BULLET" TO INVEST CONVENTIONAL THERAPIES WITH SUCH RESPECT THAT ALL PATIENTS ARE FORCED TO CHOOSE THEM AS THE ONLY HUMAN WAY TO RESPOND TO CANCER.

CANCER IS ONE OF THE PROFONDEST SIGNS OF HUMAN MORTALITY IN OUR SOCIETY. INVESTING ANY RESPONSE TO IT WITH MYTHIC POWERS THAT CARRY ALL OUR HOPES FOR CURE OR LIBERATION ONLY OBSCURES THAT TO WHICH CANCER POINTS, A HUMAN CONDITION THAT IS ULTIMATELY CHANGED ONLY BY THE CROSS.
AFTERTHOUGHTS TO AN OMITTED INTRODUCTION

Written in the Swiss Mountains

THIS TIME I WILL NOT REPORT on any theatrical fares but on the playfulness of thoughts, the comedy of inner laughter, the tragic accents of no consequence. It has become obvious in the course of our century that the world of the theatre is painfully paling in comparison to the dramatic events in the world. Also, over the years the festivals have sprung up during the summer months only to propel tourism, the plague of the twentieth century, not out of creative needs. Such festivals as those in Spoleto, Salzburg, or Avignon have served a certain snob appeal, and more and more of the festival spirit seems to me less and less festive, aesthetically and spiritually. This, undoubtedly, has a great deal to do with one's personal feelings at a certain point in one's life. At the moment, I find music the safest refuge from the noise of the daily news, painting the most exhilarating escape, and silence the only solace. How articulate, how dramatic and colorful can be each silent moment in the mountains! Perhaps only there and then can we best find ourselves, listening to the hidden voice within.

I do not think I will ever write an autobiography. It would have to be full of stories experienced on the margin of time, although I could act in a most Brechtian way and comment on the main character and events as if I were an objective observer of the scene while re-enacting both. But—as I read in John 6:12—I sometimes feel like gathering up the fragments that remain, that nothing be lost.

* * *

EACH AUTOBIOGRAPHY should start with the statement: All characters in this book, particularly the leading character, are imaginary and not intended to represent any actual person living or dead, in toto or in parts. The justification for such a false statement lies in the fact that no creation can completely avoid being autobiographical and that our own existence is lived in a sham reality, is actual and true only to the point granted by our illusions and imagination. Since our active life is Dichtung und Wahrheit we hardly run any risk in clarifying the poetry of our truth or in transfiguring the truth of our poetry.

Poetry, by the way, is an essential part of life, it is the propelling force of living. Poetry as life-enhancing power is wherever we can see it. It is in us and depends on us to be discovered. It is the thing that makes us wonder that such wonders exist and makes us know that they only exist because we wonder.

To have learned to live consciously, to be fully aware of the preciousness of the moment that is, to see when we look and—what is more—to see without looking are a few of the many prerequisites of a fulfilled life. Time is the febrile fabric of which our life is made. Bernard Berenson wrote one of the many mottoes of my life when he said: "I would willingly stand at street corners, hat in hand, begging passers-by to drop their unused minutes into it."

You can only live with yourself when you can transcend yourself, but you can only transcend yourself when you can laugh about yourself. In writing about oneself the thought is inadvertently invited that the writer takes himself too seriously. But since a sense of the tragic can best be attained through laughter, it is with a sense of humor that one ought to face one's mirror reflection. Seeing what we see we must ask how serious can the fictitiousness of reality be? If you look at your life in retrospect and it does not appear to you like fiction, then it has never been true. When you see yourself in the mirror and you do not feel like laughing at and about yourself, then you lack the necessary sense of tragedy which alone gives you the right to have enough sense of humor to accept yourself and to survive the moment.

Such laughing has the stimulating habit of raising a series of questions. It is only when we begin to question that we find the right questions to our answers. One of those many answers is that I can say with a certain amount of accuracy: Life has been good to me, partly because I had the courage of ignoring it, living in a world of my most private dreams, and partly because I could not help living consciously every other minute in which my dreams surrendered to reality.
I WAS REMINDED IN A COMFORTING WAY of Benjamin Franklin’s saying that “No man has been totally born until he is dead,” when I developed the morbid habit of reading the obituary page of The New York Times each morning after breakfast. In doing so I did not follow my doctor’s instruction but rather an inexplicable instinct. It probably was dictated by the desire to make quite sure that my name was not yet listed. After all, in this noise-polluted world of ours one can never know whether one did not overhear one’s Master’s call. Or, like in an airport, one waits and waits for that lovely voice to announce in several languages that this was the last call for all those to board the plane with the most inevitable destination.

Sometimes I asked myself whether reading this page did not afford me the same intangible pleasure — beautifully covered up by mourning — by which people are overcome at funerals without admitting it (the suffering survivor’s reconciliation with death). Perhaps I began to realize too acutely, however hesitantly, that being only a guest of existence, I may already have managed to overstay my welcome (even though I have always and clandestinely admired the man who came for dinner and stayed for breakfast).

When I used the word “reading” the obituary page, I have not chosen the most correct and descriptive verb for my activity, when looking at the page each morning after breakfast. Perhaps it is a concomitant part of the digestive process. The names listed become blurred and melt into a oneness of “having been.” The things which I can least stomach are the photographs of the deceased who are mostly shown smiling. I am tortured by the uncertainty whether this person would have smiled on this occasion. Are we right in conjuring up a last happy moment or attitude? Are we not forcing upon the dead man our own life’s wish, perhaps ignoring altogether his death wish? Or are we fighting our own fear of death by making the deceased smile? Or do we concede that, considering all the miseries of life, this is the most appropriate moment for a smile?

We often hear people say that we are exposed to the whims of chance and that life is unfair. But so is death. The thought that has occurred to me is the impossibility of choosing my company, and whose names will appear with mine on the same page in the same morning edition alphabetically listed, of course, to prove that death is the most democratic equalizer — but who says that the alphabet is correctly arranged and not only relatively correct, as we know that 2 plus 2 must not necessarily make 4).

You can be selective in choosing your company in life; in dying you have no choice, and destiny is much too preoccupied with its own problems to care much about whom it makes march into eternity with whom. Probably this is destiny’s great revenge on all outsiders and aesthetes. On certain mornings I shudder to think that once Mozart had to walk into the unknown side by side with a man whose musical sensibilities embraced little more than a variation on a theme of yodeling, and that I may have to march there together with my superintendent. Come to think of it, my superintendent may be fun. He has a touch of poetry, loves animals and children, plays the guitar, and likes to while away his life with letting others do the jobs he ought to do himself. Moreover, I might get a separate, however small, write-up about how I failed to reconcile my dreams with reality and my ambitions with my potentialities, while the superintendent’s name will at best be mentioned among the many, alphabetically listed, nameless of tomorrow.

Well then, why not write my own obituary? I know my own dates, major stations and activities in life better than any journalist. No one can be better informed than I myself about my hopes and inadequacies, my frustrations and greatest accomplishment to have remained steadfastly my self while changing in the merciless flow of time. And in full awareness of having been lived by life — who could speak with greater authority about it as the one who has vociferously suffered and fully enjoyed his fate?

On the other hand, I am not fond of writing the obituaries of my yesterdays. However, I console myself with the dark thought that writing at all may be a very futile exercise if one considers posterity (which may be nonexistent by now and, at best, has always been unreliable), or if we think of our new pictorialized and computerized future (which makes the uncertainty of posterity in the past pale). Only one thing is certain: It is with ease that one speaks about oneself, that one can get under one’s skin where one is really alone and frightfully close to oneself.

* * *

“BOOKS SHALL BE TRIED BY a judge and jury as though they were crimes,” Samuel Butler said, and so should each life. It is amazing and dismay ing how many lives are lived proof of utter dilettantism, and how very few are masterpieces in conception and execution, in form and content. Our own handwriting is all over our existence, the syntax of our reactions is too often poor, the spelling of our feelings wrong, the style of our thoughts warped. What is at our biological roots is blamed on the environment, but hardly ever are the difficulties we face blamed for our own blunders.

True, the first six and a half decades of this century were turbulent and confusing, to put it mildly. Man has been haunted by “isms” on the political and aesthetic level; he has learned to dance on the edge of cataclysms. Empires collapsed, rebels rebelled everywhere, man-made horrors have proved his veneer-thin civilization while his ingenuity somersaulted from one paroxysm into another ecstasy. Perhaps this age perfected all Machiavellian concepts and added the spice of the gradual realization of Orwellian prophecy. But is this century worse than any other? Hardly. It has only magnified the fallacies of progress,
the trauma of accomplishment. We still live and move on different levels as individuals and masses. But the flippancy of little events and our inability to see ourselves in a detached manner, to live with ourselves, let alone with someone else, in harmony, have remained the central issues in life.

At times the events have been too eventful to be properly appreciated in their historic perspectives. The thresholds of pain and endurance were tested. Too often life became a matter of survival. Nausea was the dominating feeling with which one woke up and despair with which one went to bed. But it was exciting to be, even though one could have done very well with less excitement from time to time.

Whosoever authored this world peopled by many must have realized that many rewrites of the human comedy will have to be made. The irony of the whole story is that—whether we want it or not, whether we know it or not—we are the co-editors and rewriters of this comedy. A comedy is only good if we can sense its tragic reflection. We are told that one of the many panaceas is to take heavy blows lightly and to be suspicious of all glaring temptations. In other words, to laugh when one is supposed to cry and to enjoy the comedy part of life as one should enjoy sinning, in full awareness and wariness. But, as is the case with all panaceas, they are half-sisters to what we call our good intentions with which the proverbial way to hell is papered. We are taking easy comfort in convincing ourselves that this may not be the worst of all ways as long as this world is the best of all worlds.

Let me stop here and look back at the risk of sharing the fate of Lot's wife. After all, risks are here to be taken and handicaps are here to be overcome. Do we not all sail through the Scylla and Charybdis of risks and handicaps all the time? Auguste Renoir comes to mind. This half-paralyzed artist ended his career with a last outcry of ecstasy: with the help of a short stick fastened to his crippled hand, he carved *The Dance.*

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**FIVE LOVE POEMS**

1. Let me touch one fingertip against a black, soft curl. Let me move from the curl against the oval lobe and know how your stirrup vibrates, strange woman. Let me enter your underground, pass from one creature to another skin. Tell me your dreams.

2. My days are now divided between graffiti tips of you and sand—whole hunks of time devoured, waiting for the touch that labels: dusk or rainy dawn, diners or empty meadows make scenery for kisses. Your wrist in rain below the lions of the library suffices: no masquerade nor promises survey the sudden punctures, crossed and starred.

3. And there was room for us: a passage through the years, not seen before. Blue Grass closed in behind our path.

4. When you stem your elbow on the tablecloth, biting into the three-layered mount, your tiny shoulders rise to the edge of your wild reedgrass mane. Your heavy lids, venetian blinds are down: your frilly blouse decor the roundelay of this November afternoon. The ancient look in your young eyes, the solid nipples on your covered breast arouse, while you chew neatly, hold the edgy crust and wonder how you can be here with me, today.

5. You wake and notice: grass is high again, lush and wild. An old spring erupted on your meadow, a spindrift sequestered. It spiralled from the conclave of our hollow and flows with gravity. The curve of this cool stream, like your soft bends inside my hands, spell their own eloquence. I covet this wild meadow, where your spring has burst the banks.
Atlantic (in under eight days!) and includes fast moving but meticulous narrative about New York harbor and city, the tour of the Philadelphia Exhibition, a quite spectacular train ride over Niagara Falls. Broderick then goes on to Iowa by way of a resurgent Chicago. This is an especially rich part because of the memorabilia the textual comment about the Centennial, including a description of a prototype dishwasher, is valuable in itself.

Another striking feature of the diary appears in the second part, which should be of interest particularly to those who enjoy midwest culture: Broderick visits and socializes with former Swaledalers at both extremes of the economic picture. The nineteenth century style humanistic lectures, the quality of preaching at all the churches, the amount and quality of food consumed, odd concoctions like hair oil made from castor oil and rum, not to mention perceptive thoughts about prairie geography, are here faithfully recorded as are many other items of interest.

The editor has left the text alone to a great extent and so there is no plethora of interruptions. Rural nineteenth century syntax, e.g., “almost better,” “he does a little doctoring,” adds flavor. Difficult idiom, e.g., “Bummer” and “skrow” are carefully defined. The conclusion sees Broderick returning to England. A considerable section of the text is here omitted, perhaps for reasons of space, but this cut adumbrates the conclusion and is obviously missed.


IN THE BOOK THE CHARACTER OF THE COUNTRY we find the entries from a diary kept by James Broderick of Swaledale, England during his visit to America in 1876. Broderick the land agent, farmer, amateur geologist, and keen observer has left us a text rich in nineteenth-century Americana. The occasion of the diary was Broderick’s visit to people in and around Dubuque, Iowa, who like himself were of Swaledale origin. The diary really falls naturally into three parts: the first covers the voyage across the

YEARS OF STRUGGLE IS A POWERFUL BOOK. In the previous diary America is a land of unlimited perspective but this chronicle is of a developed country where a common man is caught in the catastrophe of over production and under distribution. Yet Powers survives every ordeal and emerges as a sort of folk hero to us when we learn in the epilogue that after his beloved farm, Quietdale, is returning to prosperity in 1942, he falls a victim to cancer. The editors have retained Powers’ orthography and syntax which tends to give this narrative a distinct personal tone.

A strength of this book is that it is sure to get the reader emotionally involved somewhere along the way. It should be appropriate reading for layman and specialist alike. The historian will find comprehensive material about seminal New Deal programs and see their results down on the farm. The book fills a special need for narrative material about the Depression as it was experienced in rural areas, and for that reason it should be stimulating to the general reader. The editors have restricted the material and in so doing have perhaps cut out dramatic text about Elmer’s life that should have been left in. As a result, we sometimes get only a fragmentary view of a dramatic development.

The editors of these diaries have included extensive forewords, and midwesterners will easily relate to both texts. Except for some ill-timed omissions in their texts the material is well organized, and the books are sure to be widely read. One even has the urge to visit Iowa after reading them. Notes, pictures, and illustrations in both books are excellent.

JOHN COWGER

JOHNNY DEADLINE, REPORTER


JOHNNY DEADLINE, REPORTER is entertaining, light reading. It need not, and probably should not, be read from beginning to end with every chapter following in sequence. The book is a collection of newspaper columns by Bob Greene, a young reporter for the Chicago Tribune. They vary widely in subject and they are best read almost randomly, according to the interest and mood of the reader. Though the subject matter and style of the columns vary considerably, they all share evidence of an unusually accurate perception of humanity and a high level of readability. They
She was nice

Flush contains well over one hundred columns of such quality. The book contains well over one hundred columns. Naturally the quality varies. The columns in the section Greene calls "This Is Not Journalism" are really not journalism, but they may prove entertaining, at least, for some readers.

One of the best pieces of the collection is "Judge Hoffman Remembers". Greene looks at the judge of the Chicago Seven trial as he watches the reenactment of the trial on television and lets the reader watch him as well. Other personal favorites were "Good-by, Phi Ep," which is the story of the end of one college fraternity, but which actually tells of much more than that, and "It Took This Night to Make us Know," the story of a young Jew's reaction to the murder of the Israeli Olympians in Munich.

Johnny Deadline, Reporter may not be a very significant book even in the annals of journalism, but it is readable and enjoyable and may even succeed in capturing a picture of daily life in the early seventies as well as more elaborate attempts to do so can.

PATRICIA WINCHELL

SHE WAS NICE TO MICE.


According to the book jacket, "Alexandra Sheedy's extensive research into the Elizabethan period and her admiration of Virginia Woolf's Flush have led to the writing of this book." A claim to "extensive research" may seem a bit pretentious on the part of 12-year-old Sheedy; nonetheless, she has written a book that will delight children (and many adults, too, no doubt) because of both the thoroughly entertaining story and the intricate details she weaves into the story about the special aspects of her subject's wardrobe, make-up, and life at court. Her subject is Queen Elizabeth I. Her narrator is a literary mouse who lived in Buckingham Palace during the Elizabethan era.

Sheedy, with the help of 13-year-old illustrator Jessica Ann Levy, creates an exquisite mouse world. It is, she tells us, one community, a fact of which most people are unaware. There is even a postal system, the "world wide mouse only post delivery." We discover that mice observe more than most people realize. The particular mouse with which we are concerned attends all of Elizabeth's court celebrations and observes her calloused, calculating public manner. He also joins her in her private chambers and notes the contrast between that manner and her gentle, sensitive private ways.

Sheedy tells her tale with an engaging innocence. One wonders if perhaps her innocence isn't a tool she uses in full consciousness to add a certain quality to her tale. At any rate, it is a characteristic which will prove useful in engaging adult readers. Her discussion of the queen's "favorites" among the young men and of her favorite favorite, Sir Essex, are charming. Yet at times, as in the love scene between Elizabeth and Essex, one is under the impression Sheedy was quite aware of how far a 12-year-old could go in discussing such things without overstepping the line bounding the childlike innocence so essential to the telling of her tale.

But, whether, her manner is calculated or spontaneous, this 12-year-old girl tells a delightful, captivating story. She is imaginative and articulate, talents which need not be qualified by adding "for a girl of her age."

PATRICIA WINCHELL

Communication: I
(concluded from page 28)

defined. But they do not have to continue thus. Words do lend themselves to operational definitions. And since they do, this seems to offer at least one initiatory technique by which semantic barriers can begin to be dismantled.

It seems sadly unnecessary for communication between people of good will to bog down simply because the interacting individuals have not taken the time to do what is possible for them to do, namely, to agree in advance that when they employ a given term in verbal conversation, they will work with it in terms of a predetermined and preaccepted definition.

The general lesson, to me at least, is that the process of meaningful communication, which is so vital to our well-being, is amenable to improvement, to refinement, to increased efficiency. To be sure, progress requires commitment and systematic investment of group time and energy resources. But in terms of human benefit, the potentials are impressive. It should be worth every effort.

By way of conclusion, let it be clear that I would never argue that all the tensions and conflicts between human beings in the world, including in the church, are reducible to the semantic equation. This would be a patent and misconceived overstatement. Many of mankind's deepest human and social cleavages grow out of serious value and belief disagreements. They stem from issue differences, not word misunderstandings.

Nevertheless, some conflict situations, perhaps more than we like to admit, do have semantics at the root of their dynamics. Or, at the very least semantics aggravate and intensify the problem. And often, it seems reasonable to suggest, if people worked harder at solving their semantic problems, the psychological rewards of successes might just make them more eager and more determined to find bridges that will lead them across the deeper chasms of their issue-founded disagreements.
COMMUNICATION: I

RECENTLY, I accepted the invitation to write four guest opinion columns in this illustrious journal in as many months. I did this, however, not without some trepidation. What can I write, I thought, that will neither be so abrasive as to sound vindictive nor so bland as to sound mollycoddlyish. In the context of recent events, many readers will sharpen the fine teeths of their interpretive combs and rake them across these words, expecting to find any of a variety of mysterious machinations, to palliative literary patter designed to sedate and tranquilize a confused and concerned constituency, to innocuous, sterilized, camouflaged, convoluted allusions to tooths of their interpretive combs and meaninglessly or we sink into inhumanity.

Much of the discussion, in recent years, has dealt with that aspect of human interaction called non-verbal communication. I have no problem with this. People like Ruesch, Fast, Knapp, Spiegel and others have done us a real service by teaching us the communicative importance of movements made by parts of the anatomy other than the lips.

Yet verbal communication continues to be the more pregnant, more voluminous, and more important currency of conversational exchange. Body language, though an essential part of the entire process, has ambiguities, is subject inevitably to a multiplicity of subtle intonations, and raises the interpretive risk factor to its highest levels. Admittedly, verbal language is fraught with equivocality too. It can be vague, evasive, double-edged, sophistic, and send messages hidden under the umbrella of double or even triple entendre. Yet, of the two, verbal communication has the potential for the greater specificity and precision, and therefore the greater degree of accurate, mutually understood transmission of thought and meaning.

BUT ARE NOT THOUGHT and feeling inseparable parts of the communication equation? Unquestionably, they are. The mind-body dichotomy went down the drain with our enlarged contemporary understanding of the dynamics of human personality. Nothing in my line of reasoning should lead the reader to discount this reality.

Yet the brain and the endocrine system are clearly distinct entities in the human organism. Mind and mood are differentiable facets of the human personality. And there is an enormous amount of mental communication material in which the mood factor is relatively insignificant.

If verbal communication has the greater potential for the development of higher levels of meaningful, consensus transmission and reception, then, it seems to me, that's the basket into which we should put our largest research eggs. That's where the chief resources for solving, or at least minimizing, the semantic problem should be put.

I can hear rejoinders already beginning to fly my way. This very essay, someone will suggest, is itself an eloquent adversary against your argument. What is your definition of "communication"? What do you mean by "meaningful"? Discuss the concepts of "specificity," "precision," and "accuracy" in terms of paradigmatic models. What is consensus?

The questions are not badly put. Many of the concepts that are integral to this discussion continue to be ill-

(continued on page 27)