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## 1986 Literary Review (vol. 2, no. 1)

Sigma Tau Delta

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# Literary Review

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The *Literary Review* was resuscitated by Whittier College's chapter of the national English honorary, Sigma Tau Delta, for the purposes of publishing the best student writing submitted. All contributors are students here at Whittier College, as are all the student editors.

The *Review* is a manifestation of the belief that academic excellence should be rewarded, and that rewarding that excellence positively impacts the intellectual life here at the College. The educational process is, at its core, a sharing process: a time when ideas, learning, and knowledge may be exchanged in an environment which is specifically designed for this exchange, and which rewards effort and encourages intellectual growth.

This publication is a forum for student expression, but the expressions of contributors do not necessarily reflect the opinions of the editors, the faculty advisor, the Associated Students of Whittier College, or any other College entity, department, or organization.

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## **Flat Pencils**

by Desiree Guzzetta

Flat pencils are flat  
There's no doubt about that  
And no way to get 'round or through it

But it's really a plight  
When you try to write  
And find that there's no point to it.

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# Carl Gustav Jung: Religion and Psychology

by Vaughn J. King

*"I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him."*

C.G. Jung

Carl Gustav Jung, pioneer in the field of analytic psychology, believed that without the marriage of religion and psychology, we as human beings cannot be at one with our psyche. That is to say, we are not at one with God. His synthesis of the concepts, which he believed to be of vital importance in the explanation of the human mind, introduced an entirely new focal point in the world of psychology. According to Jung, if one is without religion, one is "without," in a sense, non-existent.

Jung developed an interest in psychology at an early age. Born as the son of a clergyman in Kesswil, Switzerland, in 1875, he moved to Basel at the age of four. There he went to school, and his education eventually culminated in a doctorate in medicine.<sup>1</sup> Later, he became an assistant in psychiatry at Zurich.

Jung obtained his training in psychiatry from renowned instructors, Pierre Janet and Sigmund Freud. It was Freud and his writing, though, that most intrigued Jung and had a trenchant influence on the young doctor. In 1906 the two began corresponding on a regular basis. This communication between the two men gradually developed into a close friendship. That is not to suggest that they agreed on all aspects of their science; indeed, although he was a confidante and a collaborator of Freud's, Jung had his differences with the man. For instance, Jung suggested that Freud's theory of the libido, centering around sexuality (which Jung thought was rather overstated anyway) should be expanded to include other strong human drives, such as the thirst for power, and the search for religious identity. He felt that without this expansion one could not attain a complete state of proper mental health.

Jung was also concerned that Freud's theory of the unconscious was far too limited. He postulated what he felt to be a more comprehensive concept-- the "collective unconscious."<sup>2</sup> The philosophically differing opinions held by the two resulted in the termination of their personal and professional relationships in 1913.

Perhaps spurred by the disassociation, Jung began to devote a larger portion of his time and energies toward furthering his research in the field of psychology. His objections to Freudian insistence that man's psychic energy was exclusively sexual and biological led him to some entirely unprecedented conclusions. His basic premise was that an individual's energies could be directed at not just one, but at many endeavors. Not only things sexual, but things social, recreational, artistic, industrial, religious, and more. The fundamental human need, according to Jung-- that drive that propels all mankind-- was the inexorable quest for wholeness. Man, he believed, had a spiritual as well as a biological nature.<sup>3</sup> This aspect of Jungian psychology evolved into the cornerstone of his teaching and enjoyed a large following and acceptance from the lay public as well.

Another of Jung's developments revolved around the psyche's capacity to



"self-regulate" the entwining conscious, and unconscious. Both, according to Jung, play a major role and the two are compensatorily related. The Jungian theories of the unconscious contained the idea that the whole is divided into two parts: the "personal unconscious," made up of elements from our own personal lives, and the "collective unconscious," later referred to by Jung as the "objective psyche." Embedded within this last segment are patterns for life, living symbols and images, or any part of our psychic nature that does not come from our personal life experiences.<sup>4</sup>

The essence of the collective unconscious is that, as human beings, we all have a certain common psychic structure, just as we possess a common physical structure. That is to say, our bodies all possess the same fundamental structures: the heart, lungs, kidneys, skin and so forth. And, as humans, we also possess the same basic psychic structures-- the personal and collective unconscious-- from person to person, but they are present in all of us.

It was Jung's assertion that man is just as dependent on his psychic structure as he is on his physical structure. These psychic "lungs, hearts and kidneys" are what he called archetypes, regarding them as the essential foundation of the personality.

What did Jung mean? When an archetype is activated, it causes a certain physical response. The accompanying psychic reactions caused by that physical response are emotion, images, and fantasies deep within our psychological structure. The relationship between the physical and psychic reactions in the objective psyche is the total sum of the archetypes. The factor determining the extent of the archetypal alliance is the collective unconscious, which contains wisdom from the past as well as energy for the future.

How is this "energy" consumed and what purpose does it fulfill? From the core of the unconscious comes the instinctive drive to bring a wholeness to our personalities. These energies, according to Jung, develop an "urge for individuation," that is, the urge to mature into an undivided person, with the unconscious at "one" with the conscious personality. While Jung admitted that no one could become "completely" individuated, he believed that the urge for individuation was the root of life leading men to seek God. This instinct toward religion, as synthesized by Jung, was a significant contribution to the world's psychological knowledge. Sigmund Freud did not accept ideas concerning religious beliefs, undoubtedly because of his convictions as an atheist. Carl Jung, on the other hand, had introduced an entirely new interpretation of the human psyche by revealing his concepts on religion, and the driving force it possesses. This "force" causes us to seek God's intention for man, a process which discloses the meaning of life itself. In that concept Jung intertwined religious beliefs with the human psyche to aid in the explanation of man, the personal and collective unconscious, and the conscious.

According to Jung, the psyche of all individuals is subject to damage; damage from impurities, stress, and ailments. This leads the individual, as a patient, to force the psychotherapist into the role of the omniscient priest and to demand to be freed from one of his/her sufferings. These sufferings are caused by tragedies the patient may have experienced. This is a key Jungian precept; it is the reason Jung projects the importance of the connection between psychology and religion. When an illness reaches its climax, it is as though the destructive forces are converted into healing powers. This takes place by the awakening of the archetypes, causing them to take over the psychic personality. This "awakening" comes from God. What may be a more convincing explanation is to say "new hope helps lift the fog of confusion," helping the individual accept the conflict with himself and therefore leading the patient to resolve the conflict and suffering caused by the ailment. Jungian therapists can

guide the patient and allow the person to find a stronger will, enabling them to overcome the situation.<sup>5</sup>

Freudian psychoanalysis, on the other hand, does *not* appeal to insight or will, but rather seeks for the unconscious over the conscious mind, by simply undermining the symptoms. Freud, by not using this "insight" of the conscious, employs instead his sexual theory. He states that material brought to light by the analysis of the individual is simply due to sexual tendencies that do not coincide with the conscious attitude.<sup>6</sup> These beliefs are best demonstrated in Freud's book *The Future of an Illusion*. Freud also speaks of "sublimation," which he understands as an application of libido in desexualized form. Jung stresses that not everything revealed by the unconscious can be "sublimated."<sup>7</sup> Undoubtedly, psychoanalytical unveiling of the unconscious holds a tremendous effect on a person. Of equal importance is the aspect of spiritual confession, not just as a passive hearing, but as an active intervention as well. Jung believed that any intelligent psychotherapist should promote this contribution as one strongly supported by the clergy.<sup>8</sup>

He suggested that, to a certain extent, the psychic experience is independent of physical data, due to the fact that religious statements may conflict with observed phenomena; hence, in contrast to physical perception, the spirit is autonomous. This psychic confession is filtered through the conscious, possessing an inner influence from within our souls.

Through faith, felt Jung, we can imagine God as an eternally flowing current of vital energy.<sup>9</sup> Jung believes that if God is everything he created (which means human beings inclusive), then He is within us. Jung might ask "How then can anyone in the field of psychology not include the aspects of religious faith?"

One of Jung's most renowned statements was that he had never seen a case of neurosis cured until the neurotic person was brought into touch with that reality of which all religions speak. He also believed that God is much greater than we think, as is also the human being.<sup>10</sup> Jung's "collective unconscious" is the world in which people have experiences with the spiritual world just as they do with the physical world.

Jung's determination of entwining psychology and man's religious beliefs obviously came from his strong spiritual convictions. Evidence of this is illustrated in the following excerpts from a letter written to Pater Lucas Menz, a friend of Jung's, and researcher of psychology, dated March 28, 1955:<sup>11</sup> "Your letter affords me an invaluable glimpse into the process of becoming whole and holy... I don't know whether it is permissible, in our incompetence, to think on things divine. I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him... I feel it is God's will that I should exercise the gift of thinking, that has been vouchsafed me."

Yet, in addition, believed Jung, anyone seriously attempting to better understand the real meaning of dreams must research the spiritual history of man in order to understand the archetypal motifs of the dream.<sup>12</sup>

In short, these ideas allowed Jung to construe concepts of the realms of dreaming. The process of tapping into the "dream world" was a step that had been undertaken by his predecessors, but what was striking about the Jungian approach was the addition of religious philosophies exemplifying the meanings of dreams by using the elements of an individual's dream to represent the "outside date", or the events taking place in the subject's life. Through this approach, much insight was gained into the subjects' past as well as into their future. Once again, Freudian theory was challenged-- this time was the latent content of dreams, whereas Jung stressed the manifest content. Through such analysis subjects are given the

opportunity to reflect on their personal past, present and future, creating a wholeness within their own psychic structure.

Synchronicity is also an element of the "Jungian wholeness." What is this concept of synchronicity? Perhaps it can best be explained as a phenomena where two components, the physical and psychological, hold an equivocal meaning and occur simultaneously.<sup>13</sup> Not that this theory, by any means, ever should be misunderstood as having simplicity, for the truth is quite the opposite. Synchronicity is complicated, to say the least. The physical and psychological realms, being in unison, help reveal causal connections. This theory brought much acclaim to Jung, and is known today as one of his most comprehensive studies.

Accepted thoughts concerning the extroverted and the introverted members of society appeared somewhat limited to this talented scholar. That is to say, Jung differentiated between these two attitude types and attributed them to social orientation. The extrovert was more externally or socially oriented, while the introvert was more concerned with the internal world.<sup>14</sup> It must be noted that there were apparent advantages and disadvantages within both of these types of attitudes. For example, the extrovert will perform well in social circles, but the introvert will be more in touch with his/her feelings and emotions, and will, therefore, be more individuated, having achieved a wholeness within the self.

What is the "self"? It may be easier to attack that question from the other side, by asking what the self is not. According to Jung, the self is not a single entity, despite the connotation the word itself may imply. It is not simply the ego. No, the self is a greater entity which supports the conscious ego. This conclusion is a major premise in Jungian psychology, known as the ego concept. This "part and whole" relationship of the ego is seen as a paradox. Jung: "Within each of us there is another whom we do not know."<sup>15</sup> This directed the researcher to conclude that dreams come from the "self"; the "whole" which contains various portions. The ego contributes to the whole; I must reiterate the fact that the ego is supported by the self. For if ones life forms the ego, one is somewhat detached from the rest of oneself. Sexual roles also make up the self in part; men have an unconscious feminine side, as women have an unconscious masculine side. They are the Anima and the Animus, respectively.

Another part of the self is the "shadow," also known as the "killer force," which is in destructive conflict with the ego. The shadow wants to hold a pervasive or dominant influence over the ego, which leads to struggles between the two.

Finally, the persona makes up the remaining part of the self, and is closely related to the ego. According to Jungian psychology, the persona is the "social mask"; that is, pretending to be, or feeling what in essence one is not-- a part of "social grace."

Utilizing these postulates-- the ego, the self, the conscious and unconscious, and religious drives-- Jung was able to apply his observation and research to interpret dreams. By adding those to the research data of Rapid Eye Movement (REM)-- when the eyes move rapidly under the eyelids during sleep, indicating the subject is dreaming-- Jung believed that we could better understand God, and ourselves, by paying attention to our dreams.

He believed we had to learn how to interpret the symbols within our dreams in order to unlock the truth and find genuine peace with God and with ourselves, and to solve our problems.

Many psychologists (a large portion of whom are of Freudian affiliation) dispute Jung's theories and his methods of dream interpretation.

In conclusion, I feel that the Jungian approach to psychology as a whole is much

more palatable than some other psychological explanations. I do tend to believe that religion can, does, and will play a major role in our lives, for if we are not at one with God, we will not have achieved the wholeness needed for our psychological well-being. For in our culture, religion is of great importance to all of us; as important to the non-believer as it is to the believer. To either category, you must be at one with *your* "God," whether it is the God or power of the heavens in which you believe, or the power of "disbelieving" the existence of God. I harbor the idea that each person's beliefs must be at one with his/her self, in order to attain wholeness.

## ENDNOTES

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2. *New Catholic Encyclopedia*, "Catholic University of America," vol. 8 (Washington, D.C.) 57-58.
3. John A. Sanford, *Dreams and Dreaming* (New York, 1978), 11-14.
4. *Ibid.*, 15-29.
5. William McGuire, ed., *The Collection of C.G. Jung* (New Jersey, 1978), 342-347.
6. *Ibid.*, 342-347.
7. *Ibid.*, 348-352.
8. *Ibid.*, 354-355.
9. *Ibid.*, 361.
10. Morton Kelsey, *Dreams: A Way to Listen to God* (New York, 1978), 26-27.
11. C.G. Jung, *C.G. Jung: Letters* (Princeton, 1975), 235-236.
12. McGuire, *Collections of Jung*, 529-531.
13. Ann Faraday, *The Dream Game* (New York, 1974), 138-140.
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15. Faraday, *The Dream Game*, 140.

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## The Rope

by Lisa Cannon

I want to throw a rope across the alley.  
Two brick buildings separated by a  
rectangular canyon with a damp asphalt  
creekbed, two green dumpsters and  
A stack of long lead pipes.

I want to throw a rope across-- Maybe  
hang damp and wrinkled clothes on it  
And let them dry in the hot  
Car exhaust that sits like a brown  
Mattress over the city.

I want to throw a rope across-- it's not  
so far from my red brick to theirs.  
Ten feet maybe. Their windowsills  
are YELLOW and paint-chipped, like mine.  
Windows that are opaque with dust.

I want to throw a rope across-- for  
Brown and agile children to clamber on,  
Arm-over-arm, pretending to be  
Spiderman, or Tarzan. Because children  
can climb where others don't dare, don't care.

I want to throw a rope across-- But  
Who would catch the knotted end  
Once it was flung? Would anyone open  
a complaining window and catch my rope?  
And where the hell am I supposed to get a rope?

## **"The Carrousel"**

by Pat Praetorius

There is a carrousel  
the time is night,  
but a bug-worshipped light  
exposes the shiny moving steal in streams.

Gold polls rise and fall  
in slow rhythmic motion.

Brown horse and sleigh,  
pig and black sheep look  
to the 'morrow,  
the ever-approaching bend.

Music wheels the carrousel faster,  
eyes tear with strain.  
The center gives way and everyone skids  
on the steel grid,  
falling silently into the gutter.

## Lisa, Jessica, Steven... and Justice

by CJ Dyer

Lisa sat stunned and alone. She looked around the house her parents had left her and Jessica when they died. What a happy family they were! There had been so much love here. Now it was gone. All she had left was Jessica.

Jessica was three years her senior, but Lisa looked up to her as though they were ten years apart. Jessica was so smart. She always knew what to do in any given situation. She was beautiful, too. All the men always loved Jessica. Lisa's boyfriends could never believe they were sisters. But Lisa didn't want to think about her boyfriends. That brought back the terrible aching. Anything was better than that. Even the thought of her parents' tragic death was better than that.

Her parents' private plane had crashed in the Rocky Mountains during Lisa's last year of college. Jessica had handled everything. The police, the funeral arrangements, the press. She did it with such control. She always had control. Maybe that's what attracted men to her. But Lisa didn't want to think about that. Not now. The throbbing was beginning to come back...

Jessica lit her cigarette and lay back in what was quaintly called "the afterglow." The term almost made her laugh. As she looked around Geoff's drab little apartment, she knew she was through with him. He wasn't her style. He was just a game. Jessica had taken Geoff from her sister, Lisa. Ah, sweet little Lisa. She always brought home the nicest men! Too bad she wasn't able to hang on to them, once they met Jessica. It certainly saved Jessica a lot of time hanging around health spas in that garb called "workout attire." Jessica smiled at the double-entendre.

Unfortunately, Geoff had made some very bad mistakes in judgment. He had told Lisa everything. He didn't need to. Lisa knew, she always knew. There was no need to verbalize anything. That was part of the game. Also, Geoff had fallen in love with Jessica. That was his last mistake. It was time for Jessica to get rid of Geoff. Oh well...

Of course, Lisa had recovered from the loss of Geoff. In fact, she had brought home what looked like a man of promise last night. Perhaps it was time to give him another look, after the flames of this travesty died. Poor Lisa! One would think she'd stop bringing these guys home!

But now it was time to break the news to poor Geoff. It would have to be the naked truth for him. An excuse of a faulty liver or incurable disease would send him running to the hospital with donor card in hand. Maybe he'd gouge his chest open right there on the spot. Jessica didn't need that. Yes, it would have to be a clean-cut exit and the time was now.

Geoff came back into the bedroom with two glasses of wine. "Here, darling. A toast to us."

"Geoff, I need to tell you something."

"No, not now. Let's have a little splash and get back to why we're both here." He leaned to kiss her.

"Dammit, Geoff! Listen to me!"

"Later! We have better things to do!"

Perhaps "dear Geoffrey" had sensed something was wrong. Maybe her lovemaking had been too routine, too uninspired. That is the mark of a pro, isn't it? mused Jessica. Jesus! What did he expect, a flow of amateurish tears? Jessica didn't have time for such amateurish bullshit.

She rose and dressed rapidly. "Geoff, listen. We're through. More accurately, I am through with you. Goodbye."

Geoffrey stared at her in utter disbelief. Watching her dress, it slowly became clear to him. She had used him! Like a little toy, she had played with him and now she was tired of him. "Slut! Is this the game you play with all your men? Well, not this time!" he screamed, and hurled his wine glass at her, narrowly missing her face.

Jessica could see the anger burning wildly in Geoffrey's eyes. She knew she must move quickly. This had all the makings of an ugly situation; she didn't need that either. It was clear Geoffrey wasn't going to take this well.

She grabbed her purse and ducked out of the room, as the next wine glass shattered against the wall. She ran out of the apartment and down the stairs to her sports car, with Geoffrey following her in his bathrobe, screaming something about revenge. As she drove away, she knew she had been right. Geoffrey wasn't taking this well at all. Too bad.

Lisa sat quietly in her room, her sanctuary. It hadn't changed at all in the last twenty years. Her stuffed toys and dolls were there, staring blankly. The uglier her world got, the more time she spent here. She hugged her teddy bear tightly and rocked, as she heard Jessica drive up.

Oh yes, she knew where Jessica had been. She always knew. Jessica made sure of that. She didn't care about Geoff, Lisa convinced herself. Geoff was a man who thought only with his genitals. Handsome Geoff... too bad he was more flash than substance. She much preferred her new boyfriend, Steven. He was kind, patient and scholarly. He would never go for Jessica. Or would he?

"This isn't fair!" Lisa cried out. "Why must I always go through this? Is there no justice?" Lisa collapsed back on the bed and sobbed.

*"What would you have me do?" a voice answered. "I will help you."*

At first, Lisa froze. "Who is there?" she screamed. Before hearing an answer, she ran from her room.

Steven looked around his study. It had the character he desired. The walls bore the trophies of his years of anthropology: grotesque masks, mystic symbols, and a collection of hominid skulls, medals of conquests from his African trip.

It was there he learned the truth.

It was there he found control.

"And what of this lamb? How am I to help her?" he said to the dark and slitted mask on the wall.

*"It will cost you heavily, man," came the reply.*

"I am prepared. You may work through me. Make it better for the lamb. Use me as



your tool. Let justice reign."

Slowly, Steven walked across the room. He could feel good about what was to happen. It was the rule of nature. It was the law of survival. The law didn't always apply to the fittest. Sometimes the law was in favor of the lamb, the weak one.

Steven was amazed at how deeply he felt about Lisa. He had only been seeing her a few weeks, but the feelings had grown so swiftly. She was so innocent and so alone. He felt the need to reach out to her and protect her. He wanted to comfort her. He wanted to take care of her.

"My! Don't you look lovely!" Jessica said as her sister came out to the pool, where Jessica lay sunning herself. "Is Steven taking you somewhere special?"

"Yes. He is taking me to meet his parents. Things are going quite well between the two of us, Jessica," Lisa said nervously. Silently, Lisa prayed Jessica would disappear. If Steven saw Jessica in her bikini... no, Steven wasn't like all the others. He wouldn't care.

The maid announced Steven's arrival and Steven walked out onto the pool decking. "Hello, ladies," he said cheerfully. "You must be Jessica. Lisa mentioned having a sister. It's nice to meet you."

"I'll run and get my purse, Steven, then we can go." Lisa hurried into the house.

"So you're Steven," Jessica cooed as she slowly spread the suntan oil over her body in a caressing fashion. "I was wondering when I'd finally have the pleasure."

Lisa ran back out of the house and stopped short. Jessica and Steven were not talking, just looking deep into each other's eyes. "NO!" Lisa whispered. "Let's go, Steven!" her voice cracked.

The next night, Lisa sat alone in her dark room, Steven had broken their date with some feeble excuse. Jessica was gone, too. She squeezed her eyes shut tightly to stop the tears, but it was no use. Jessica had won again. "It's not fair!" Lisa screamed. "When will it be my turn? Why does she do this to me? I hate her!"

*"I will help you now, little one. It is your turn now," the voice spoke from the darkness.*

"Who are you? Who is there?" Lisa whispered.

*"I am what you call 'justice'. I am here to make it all better."*

"No! Please! Please don't hurt Jessica!" Lisa sobbed.

*"Too late, little one. It's much too late!" the voice answered.*

Lisa had a pretty good idea that Jessica and Steven were at Steven's house. She had to get there to warn Jessica, no matter how angry she was. It was more than anger; she was frightened. Grabbing her keys, she ran for her car.

Lisa was driving like a maniac, but panic had taken control of her body. As the needle on the speedometer rose, so did Lisa's fear that she wouldn't make it in time. "Oh, God!" she cried, "This is all my fault! I have to save them!"

Time was running out. She could feel it. She stepped down harder on the accelerator.

Whipping into the driveway, Lisa saw Jessica's car and... Steven? Yes, it was! Lisa's heart sang. "Thank God!" she whispered. But why was he out in the driveway?

Steven ran to her as she stopped the car. "Lisa!" he yelled. "Oh, Lisa, I am so sorry!"

"What's going on. I love you and I'm sorry. Please, let's get out of here."

"But what about Jessica?" Where is she, Steven?"

"I don't care about Jessica, Lisa. You shouldn't either. She can take care of herself. Now please, can we go?"

The two pulled away in Lisa's car, leaving Jessica behind.

"What's taking him so long?" Jessica wondered out loud. Steven had only gone out to the car for his cigarettes. That was fifteen minutes ago. "Men!" Jessica smiled to herself as she watched the last rays of sun leave the room. Steven's house was now still and dark.

Jessica stretched her tanned, nude body and rolled over. The feel of the deep rug was luxurious against her skin. This was much more her style, she thought, as she looked from the Chesterfield sofa around the elegantly decorated room.

Once again she had taken little Lisa's boyfriend. But Steven was no more ready to fall in love than she herself was. Lisa would only have gotten hurt again.

The door slammed. Rolling over, Jessica feigned sleep. Then he was there beside her, tickling her with those talented fingers. Goosebumps began to rise on her flesh and when she could stand it no longer, she flipped over. "Steven!"

But it was not the face of Steven she saw. Instead in the dim light she could only make out the distorted features of some macabre witchdoctor mask. "Steven! Take that thing off!" she said.

There was no reply. Still the caressing continued.

Jessica jumped up and ran, hoping he would chase her. He did. The thrill escalated for Jessica as she ran down the hall, heading for the study. Her pursuer held steadily behind her, no closer, no farther. She ran into the large dining room and whirled around the table. Stopping, she waited for him to make a move around the table toward her, but he stopped too.

She ran again, passing the living room, giggling, reaching the study. She hurried inside and hid behind a large chair, looking down at the Persian rug and hoping he would attack her there, catch her and take her savagely. Instead, when he entered the room, he just stopped and stared.

Jessica jumped up again and ran out to the pool and garden, looking back once to make sure he was following her. He was. As she rounded the corner before the pool, her eyes hit the pool and she froze.

There, slowing sinking in a dark cloud, was the face of Steven... smiling? NO! It was not a smile. It was the slashed and gaping throat of Steven. Or was it Steven? No! It was Lisa! "Oh my God!" Jessica screamed. NO!

But it was not the face of Lisa. It was her own face.

"What have you done?" she squeaked.

*"No, my dear. What have you done?" the voice behind the mask whispered.*

"Who are you?" Jessica could not distinguish the voice, as the white noise was building in her head. She fainted, as the first slash of the knife sliced her breasts.

The stark light of the morning was no welcome mat for Lieutenant Hayes. He held his head as he walked through "the scene of the crime."

## **ANATOMIZING SOUNDS SO ESTIVAL**

by Kurt Young

Anatomizing sounds so estival  
Like something you would only  
    want to do  
On July the ninth  
Around 2:15.  
(If "The Flintstones" weren't  
    on).

## **INFINITESIMAL ICTHEOPSYCHOANALYST**

by Kurt Young

Every one of us is,  
    really,  
Only worth \$9.80  
    or so.  
Even Dan Rather.

## **You Are Now a Member of the Army of the United States\*** by Randy Lindquist

You are now a member of the Army of the United States. I have a problem. That Army is made up of free citizens chosen from among a free people. There's a boy who people say he likes me. The American people of their own will, and through the men they elected to represent them in Congress, have determined that the free institutions of this country will continue to exist. I kind of like him. They have declared that, if necessary, we will defend our right to live in our own American way and continue to enjoy the benefits and privileges which are granted to the citizens of no other nation. What should I do? It is upon you, and the many thousands of your comrades now in the military service, that our country has placed its confident faith that this defense will succeed should it ever be challenged.

Dear Dolly... I just broke up with my boyfriend. In the transition from civil life to the life of a soldier you may, at first, feel somewhat confused. I like him a lot so please put this in your book. It is the purpose of the handbook to help you over these rough spots as rapidly as possible and to lay the foundations for your successful career as a soldier. I cried that night, but I feel good. Making good as a soldier is no different from making good in civil life. Thanks. The rule is the same and that is-- know your own job and be ready to step into the job of the man ahead of you. I like the news you said in the Big Boy book. Promotion is going to be very rapid in this army. One other thing I'm 10 years old. Be ready for it..

\*The text is "found" material; lines are drawn alternately from the foreward of the 1941 edition *Soldier's Handbook* and *Adventures of the Big Boy* no. 346, March 1986.

# Ordinary and Extraordinary Religion-- The Mormons & Amish

by Kevin C. Lacey

## 1. Theoretical Framework

Catherine L. Albanese, in her book *America: Religion and Religions*, suggests that the study of religion is necessarily a study of boundaries and that the study of religious boundaries raises the issue of "ordinary" and "extradordinary" religion. The Mormons and the Old Order Amish are two American religious groups which, resulting from their nature, lend themselves well to a discussion of Albanese's theories.

Boundaries, according to Albanese, intrinsically divide familiar, friendly space from what she terms "alien and unfriendly" territory. For individuals or groups, any crossing over of these boundaries is a "traumatic" event. Thus, people try to (and do) "strengthen themselves" through the use of ritual, or cultus. This ritual is used to tap a force which is greater than the first, unfriendly force. This second force, most frequently, is a form of "otherness," a god. Because individuals practice this cultus as part of a larger unit-- a group of people-- the individuals occupy the same "internal landscape"-- both geographical and otherwise.<sup>1</sup>

The culture of the group pertaining to a belief in a divine force is, for the most part, "ordinary religion." In fact, Albanese says ordinary religion is "more or less synonymous with culture."<sup>2</sup> An example of ordinary religion for Protestant Christians would be the type of clothes worn to Sunday services as these types of clothes are worn also for many occasions, such as work and leisure. If clothes worn to services were of a "special" quality, not being worn for anything except religious services, then these clothes would be an example of extraordinary religion which, Albanese says, "helps people transcend, or move beyond, their everyday culture and concerns" to contact with others.<sup>3</sup> Thus, boundaries not only exist around religion (which set religious groups apart from society at large), but boundaries also cut right "through" religion, so to speak, by separating members of religious groups from their divine force.

## 2. Analysis of the Mormons

The Mormon Church, formally called the Church of Latter-day Saints, has its roots in the early 1830's in the Burned-Over District of New York State. In its early years, this religious group was persecuted; lately, however, this assemblage has gained acceptance. Both the nature of this group's boundaries and the way they have been maintained reflect these facts. A clear example of this is the way in which Mormons have migrated through the United States due to their harassment. The group's leader, Joseph Smith, was arrested several times for disturbing the peace. It was not uncommon for churches to be burned, and families mobbed. At one point in their history, as William M. Kephart points out in his book *Extraordinary Groups*, "both sides were using artillery pieces."<sup>4</sup> The Mormons' migration-- the evolution of their geographical boundaries-- is divisible into several stages. When the Mormons left New York, they went to Kirtland, Ohio. After that, they went to Independence, Missouri, and then onto Nauvoo, Illinois. They later moved further west and settled near the Great Salt Lake in 1847, after a short stay in Council Bluffs, Iowa.<sup>5</sup> It was at this, their final destination, where the Latter-day Saints were sufficiently isolated to avoid intimidation from the outside.

Today, Mormons have come to be generally accepted, and many Mormons are found all over America. Although most reside in the mountains of the Western Interior, many can be found in eastern areas of the United States.<sup>6</sup>

Geographical boundaries for the Mormons are actual boundaries. However, in addition to actual, physical boundaries, there are other, related elements which, rather than acting as boundaries in themselves, enforce boundaries by enhancing the "in-group" or "we" feeling felt by many separatist groups and by providing clear distinctions between society in general and the group at hand. Polygamy is one example of this type of element.

Although the practice of polygamy among Mormons early-on in their history was very effective in enhancing group boundaries, this was not the reason for its institution. Says Kephart, "The Latter-day Saints adopted polygamy for one reason and one reason only. They were convinced that the practice had been ordained by God-- as revealed through the Prophet John Smith."<sup>7</sup> Nevertheless, the issue of polygamy-- highly-charged with strong emotions on both sides-- did help to isolate the Mormons from the rest of Americans. The emotions of the anti-polygamist American establishment was further fired up by inaccurate news reports. As Kephart points out, "Over and over and over again, the perfidies and traumas of plural marriage were emblazoned in bold headlines."<sup>8</sup> The Americans went so far as to actually outlaw the marriage practices of the Mormons-- in 1862, President Lincoln signed into law a bill which outlawed polygamy, and in 1887, the Edmunds-Tucker bill passed Congress, which also outlawed what anti-polygamists called the "sharing of love."<sup>9</sup> Soon after the Supreme Court ruled that the Edmund-Tucker bill was constitutional, Wilford Woodford, then president of LDS, received a revelation, now called "the Manifesto." In this revelation, according to the Latter-day Church, God told Woodford that polygamy was, at that time, not to be practiced.<sup>10</sup> Thus, in effect, in order to end their being threatened by the federal government, the Saints backed down, losing a staple element of boundary enforcement and becoming a bit more like American society at large.

Unlike polygamy, the next three elements of Mormon boundary enhancement not only existed throughout most of the Church's history, but also continue up to the present. Although they are not quite as striking and controversial as the issue of polygamy, they nonetheless help Mormons to think of themselves as being different from society in general -- and tend to make the American public also consider the Mormons as being somewhat "different." The first of these elements, the "Word of Wisdom," is revealed in one of the Church's several sources of authority which are extant in book form-- *Doctrines and Covenants*.<sup>11</sup> This admonition, which "is looked upon as a commandment," prohibits Mormons from drinking alcohol, tea, coffee, soft-drinks, or any caffeine-containing beverage, as well as from smoking.<sup>12</sup>

The second of these three elements is the Saints' concept of marriage. Mormons believe that two types of marriage should be practiced-- marriage for time, and celestial marriage. Marriage for time is the same type of marriage that the rest of America recognizes (unless polygamy is employed), but celestial marriage lasts for eternity; after death, the celestially-married person will, supposedly, continue to exist in wedlock. Another boundary- and marriage- related aspect of Mormonism is the fact that Mormon youths are strongly discouraged from marrying someone from outside their faith.

The last of these three elements is the nature of LDS group identification. This element, rather than enhancing the "we-feeling" indirectly as some other boundary-enhancers do, augment this group experience in a more direct fashion. This is done by involving family members closely in ward-wide activities which emphasize group, rather than individual, participation.<sup>13</sup> Kephart says that these activities "are felt to have a religious base in the sense that *they enhance group identification.*"<sup>14</sup>

As has been mentioned, the Saints are now fairly well accepted among the American people. Thomas F. O'Dea, in *The Mormons*, put it well when he said, "The present position of Mormons in the West and in the whole country is a far cry from that of the despised and persecuted minority whose existence was once considered a national problem."<sup>15</sup> Today, the Church of Jesus Christ of Latter-day Saints embraces the world, rather than shuns it, and this has resulted in the opening-up of new forms of boundaries-- boundaries which almost aren't boundaries because of their non-separatist nature. Two boundaries of this type are the existence of informational services and missionary activity.<sup>16</sup>

Concerning the Church's dissemination of information, there are three methods the Church uses to come in contact with the world. The first is a coalition of informational services, headquartered at the Temple Square Bureau of Information, established in 1902.<sup>17</sup> Other satellite information centers exist round the globe, which disseminate news regarding the LDS in their respective areas. The second type of organized contact with the outside world utilizes the airwaves, and have come about in response to increasingly-advanced technology and the continuation of the Church's becoming more and more accepted, not only nationally, but also internationally. The Church Radio Committee plots the course for and directs radio communications; and television has been used since 1949 to communicate with the world in a more graphic fashion. Looking at the Church's missionary activity, it is found that the Mormon's actions in this area are "larger, more vigorous, more youthful, more systematic-- and more successful" than other groups' movements.<sup>18</sup> Through this proselytizing, Mormons gain approximately 80,00 converts each year.<sup>19</sup>

Turning to another application of the categories of ordinary and extraordinary religion, one finds that it is somewhat difficult to obtain information on the exact nature of Mormon divine services. However, enough has been written by apostates that it is possible to combine this with knowledge of the faith and come fairly close to reality when describing these services. Thus, ordinary and extraordinary aspects of Mormon religion may indeed be discussed.

Ordinary religion in Mormonism is apparent in the vigorous singing, emphasis on the Word, and the role of laymen in worship, which is akin to that of most Protestant churches. In addition, Albanese mentions basic social behavior, such as methods of greeting members of one's own internal landscape, as being a type of ordinary religion for most groups, and this holds true for Mormons.

Mormon extraordinary religion also closely resembles that of other major Protestant churches in the sense that these aspects manifest themselves as extraordinary rituals which take place in sacred time and in sacred space. The site of Mormon worship services-- the church or temple-- is considered holy, as is the time during which worship services are held. Three distinct rituals which are suitable for discussion here are Baptism, the celebration of the Lord's

Supper, and Endowment Ceremonies.

For Mormons, there are two types of Baptism-- one each for the quick and for the dead. For those who are living, Baptism always takes place at the age of eight (except for converts), and is done by immersion, as is dictated by the *Book of Mormon* and *Doctrines and Covenants*. Baptism for the dead is done in a similar manner, although the baptismal font, in this case, is kept underground to simulate graves, and the person who is actually immersed is alive. Mormons consider acting as a "proxy" for one's forefathers in baptism of the dead necessary for salvation, if any of one's known forebears has not yet been baptized.<sup>20</sup>

Mormons celebrate the Lord's Supper by consuming bread and water which is blessed by a member of the highest order of the Aaronic priesthood-- a young man between sixteen and nineteen years of age. The elements are passed to the seated congregation by priests of the lowest Aaronic order, whose ages range from twelve to fourteen.<sup>21</sup> The authors of *The Four Major Cults* say that Mormonism proclaims two reasons for observing the Lord's Supper-- firstly, it is "a testimony of faithfulness;" secondly, it is "a means whereby we [Mormons] receive 'a continuing endowment of the Holy Spirit.'"<sup>22</sup>

An Endowment Ceremony is a type of initiation into full fellowship with other Mormons. In this event, the subject gets bathed by another member of the Church, is anointed, participates in a drama of the Mormon version of the creation story and in a drama of the fall of Adam, and receives "temple garments," which some Mormons will wear throughout their entire life.<sup>23</sup> According to the aforementioned apostate writers, participants in Endowment Ceremonies are threatened with "disemboweling" and "throat-cutting" if they disclose information about the ceremony.<sup>24</sup> This atmosphere of extreme secrecy adds to the eerie, extraordinary feeling which surrounds secret Mormon rituals.

Thus, basic characteristics of Mormonism fall easily into place in Albanese's scheme of religious characteristics regarding boundaries and types of religion, although certain details do not fit in quite as neatly as do others, as will be examined later. Turning to the Old Order Amish, it is found that this second group may also be examined in the way Albanese suggests.

### 3. Analysis of the Old Order Amish

While for the Mormons geography is the only "real" boundary, for the Amish economics and some cultural characteristics actually keep members of the group physically separate from the outside world. As geography is the most easily-discernible boundary, however, it is suitable to be discussed first.

Geographic boundaries are important for the Old Order Amish, as well as for the Mormons. The Amish regard highly their physical distance from the outside world, as they "despise the world, fear God, and keep his commandments."<sup>25</sup> Currently, the Amish population is increasing at a faster rate than that of society in general, and the vast majority of young Amish men wish to go into farming. The resulting scarcity of land is forcing the Amish to relocate to new areas and, in some instances, to reduce the size of existing farms, although this is avoided as much as possible. This relocation has decentralized the Amish population so that Amish can now be found in twenty states, as well as in Canada and Central and South America.<sup>26</sup> In all cases, however, Amish live in rural areas and are separate from the outside world. In fact, their separatist tendencies are emphasized more than they otherwise would be because when they relocate, areas chosen are always suitable for separatism, due to



the agricultural nature of these areas.

The second type of boundary which separates the Amish from society at large is, as mentioned earlier, of an economic nature. When asked why they strive for economic independence, Amish men frequently reply, "It is a wise man who makes himself as self-sufficient as possible."<sup>27</sup> It is evident that their goal of being self-sufficient has, for the most part, been realized. Kephart states that "no matter how serious the fuel shortage or energy crisis... the Amish would be relatively unaffected, since they depend on neither oil nor electricity for their existence."<sup>28</sup>

In keeping with their quest for economic independence, the Amish refuse to receive any welfare benefits. They fear that this would threaten the atmosphere-- which approaches altruism-- which pervades Amish life. For the Amish, there is also a Biblical passage which, in their opinion, urges them to resist welfare-- "if any provideth... for those of his own house, than he hath denied the faith."<sup>29</sup> Therefore, the Amish believe, to receive welfare benefits is to "deny the faith." In 1965, the Amish's boundaries were respected when, in July, President Johnson formally excluded the Amish from welfare benefits.<sup>31</sup>

In addition to not accepting welfare benefits, the Amish also refuse to take out insurance plans or take part in other "worldly" financial schemes. Rather, they help each other in time of need through barn-raising and tending each others' crops and by taking part in their own financial networks-- the Amish Aid Society, which provides for sharing of losses incurred through fire, lightning, and storm; the Amish Liability Plan, which pays for fines imposed by courts; and the Amish Hospitalization Plan, which pays for hospital bills.<sup>32</sup>

As was mentioned earlier, some cultural aspects of Amish life act as actual boundaries. One of these is the unswerving separatism practiced in marriage. Although young Amish men and women are allowed to marry Amish from other Amish communities, they are not permitted to wed someone from outside the Amish world.

Education is also an aspect of Amish life which serves to keep the Amish-- or their children-- separate from the world. Actually, the Amish are not opposed to education itself. Rather, they resist public education and higher education. This is because education, in the eyes of the Amish, has only two basic purposes-- to give students knowledge of agriculture and knowledge of the Bible.<sup>33</sup>

As far as the public/private issue is concerned, it is not even public control itself which the Amish oppose. When schools are small, the Amish are content to have their children attend public schools. It is when large public schools are involved that the Amish become concerned. With large schools, the Amish parents are able to exert a lesser amount of influence, and this is what the Amish dislike about public schools, which are continually becoming larger in rural areas due to consolidation.

The Bible says, "Do not be haughty, but associate with the lowly; never be conceited."<sup>34</sup> This is the foundation on which the Amish base their opposition to higher education. Even being humbly knowledgeable would not be acceptable to the Amish, as they believe that "the wisdom of the world is foolishness with God."<sup>35</sup> Examples of this, the Amish say, are the theory of evolution and the development of nuclear weapons.<sup>36</sup> The Amish also believe that the years between fourteen and eighteen are crucial in their process of socialization, and, therefore, their young people should not be exposed to "high-school

worldliness."<sup>37</sup> Therefore, in some states, Amish students are able to obtain farm work permits at age fifteen or, in others, are allowed to attend vocational agricultural schools in place of high school.

While some aspects of Amish cultural life act as actual boundaries and others, yet to be discussed, only reinforce these boundaries, the particular aspect of their resistance to modernization does both of these. In any case, this resistance is deeply-rooted in the Amish character. Kephart says, "Pressures come and pressures go-- and when they come they may be severe-- but the Amish simply will not conform to worldly ways."<sup>38</sup>

The type of resistance to modernization which acts as an actual, real and obvious boundary for the Amish is the non-use of automobiles. Cars are not used by the Amish because if they were to be introduced, they would very likely, in the opinion of Amish leaders, lead to the eventual employment of tractors in the fields, and to use tractors would be to "deny the faith." This is because, as Kephart points out, "The Amish believe not only that God meant them to till the soil, but also that He intended to till it in a certain way."<sup>39</sup> This certain way is manual. In addition, the use of tractors would largely put horses out of use, and horses, as again Kephart points out, are mentioned in the Bible, are cheaper, produce fertilizer, and do not interrupt the conservative ideology existent in the Amish community-- all important to Amish leaders. Resulting from this non-use of automobiles is an increased level of difficulty for leaving the geographical Amish territory. Thus, the non-use of cars, although sustained because of theological and practical reasons, acts as an actual, real boundary.

Facets of the Amish resistance to modernization which serve to reinforce their boundaries are found, specifically, in their rejection of telephones, furnaces, plumbing, television, electric refrigeration, and watches, among other modern comforts. These rejections are very outward signs of their separatism and serve to enhance and intensify the in-group feeling shared by members of Amish communities.

While some aspects of Amish culture act as actual boundaries and one specific aspect, their reaction to public and higher education, does this as well as enhances the boundaries of the group, other elements, namely language and dress, serve only to enhance these boundaries. One would think that a difference in language would, in reality, be an actual boundary. However, the Amish, who prefer to speak "Pennsylvania German" and use "Amish High German" in divine services, are indeed able to use English on "forced occasions."<sup>40</sup> Thus, language, for the Amish, serves to enhance their boundaries, rather than act as a boundary in itself.

Lastly, Amish dress serves to reinforce boundaries. This type of maintenance is possibly the most striking, noticeable form of Amish boundary maintenance in existence. John A. Hostetler, in *Amish Society*, says, "The styles of grooming and of dressing are an expression of obedience to God and of 'protest' to the proud and disobedient world."<sup>41</sup> This protest, however, is actually a visible manifestation of strong separatist feelings and also serves, in a visual manner, to promote the "we" feeling needed by the Amish to persevere. As Kephart says, "The Old Amish are well aware that they look different, and they have no intention of changing."<sup>42</sup>

Like the Mormons, the Amish cultus also lends itself to analysis in the ordinary/extraordinary manner. However, the Amish tend to fuse these two types of religion

more than the Mormons do in their Sunday services, which are held bi-weekly and last for approximately three hours. Kephart unknowingly alludes to this fusion when he says that the bishops of Amish communities tend to blend;" that is, the strictly-religious and the cultural overlap, encouraging a mixture of ordinary and extraordinary religion.<sup>43</sup> An example of this mixture is the Amish systems of sanctions. Positive sanctions are extraordinary, being Baptism and Communion, whereas negative sanctions are ordinary-- manifesting themselves as informal sanction, admonition, and, ultimately, imposition of the *Meidung*, a banishment of "sinners" from the community until the individual sinner repents in front of the community.<sup>44</sup> Thus, sanctions can be either ordinary or extraordinary, but are, in all cases, religious.

Looking strictly at ordinary Amish religion, one finds that sacred space does not exist as services are held in homes and, sometimes, in barns. Also absent are special garb for preachers, elaborate decoration such as candelabra, flowers, and other forms of ornamentation, as well as musical instruments. Most of the time in worship services is taken up by listening to two lengthy sermons-- showing a high degree of emphasis on the Word. Thus, most aspects of Amish divine services are ordinary. Nonetheless, extraordinary religion does exist for the Amish.

Kephart says, "Church services are taken seriously, for they are high points in the Amish way of life."<sup>45</sup> Therefore, while sacred space is non-existent for the Amish, sacred time does occupy a place in Amish religion. So do rituals. The sacrament of the Lord's Supper is observed by the Amish, like most other Protestant groups. They consider this a very somber part of the service-- which itself is very somber. However, while the faithful are permitted to drink water during most parts of the long, frequently hot service, none of this occurs during communion (save the water which symbolizes Christ's blood), exemplifying the special nature of the Lord's Supper in Amish theology. Baptism is another aspect of the Amish cultus which is extraordinary. According to Kephart, baptism is "the rite whereby the young person officially joins the church and makes the pledge to obedience."<sup>46</sup> This rite is also a very somber occasion which, as in other Christian groups, parallels Christ's washing away of his believers' sins. Another extraordinary action, although not a part of Amish ritual, is the process by which ministers are selected. Firstly, nominations for the position are accepted from members of the community. All who receive three or more nominations file past a stack of Bibles and take one. The man who picks the Bible which has had a piece of paper inserted into it is the new preacher. This way, the Amish believe, preachers are picked by both man and God and, because of this incorporation of God into the process, the procedure is extraordinary. The last aspect of Amish extraordinary religion to be discussed is the use of language in religious services. As previously mentioned, the Amish have a special language which is used only during services-- Amish High German. Because this language is used in worship and at no other time, it is extraordinary. It is used only in the sacred time in which attempts are made at contacting the otherness.

#### 4. Comparison and Contrast of the Mormons and the Amish

The characteristics and nature of both the Amish and the Mormons conform with what Albanese suggests about religion, and, as one might expect, they are similar to each other in some respects and different in others. Firstly, considering how the two groups varied in their exemplification of boundaries, it is found that the Amish never had as their "manifest function"

separatism, but separatism was a "latent function" of the continued existence of their boundaries, while the Mormons, in the beginning, strove for separation, and now embrace the world. For example, the Amish do not strive for separatism when they look for new places in which to settle; it just happens that the locations which are suitable for their needs-- namely, room to set up farms-- tend to enhance their separatism. Economically, they are separate, but not specifically because they do not want to mix with other people; rather, this is because, as Hostetler points out, they do not want their money to go towards compensating an "outsider" who, for instance, has had his car damaged, as the Amish themselves do not own cars.<sup>47</sup> Culturally, separatism in choosing spouses exists not so that the young do not mix, but rather because the Amish believe that marriage to outsiders is an affront to their faith. This affront is also the reason why the Amish persist in their cultural objection to public education, higher education, and modernization. (Nevertheless, the Amish continue to maintain these geographic, economic, and cultural boundaries as they are separatists and this manifest/latent system of boundaries is very convenient for realizing the continuance of their current, largely, separated way of life.)

However, the Mormons, when they were practicing separatists, actually tried to remain set off from American society in general. This is evident in their westward migrations and their using arms to fight attackers.

A second form of differences in boundary exemplification among the two groups is closely related to the example mentioned above-- and this is the simple fact that the Amish have always been separatists, while the Mormons have vacillated on this issue. From their beginnings up to the present, the Amish have always remained aloof from their surroundings, but the Mormons practiced separatism only in the "early days"-- the period in which they were harassed and persecuted.

The last major difference concerning the nature of the two groups' boundaries is that the Amish's boundaries and that which maintains and reinforces these boundaries tend to be more visible to the outsider than do the same with regard to the Mormons, especially in the recent history of these two groups. Geographically, in the past, both groups used physical space as a boundary; now, only the Amish do. Economically, the Amish continue to be almost completely self-sufficient, whereas the Mormons are a part of the American economic system. Culturally, while polygamy used to be quite noticeable due to the highly emotional nature of the issue, this controversy is now non-existent, while Amish cultural difference such as language and dress remain quite strong.

Lest one think that the two groups only differ in the nature of their boundaries, it needs to be pointed out that there is a major similarity worthy of discussion. This similarity is that, in both cases, that which strengthens the "in-group" or "we" feelings of the group are almost as important as the boundaries themselves. It is very likely that if these boundary enforcers and "maintainers" were non-existent, the boundaries themselves would cease to exist as the groups themselves would have a hard time existing without strong feelings of community unity.

Turning to the ordinary and extraordinary religions of the two groups, it is again found that both similarities and differences exist. Regarding extraordinary similarities, it is found that all of the Mormons' extraordinary rituals and all but one of the Amish's rituals of the

same type are either related to initiations or some type of separation of the extraordinary through secrecy from outsiders. Specifically, the Mormons' baptism for the quick and the dead mark initiation into the Church or heaven; communion marks becoming a more responsible member of the Church; and Endowment Ceremonies initiate one into a dramatic knowledge of Mormon religious interpretation of basic Biblical stories. Similarly, for the Amish, baptism again marks one's entrance into the community, and celebration of the Lord's Supper denotes one's formal entrance into a greater knowledge of Amish theology. The secrecy which pervades the Mormon Endowment Ceremony parallels the extraordinary language of the Amish-- Amish High German-- in the sense that both tend to isolate outsiders from the respective groups' extraordinary experiences.

Another similarity of this type deals, instead, with ordinary religion, but parallels the similarities just described. For both groups, ordinary religion is made up, basically, of singing, preaching, wearing normal, almost everyday clothes, examining and studying the Bible, and socially interacting in similar ways, as both groups are distinctively American in the way they, in most cases, act towards each other.

A difference between the two groups regarding ordinary and extraordinary religion is the degree of fusion between the two-- how much the two are intertwined. Albanese says that traditional societies are much more likely to fuse ordinary and extraordinary religion, whereas more progressive groups tend to try and abstract the two, try to separate them. Kephart tells his students that "the Amish family of today has changed very little since the 1700's."<sup>48</sup> Indeed, the Amish do tend to harvest a greater fusion between the two types of religion. As mentioned before, while the Mormons' services take place in sacred time and in sacred space, for the Amish, this sacred space is missing. In fact, the space in which the Amish worship moves around from home to home, thus making the worship service more and more cultural, or ordinary.

The differences and similarities between these two groups of the types just discussed may indeed have bearing upon how well these groups have been received by the American public and upon how these groups are doing in terms of their numbers. As was discussed just recently, for both groups, the existence of boundary enforcers is conducive to the continued existence of the group. Both the Amish and the Mormons are surrounded by very effective agents of boundary maintenance, and both groups are increasing their numbers. Also, the fact that the Mormons tend to divide ordinary and extraordinary religion more than the Amish do means that the Mormons are similar, in this respect, to mainline American Protestantism, which, according to Albanese, tries very much to separate the two types of religion. Accordingly, the Mormons are winning converts and are gaining new members in higher numbers than are the Amish, who increase solely through procreation.

### 5. Conclusion

Albanese's theory is very useful because it is very abstract and tied to few concrete facts. Thus, it may be applied to widely-varying contexts. Albanese, in putting forth her suggestions on boundaries and the two types of religion, is trying to build a framework around which religion in general, as well as specific religions, can be studied. She has succeeded in her attempt in a very decisive manner.

Particularly, Albanese's notions are very useful for drawing the types of conclusions

discussed in part (4). The type of knowledge gained through a systematic evaluation by analysis along Albanese's lines lends itself well to obtaining generalizations which cover a wide area but which are, nevertheless, accurate.

However, there is one minor flaw in Albanese's suggestion. In her discussion of theories, she gives the impression that religious groups have one and only one nature, that they never change. However, this is not the case. Characteristics of religious groups are not quite this absolute and concrete. Regarding boundaries, for example, the Mormons have become much more open to the outside world, and their maintenance of boundaries reflects this. Also, though neither the Mormons nor the Amish did this, it is conceivable that a religious group might realize a greater fusion between ordinary and extraordinary religion over time, or that a group might want to make the two manifest in a more separate manner. In either case, Albanese makes a minor mistake in this implication.

Nonetheless, Albanese's suggestion on the study of religion and religions deserves recognition due to its flexibility and usefulness.

## ENDNOTES

1. Catherine L. Albanese, *America: Religion and Religions* (Belmont, CA: Wadsworth Publishing Co., 1981), 3-7.
2. Albanese, 6.
3. Albanese, 6.
4. William M. Kephart, *Extraordinary Groups: The Sociology of Unconventional Life-Styles* (New York: St. Martin's Press, 1982), 242.
5. J. Paul Williams, *What Americans Believe and How They Worship* (New York: Harper & Row, 1962), 383.
6. Thomas F. O'Dea, *The Mormons* (Chicago: University of Chicago Press, 1957), 1.
7. Kephart, 244.
8. Kephart, 250.
9. Kephart, 248.
10. Kephart, 251.
11. Kephart, 263.
12. Kephart, 263.
13. A "ward" is the equivalent of what mainline Protestant Churches call "parishes"; they are individual congregations.
14. Kephart, 261.
15. O'Dea, 2.
16. Missionary activities and informational services have long been existent in Mormon life. However, with the degree of acceptance increasing, these activities and services have also taken on large magnitudes.
17. James B. Allen, *Mormonism in the Twentieth Century* (Provo: Brigham Young University Press, 1967), 145.
18. Kephart, 264.
19. Kephart, 264.

20. This paragraph draws on Anthony A. Hockema in *The Four Major Cults* (Grand Rapids: William B. Eerdmans Publishing Co., 1963), 64-65.
21. All age-related figures quoted here are from Williams, 397.
22. Hockema, 66-67.
23. O'Dea, 57.
24. O'Dea, 57.
25. Norman J. Whitney, *Experiments in Community* (Lebanon, Penn.: Pendle Hill Press, 1966), 14.
26. Kephart, 50.
27. Kephart, 59.
28. Kephart, 59.
29. I. Tim. 5:8.
30. John A. Hostetler, *Amish Society* (Baltimore: Johns Hopkins University Press, 1963), 64.
31. In fact, not only does the refusal to receive government benefits act as a boundary in itself, but Amish believe that the government's paying welfare benefits to their people infringes onto their own territory-- Amish leaders, before Congress, said, "Old-Age Survivors' insurance is abridging and infringing to our religious freedom." In addition, the Amish must still pay social security taxes. Hostetler, 264-266.
32. Hostetler, 266.
33. O'Dea, 244.
34. Romans 12:16.
35. Kephart, 245.
36. Kephart, 245.
37. Kephart, 81.
38. Kephart, 51.
39. Kephart, 57.
40. Hostetler, 238.
41. Hostetler, 234.
42. Kephart, 52.
43. Kephart, 7.
44. Kephart, 68.
45. Kephart, 65.
46. Kephart, 10.
47. Hostetler, 266.
48. Kephart, 2.

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## CRISIS OF FAITH (REVISED)

by Desiree Guzzetta

Boiling, turbulent waves  
Crash wildly through his brain  
Keeling over - hands face down,  
Pounding the ground,  
A cry of feverish agony  
Escapes the confinement  
of his lungs;  
A primordial scream:  
*"Why hast thou forsaken me?"*

Sweat creeping through every pore--  
Dust clinging to all his senses--  
Contemplating Rejection of the Orders.  
Fingers, digging deeper  
As if by pure will, he could take root,  
And never be removed.  
And the silent trees surround  
him and whisper:  
*"Why hast thou forsaken thee?"*

Tension building until his muscles,  
locked, no longer move.  
Tears sear furrows in his cheeks  
While the Believer, encircling,  
Hiding behind trees and bushes,  
Dare not to get nearer,  
But listen and distort the refrain,  
*"Why have you forsaken him?"*

Now, naked, caked with mud and filth,  
Plastered with sins and the grins of the killers,  
Feebly clutching the soil as if in resignation;  
The Believers, rustling the leaves like the wind;  
And he knows-- he will die for them,  
Because of them,  
In spite of them.  
His body heaves, as if taking

the dying breath, and lets escape once more,  
*"Why has thou forsaken me?"*

One, one who will know,  
comes to him and claims,  
"Strong am I; I will never forsake thee!"  
But, the lines of denial are already  
forming on this ashen brow.  
The one on the ground releases the earth,  
Himself denying this plane;  
He rises and says, "It is too late for us."  
He is quiet; he is calm.  
And the one dangling from the Judas tree cries,  
*"Why has thou forsaken ME?"*

The one who would be strong  
Recoils; and, screeching "No!"  
Flees to kill the cock.  
    He no longer pounds the ground;  
    He no longer seeks burial,  
But openly, defiantly, heads to  
the burning city below.  
    He is quiet; he is calm.  
Yet the leaves of the Believers,  
    turning upward, beg,  
*"Why hast thou forsaken he?"*

On the way down the mountain,  
The strong one is heard to say "No"  
three more times. The sun rises.  
The cock heralds morning as the workers finish  
placing the two boards together.

Time passes as slowly as death-in-waiting.

Later that day, one will be cringing  
in abject misery and shame;  
One will be hanging,  
Silver pieces lost in the shadow,  
and will doubt no more.

The other is dying,  
Suspended above a world

Full of sins and Believers;  
People who would abuse him defer to  
those who will not lose him.  
Near final acceptance, he cries out one more time,  
And is granted understanding.  
Yet, though he passes on in completion,  
The earth heaves violently,  
as if towards man she sighs,  
And echoes his reply:  
*"Why has thou forsaken mine?"*

## **The Flounder of Reality**

By Lisa Cannon

Reality

Slaps you in the face

In the form of a smelly, wet flounder

Then drags you by your hair

Into an Orange and White Laundromat

Where you wash someone else's clothes

And listen to him ramble

Because he is going to become

A Petroleum Engineer

Instead of a writer (because there's more money in it)

Reality

Claws at you again with his foul choke-hold

-- His Slimy Flounder--

And you duck, determined never

To Return to Launderland

No matter how much dirty clothes

Pile up.

And yet, you sense

Reality

Is Forever

And malevolently

In Pursuit.

## **To the Athlete with the Moroccan Leather Briefcase**

by Lisa Cannon

Of course  
It is  
The wrong  
Kind

Altogether.

## **"Hope Me"**

by M.C. McCullough

don't me die  
live alive  
a now and not a then,

breath me whole  
re-me-mold  
one, just once again.

days, me give  
tears relieve  
hiding in hugs' hold,

don't me die,  
breath me whole  
re-life, re-love  
re-mold.

# Freedom and Responsibility-- In The Words Of Aleksandr Solzhenitsyn

by Bradford C. Brown

Entwined throughout the literature and lectures of Aleksandr Solzhenitsyn there is a common thread of concern for freedom. His experiences of war, penal labor camps and cancer have helped to form his conceptions of the nature of man and liberty. It is upon the basis of freedom that Solzhenitsyn levels his criticisms of both East and West. Moreover, the relationship of man to freedom is a dominant theme in his novels, short stories and prose poems. Thus, in order to understand what he has said, both in his words of oration and rhetoric, and even to understand the man himself, it is necessary to analyze and so comprehend Solzhenitsyn's thoughts on freedom.

In the *Gulag Archipelago*, Solzhenitsyn refers to a Russian proverb, indeed he sites many, but this one in particular reveals much of his personal feelings on the subject at hand: "Freedom spoils, and lack of freedom teaches."<sup>1</sup> Experience dictates understanding; or, as Gleb Nerzhin speaks for the author in *First Circle*, "Circumstances determine consciousness."<sup>2</sup> This means that Solzhenitsyn, having been taught in the camps and by Soviet lifestyle in general, understands the true nature of freedom. And it means that the West, rolling in overabundant freedom, does not know the value or duty of liberty. An exploration of Solzhenitsyn's understanding reveals his belief that freedom is not the goal of man's existence, only a condition of it, and that, like existence itself, freedom requires responsibility.

Solzhenitsyn's own definitions of freedom seem an obvious place to begin this analysis. He separates freedom into two categories: inner and external freedom. The former is confined to the mind of the individual, as Solzhenitsyn explains, "We are creatures born with inner freedom of will, freedom of choice-- the most important part of freedom is a gift to us at birth." The latter, external freedom, is the broader, more widely accepted, concept of freedom between men. Of it, Solzhenitsyn comments that "External, or social, freedom is very desirable for the sake of undistorted growth, but it is no more than a condition, a medium, and to regard it as the object of our existence is nonsense."<sup>3</sup> He goes on to explain a relationship of sorts between the two types of freedom: "We are inclined to define inner freedom as the ability both to think and act untrammelled by external fetters, and outward freedom as a situation when there are no fetters at all."<sup>4</sup> In this sense, inner freedom is very similar to Solzhenitsyn's idea of the conscience, which demands moral choice of thought and deed. Here, in the preceding quotation, he is replying to those of his fellow countrymen who acknowledge the immorality of the Soviet state but who choose to act hypocritically by participating in the immorality.

In his definition of freedom, Solzhenitsyn has established a priority, i.e., that inner freedom is more important than external freedom. He states the primacy of inner freedom in terms of the essence of being human, "The most important part of our freedom, inner freedom, is always subject to our will. If we surrender it to corruption, we do not deserve to be called human."<sup>5</sup> Again this echoes his concern over conscience-- his character Innokenty Volodin discovers that every person has only one conscience.<sup>6</sup> Solzhenitsyn contends that this responsibility is essential to the definition of freedom. This may be seen in his establishment

of a personal, Christian definition:

After the Western ideal of unlimited freedom, after the Marxist concept of freedom as acceptance of the yoke of necessity-- here is the true Christian definition of freedom. Freedom is self-restriction! Restriction of the self for the sake of others. (7)

From the ethical wellsprings of conscience, inner freedom becomes the means of action for external freedom through denial. This concept of freedom is linked to another theme in Solzhenitsyn's work, the development of self. He writes that existence "has to be the fulfillment of a permanent, earnest duty so that one's life journey may become above all an experience of moral growth."<sup>8</sup> So, this then, is the responsibility of freedom.

Solzhenitsyn relates responsibility to freedom in spiritual growth. Description of such growth is given most often within the setting of the labor camps which dominates most of his work to date. Spiritual growth it seems, because it is based on inner freedom, is possible even within the confines of the Gulag. He writes that in general, "We can firmly assert our inner freedom even in external conditions of unfreedom." The reason for this is that, "In an unfree environment we do not lose the possibility of progress toward moral goals (that for instance of leaving this earth better men than our hereditary endowment has made us)."<sup>9</sup>

In *The First Circle* the growth of the characters is central to the meaning of the book. Nerzhin, the main character (among many), recognizes the lessons that prison offers. At one point, Sologdin, another character, informs him of this potential for reflection: "And you ought to find out where you are, spiritually understand the role of good and evil in human life. There's no better place to do it than prison."<sup>10</sup> Nerzhin's wife, Nadya, sees the growth in him when they meet; in the following passage he reflects on her observations.

"It suits you here," she said. In other words prison. There was some truth in it. Sometimes he was not at all sorry to have spent five years in prison. Those years had come to mean something in themselves. Where could one learn about people better than here? And what better place to reflect about oneself? (11)

This belief is one half of the proverb, "lack of freedom teaches." The other half is revealed twice in discussions of the soul. Professor Chelnov maintains that "only a zek is certain to have an immortal soul; free people are often denied one because of the vain lives they lead."<sup>12</sup> And later Gerasimovich thinks to himself along similar lines, "Those who were free lacked the immortal soul the zeks had earned in their endless prison terms. They made stupid and greedy use of their freedom they were allowed to enjoy."<sup>13</sup> So not only is spiritual growth possible in prison, implying freedom, incarceration encourages such development.

When Nerzhin says, "When Lev Tolstoi dreamed of being imprisoned, he was reasoning like a truly perspective person with a healthy spiritual life," he speaks for Solzhenitsyn too.<sup>14</sup> In *The Gulag*, the author nearly repeats himself: "Lev Tolstoi was right when he dreamed of being put in prison. At a certain moment that giant began to dry up. He

actually needed prison as a drought needs a shower of rain!"<sup>15</sup> Solzhenitsyn continues, "I... have served enough time there. I nourished my soul there, and I say without hesitation: 'Bless you, prison, for having been in my life!'"<sup>16</sup>

External freedom, ironically, was another feature of the prison camps. Shukov, the central character in *One Day in the Life of Ivan Denisovich*, at one point relates that, "The great thing about a penal camp was that you had a hell of a lot of freedom."<sup>17</sup> While Shukov refers to freedom of speech, Solzhenitsyn goes on to point out another freedom in the camps, that of thought:

While they openly claim your labor and your body, to the point of exhaustion and even death, the camp keepers do not encroach at all on your thoughts. They do not try to screw down your brains and fasten them in place. And this results in the sensation of freedom of much greater magnitude than the freedom of one's feet to run along the level. (18)

This is the type of freedom that allows spiritual growth. As later will be discussed, this freedom was a characteristic only of the Gulag, and not the life outside, in the rest of the country.

However, as should be obvious, the penal camps were far from free in all respects, nominally external freedom. Solzhenitsyn describes at great length the horrors of camp life that regimented innocent prisoners to the brink of death and beyond in *One Day* and, more importantly, *The Gulag Archipelago*. Yet, he also shows its effect in his prose poems. For example, in "Freedom to Breathe" he writes, "This, I believe, is the single most precious freedom that prison takes away from us: the freedom to breathe freely, as I now can."<sup>19</sup> And in the poem "The Puppy" he describes freedom as a primal instinct.<sup>20</sup> The need for freedom is revealed also in the deep subconscious of the prisoners. He writes that all prisoners in all their dreams were always aware of their imprisonment.

The shock of undeserved arrest, the sentence of ten or twenty-five years, the barking police dogs, the hammering boots of the escort guards, and the rending sound of camp reveille had penetrated every level of their being, into their very bones. Had there been a fire, the suddenly awakened prisoner would have first remembered he was in prison and only sensed the flames and smoke. (21)

Still, the zeks also developed a callousness toward freedom, unconsciously they may have longed for it.

After a while in the camps, thoughts of freedom came to hold a certain strangeness for the prisoners. In *One Day* Shukov no longer knows if he wants freedom or not. It is important to note that these feelings are bound up in a sense of "homelessness." Shukov adds, "And as time went on he understood that they might let you out but they never let you home. And he didn't really know where he'd be better off. At home or in here."<sup>22</sup> Solzhenitsyn returns to this problem again in *The Gulag*:



The day of liberation! What can it give us after so many years? We will change unrecognizably and so will our near and dear ones-- and places which once were dear to us will seem stranger than strange. And the thought of freedom after a time even becomes a forced thought. Farfetched. Strange. (23)

Oleg Kostoglotov, the central character in *The Cancer Ward*, describes this feeling as a withering of belief, where "that hollow in the chest where faith nestles lies empty and dries up."<sup>24</sup> The hope is not completely lost, as this character rediscovers when he is released from the camps; however, exile is not freedom or home.

Later in the same book, when he visits the zoo, Oleg recognizes these feelings in regard to the caged animals. He reasons that

The most profound thing about the confinement of these beasts was that Oleg, taking their side, could not have released them, even if he'd had the power to break open their cages, because they had lost, together with their homelands, the idea of natural freedom. (25)

Here, too, there is the concept of "homelessness" linked to an aversion to freedom. The point is that as the imprisonment deprives the animals, and implicitly the zeks, of their ability to return home, it also forces the estrangement of them to the concept of freedom. The key here is that it is no longer natural, freedom lacks reality. One might argue that the home to which they can never return, is their state of mind before arrest, where freedom is natural and presumed. Moreover, in this sense, it is not so much external freedom (Kostoglotov can open the cage), but inner freedom (that which is natural to them, as Solzhenitsyn says, given at birth) which has been lost. In a greater sense, Solzhenitsyn may be referring to the loss of all of the country, everyone's home to the Soviet system and its forms of oppression.

Albeit better than prison camps, Solzhenitsyn depicts life throughout the Soviet Union as harsh and devoid of a lot of freedom itself. Safe in their sharashka, the characters of *The First Circle* experience freedom sometimes greater than that experienced outside; Adamson comments on this, saying, "As a matter of fact, freedom itself was quite often lacking in freedom."<sup>26</sup> Elsewhere in the book, Solzhenitsyn describes the hardships faced by the wives of the prisoners, who are subject to the persecutions of employers, neighbors and even their own families.<sup>27</sup> He additionally recites the case of a man who committed suicide on the day he was to be released. Solzhenitsyn speculates that it may have been "out of a feeling of disgust for the freedom of that time."<sup>28</sup>

Part of the problems of the whole society are attributable to the Gulag system. Solzhenitsyn refers to the country as a whole as the "Big Camp Compound."<sup>29</sup> He points to the infectious nature of the camps upon the rest of the nation:

The camp tenacity, its cruelty in human relations, its armor of insensitivity over the heart, its hostility to any kind of conscientious work-- all this effortlessly tamed campside without difficulty, and then went on to make a deep

impression on all freedom. (30)

Solzhenitsyn devotes one chapter in *The Gulag*, "Our Muzzled Freedom," to a description of the lack of freedom in the U.S.S.R. In it he lists "those traits of free life which were determined by the closeness of the Archipelago or which were in the same style."<sup>31</sup> In this list he includes constant fear, servitude, secrecy and mistrust, universal ignorance, squealing, betrayal as a form of existence, corruption, the lie as a form of existence, cruelty and slave psychology; each of which, he says, are the widespread characteristics of The Soviet Union.<sup>32</sup>

The roots of the problem lie even deeper than the existence of the Gulag Archipelago, according to Solzhenitsyn. The evil of the camps may be traced to those who created them. Ultimately, the lack of freedom in the Soviet Union is attributable to the Marxist ideology on which the Soviet system is based. In a speech in New York in 1975, Solzhenitsyn contended that "Marxism has always opposed freedom," and he uses the words of Marx and Engels to support this claim.<sup>33</sup> From this basis, he argues, stems the particular horror of the Soviet state:

Our present system is unique in world history, because over and above its physical and economic constraints, it demands of us total surrender of our souls, continuous and active participation in the general conscious lie. To this putrefaction of the soul, this spiritual enslavement, human beings who wish to be human cannot consent. (34)

For Solzhenitsyn, the insidiousness resides in the threat to the conscience and inner freedom. To the end of this system he has pledged himself, but the question turns upon itself so that in order to replace the system there must be an alternative to turn to.

Solzhenitsyn rejects the example of the West and its political systems for a number of reasons, one of the most important being the state of freedom he finds there. He argues that the West is in a period of decline because of the great amount of freedom it possesses. Freedom in abundance has meant the loss of the will to defend it.<sup>35</sup> Here is the proverb once more, "Freedom spoils..." and Solzhenitsyn lays his finger on this as the problem:

The West has supped more than its fill of every kind of freedom, including intellectual freedom. And has this saved it? We see it today crawling on hands and knees, its will paralyzed, uneasy about the future, spiritually wracked and defeated. (36)

The crux of the issue is responsibility. Solzhenitsyn believes that the West needs to develop "human obligations" over freedoms.<sup>37</sup> (He would no doubt agree that individuals should ask first what they can do for their country before asking what their country can do for them; yet, he would insist that the means to both lie in the spiritual growth of the individual.) Furthermore, he draws the parallel between freedom and irresponsibility, stating that where there is complete freedom "there is a certain abdication of responsibility."<sup>38</sup>

Solzhenitsyn continues this line of thought by describing the nature of this responsibility. He argues that freedom demands a moral attitude and so the responsibility for the protection of freedom is international-- it does not stop at the frontiers of one country.<sup>39</sup> It is in this context that he chastises members of the opposition to the Vietnam war as "accomplices in the betrayal of Far Eastern nations, in the genocide and suffering today imposed on thirty million people there."<sup>40</sup> Solzhenitsyn's assessment has truth within its own context, although many would argue with him on other grounds.

As a consequence of the moral nature of freedom, Solzhenitsyn's criticism of the West is that it blinds itself to evil. He states that the basis for the guarantees of freedom in America was not as secular as it is today. "That is, freedom was given to the individual conditionally, in the assumption of his constant religious responsibility." The problems of today are caused by the loss of that "moral heritage of the Christian centuries with their great reserves of mercy and sacrifice."<sup>41</sup> Remember, Solzhenitsyn's definition of freedom is self-restriction, a Christian one at that, which has no basis in a secular society. As a result, he argues, evil predominates and freedom is the *modus operandi* for its growth.<sup>42</sup>

Therefore, when Solzhenitsyn considers transforming the present Soviet system and creating a new Russian state, its normative form reflects his observations on freedom. The nature of freedom is moral but with the condition that it "keeps within certain bounds, beyond which it degenerates into complacency and licentiousness"-- in other words, the West. "And order is not immoral if it means a calm and stable system. But order too has its limits, beyond which it degenerates into arbitrariness and tyranny"-- the East.<sup>43</sup> Between this Scylla and that Charybdis, the ideal state must make its passage. Solzhenitsyn's vision is that of compromise; his state would be authoritarian and still would allow some personal liberties. He hopes for freedom of religion and religious education, freedom of art and literature, and freedom of publication; basically, freedom of thought-- the one oppression of the current Soviet state that he perceives as the worst.<sup>44</sup>

In the end, freedom is a condition for action and not a goal of action for Aleksandr Solzhenitsyn. His arguments on freedom, as in most other things, are reducible to personal morality. In the vein of his definition of inner freedom, he argues that it is impossible to "liberate anyone who has not first become liberated in his own soul."<sup>45</sup> From this inner freedom of the soul, Solzhenitsyn believes that the way to external freedom is through the individual act of self-restriction. In turn, he writes of external freedom as a means to an end:

Unlimited external freedom in itself is a very desirable gift, but, like any sort of freedom, a gift conditional, not intrinsic, worth, only a means by which we can attain another and higher goal. (46)

Together with the idea of self-restriction, this view of external freedom is one that demands responsibility of action-- conscientious action-- that is guided by spirituality. Freedom, and especially inner freedom, is very important as a means to spiritual goals for it allows growth, which is crucial to Solzhenitsyn's ideas on existence, for he writes, "... the meaning of earthly existence lies not, as we have grown used to thinking, in prospering, but... in the development of the soul."<sup>47</sup>

## ENDNOTES

1. Aleksander Solzhenitsyn, *The Gulag Archipelago*, vol. 2, trans. Thomas Whitney (New York: Harper & Row, 1974), 605.
2. Idem, *The First Circle*, Trans. Thomas Whitney (New York: Harper and Row, 1968), 297.
3. Idem, "As Breathing and Consciousness Return," in *From Under the Rubble*, trans. Michael Scammellet, et al. (New York: Bantam Books, 1974), 20
4. Idem, "The Smatterers," in *From Under the Rubble*, trans. Michael Scammell, et al. (New York: Bantam Books, 1974), 255.
5. Idem, "Breathing and Consciousness," 23.
6. Idem, *First Circle*, 399.
7. Idem, "Repentance and Self-Limitation in the Life of Nations," in the *From Under the Rubble*, trans. Michael Scammell, et al. (New York: Bantam Books, 1974), 136.
8. Idem, "A World Split Apart," in *East & West*, trans. Irina Alberti (New York: Harper & Row, 1980), 70.
9. Idem, "Breathing and Consciousness," 20.
10. Idem, *First Circle*, 157
11. Ibid., 292.
12. Ibid., 197.
13. Ibid., 582.
14. Ibid., 40.
15. Idem, *Gulag*, 616.
16. Ibid., 616-17.
17. Idem, *One Day in the Life of Ivan Denisovich*, trans. Ronald Hingley and Max Hayward (New York: Bantam Books, 1963), 177.
18. Idem, *Gulag*, 607.
19. Idem, *Stories and Prose Poems*, trans. Michale Glenny (New York: Bantam Books, 1971), 197.
20. Ibid., 206.
21. Idem, *First Circle*, 474.
22. Idem, *One Day*, 199.
23. Idem, *Gulag*, 606.
24. Idem, *The Cancer Ward*, trans. Rebecca Frank (New York: Dell Publishing, 1968), 306.
25. Ibid., 584.
26. Idem, *First Circle*, 370.
27. Ibid., 249, 263.
28. Idem, *Gulag*, 599.
29. Ibid., 564.
30. Ibid., 565.
31. Ibid., 633.
32. Ibid., 632-55.
33. Idem, *Warning to the West*, trans. Harris Coulter and Nataly Martin (New York: Farrar, Straus and Giroux, 1975), 57.
34. Idem, "Breathing and Consciousness," 16.

35. Idem, *Warning*, 125.
36. Idem, "Breathing and Consciousness," 49.
37. Idem, "A World Split Apart," 49.
38. Idem, *Warning*, 102.
39. Ibid., 72, 111.
40. Idem, "A World Split Apart," 60-1.
41. Ibid., 65-6.
42. Ibid., 49-51.
43. Idem, "Letter to the Soviet Leaders," in *East and West*, trans. Hilary Sternberg (New York: Harper & Row, 1980), 132.
44. Ibid., 138-9.
45. Idem, *Gulag*, 605.
46. Idem, "Breathing and Consciousness," 16-7.
47. Idem, *Gulag*, 613.

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## **Johnny**

by Lisa Cannon

Look down--  
Watch your loafers shuffle  
Make sure that you  
Don't stub your toe  
Against some errant rock  
Make sure that you  
Keep to the path  
Make sure that your  
Nice brown shoes  
Are tightly tied  
In careful bunny ears  
Look down--  
And never see  
The lightening flash  
The sunset wane  
The sheep clouds romp  
In cut class pastures  
Look up--  
And maybe stub your toe.  
Oh no.  
Look down.

## **"Hell Bound"**

by Bethany Goble

They turned inward upon themselves, and they concentrated so much on who they were that their souls burned.

# The Revolt of Ch'en She and Wu Kuang

by Whit Donaldson

October 23, 1911

Hunan Provincial Capital: Ch'ang-sha, China

A secondary school classroom

An elderly man, with a beard and thick-rimmed glasses, steps up to the podium in front of a class of about seventy students. He begins to speak of some ancient rebels in Ch'in times. His voice is monotone and his sentences seem rarely to have a break. One gets the idea that this professor of ancient texts has given this lecture throughout his life and maybe even earlier.

His voice rises once: "... and the Grand Historian Ssu-ma Ch'ien says in the *Shih chi* that when Ch'en She was young he was working one day in the fields with the other hired men. Suddenly he stopped his plowing and went and stood on a hillock, wearing a look of profound discontent. After a long while he announced, 'If I become rich and famous, I will not forget the rest of you!'

"The other farm hands laughed and answered, 'You are nothing but a hired laborer. How could you ever become rich and famous?'

"Ch'en She gave a great sigh. 'Oh, well,' he said, 'how could you little sparrows be expected to understand the ambitions of a swan?'

"During the first year of the Second Emperor of Ch'in in the seventh month, an order came for a force of nine hundred men..."

The professor's voice fades once again into monotone. To the back of the room one of the students slumps in his chair, and finally his head and arms are motionless upon the desk, his entire attention focused on the insides of his eyelids. He thinks to himself, "I know these things. I don't need to be told about Ch'en She and his band of rebels. It's a subject that I've read about many times: 'The rain blocked the way of the parade of conscripts that he was with on the way to Yeuh-yang and, and he, he..."

A barely audible sound comes from the lump on the desk that is the student. The sound is that of the larynx blocking the air passageway when it is relaxed, such as when one is sleeping. The student's subconscious is taken over by the thought of the rebel Ch'en She.

"Hey you! Get back in line or you'll be whipped until the life runs out of you!' The young student was marching down a dirt road and rain was pouring on his back. For an unknown reason he quickly stepped back into the rank and file of the parade without questioning the authority that boomed commands from above. A horseback officer of the Ch'in rode by through the mud, randomly striking men in the parade. The two men that were talking next to him stopped as the man that rode by them stopped at the front only fifteen or twenty lines of men ahead. They resumed talking in a quieter voice. 'Kuang! If you don't stop your talk of rebellion we will both be caught in the act and decapitated. Our party is on schedule and will arrive at the garrison on time.'

"In time for what, She?' Wu Kuang said in an agitated voice. 'We will work our prescribed time where many of us will die, perhaps half, for something that means nothing to

my people or your people. Tell me, Ch'en She, had you ever seen an official of the Ch'in before we were taken for slaves?'

"No, I hadn't. But...'

"Then why are we here, my friend?'

"We are here to preserve our lives.'

"Kuang fell silent. The rain continued to fall, chilling the bones of the student. He marched on, all the time considering the things that he had heard. Death was not something he wanted to see-- and especially not his own.

## SCENE TWO: Closer to Yueh-yang; Monsoon season.

"Day after day the lines of men streamed down the road toward the garrison command post which was their rendezvous point.

"Ten men of my column have died from the weather and more are sick.' Ch'en She referred to the column as his because of his elected position as column leader. His friend Wu Kuang held a similar position. The student trod in the mud beside them as was his usual position. Although the rain had not been heavy, it had been very steady and the roads had become more difficult to pass.

"A virus is making my men fall dead in their tracks,' Wu Kuang said with a tired sigh, 'And yet we are not allowed to stop to cure the rest. What do they want at the garrison--corpses or workers?!' He paused. 'Sometimes I wonder if it matters to them. As corpses we are of no use, but we are no trouble to them either.' His audience, Ch'en She, was silent, yet his somber look told his response and Wu Kuang pressed no further for his point. There was no doubt in either of their minds that no one cared for the lives of them and their men more than them and their men. To work, to obey, to submit, this was their only purpose in the government that had swept them to their doom only weeks before.

"The columns began descending into a low valley where the road apparently paralleled a wide, fast moving river. Ch'en She, thinking to himself, remembers his homeland: 'Will I ever see that place again? Will they remember me when I return? And what of the men in this procession? They are no different than the men of my own village. What of my responsibility to them? They are commoners from all over the province and yet there is a solidarity between us as if they had worked in the fields beside me all of my life. These people deserve more than misery and death. They deserve to have--'

"Haaaalt!' Horsemen from throughout the procession raced to the front to consult with the commanding officer. The road, or what had been the road, had become the river itself. The consultations taking place broke up and the subordinate officers headed back to their positions. One approached Ch'en She and Wu Kuang as the student watched.

"We will be setting up camp here,' the man boomed. 'Alert your men to this.'

"Sir,' Ch'en She inquired, 'Will we not miss our rendezvous date if we stop?' Ch'en She fell to the ground. The officer's cane stood ready to deliver a similar blow to any other questioners.

"You will not ask questions. You will follow orders or be replaced!' He returned, galloping, to his place in the procession. Wu Kuang helped his fallen friend to his feet.



"We are condemned to die, Kuang,' Ch'en She said. 'There must be something done.'

SCENE THREE: A camp on the river bank.

"The sky was darker now and the entire encampment seemed to be in a state of depression. Kuang stood in the middle of the encampment talking to a leader of a column. The student stood nearby. His face had grown older with the ever-growing knowledge of hardship. He stood watch for his trusted friend in case the guards tried to arrest the leaders. Their every move was watched by the guards with the awareness of rebellion in the air. The Ch'in knew, however, that even they would be lucky to escape with their lives for having delivered the conscripts late. The student walked toward Wu Kuang and another man and their conversation became audible.

"... and the mandate has been taken from the Ch'in by the heavens because of the murder of Fu Su, the crowned prince of Ch'in.' Kuang's voice rises to a dangerous level. 'Hu-hai, Fu Su's brother, is not the rightful heir to the throne! Have you not heard the voices from the woods? Fu Su has come back in the form of Ch'en She to avenge his murder!'

"The heavens must be obeyed. My men will gladly follow the crowned prince of Ch'in, if the alternative is death.'

"You will not be disappointed to be a part of the great revolution of Ch'en She.'

"Look out!' the student yelled as he jumped to the side.

"A cane flashed in the night and the man next to Kuang fell to the ground, blood coming from his face. A Ch'in officer stood over the man with three apprehensive-looking guards behind him.

"You will not be revolting against anyone. You will die!' As the officer raised his cane Kuang stormed him and threw him off balance. The officer tried to draw his sword. Kuang jumped at the officer. After a short scuffle the officer lay dead in a pool of his own blood.

"Are we going to be pawns of an illegitimate empire?' Kuang yelled, as he faced the crowd that had gathered. The guards looked confused to be without their leader and outnumbered by the peasants. 'We have the choice of death or revolt. Either way we will be sentenced to death, but as rebels we will die fighting! Death to the Ch'in imposters! Victory to Fu Su!' The men of the parade voiced their support with a loud cheer.

"The peasants and most of the guards gathered in support for Ch'en She. The remaining officers were slaughtered in their tents and the men armed themselves for battle.

SCENE FOUR: Several months later; in Ch'en, at a room in the palace.

"Ch'en She sat on a small throne in front of a window watching the changing of the guard in the courtyard. His robes were adorned with gold and lace and intricate patterns of silk. The student entered the room looking troubled.

"The administrator of San-ch'uan, Li Yu, is here to deliver a memorial to the great conqueror of his land.'

"I will grant him an audience.' The administrator entered, seated himself below the

head of the new King, and began to speak:

"Your mighty armies have attacked and taken the cities of Tung Cheng, Chiu Chiang, Yang ch'eng, Lo yang, T'an, Tang, and crossed the Han-ku pass and entered the homeland of the Ch'in. Generals loyal to you have taken the territories of Chao, Yen, and Wei. Your own army took the mighty city as your capital and your general Wu Kuang is at the gates of Jung Yang demanding its submission as well as the Ao granary. Your power is evident in your palace and your dress, and yet the Ch'in is still a threat to your sovereignty. It would please you to know that the Confucian scholars have declared that the mandate of heaven has been removed from the Ch'in and given to the peasants to create an empire of their own. Of course the mandate will go to the one who can create a just and well-run state the best and he who most nearly follows the Confucian tradition. My office is willing to put all of its support behind your great rule if you can bring yourself to confirm your rule in the Confucian tradition. And to conclude, I would like to congratulate your Eminency on the siege of Hung-men.'

"Thank you, Li. I will consider your request and reply in time,' Ch'en She said with resignation, and excused the administrator. When the man was gone Ch'en She spoke to the student who was still in the room. 'Why does he congratulate me on my power and then tell me that I lack the power to take the state of Ch'in? He does not know half of what goes on with my armies in the West. I received a message that Kuang has been assassinated by his subordinates at the walls of Jung Yang in their frustration with his inept leadership. I could do nothing but congratulate them and pronounce them the new leaders of my armies there. My friend deserved a more dignified death than that. And now my generals in Wei, Chao, and Yen have pronounced themselves kings out of the sovereignty of my state. I tell you, boy, my power dwindles by the hour. Now a man of wealthy background who professes to have great skill in leadership and military maneuvers is leading my greatest peasantry against the Ch'in homeland. I hope to hear from him any day of his success or failure.' He walked from the room and the student followed.

SCENE FIVE: A week later. Ch'in capital, Hsien-yang, a room in the A-fang palace.

"Chou! Bring me the report from my generals.' The second emperor of Ch'in, Hu-hai, paced the floor of the room. His armies had been fighting a band of rebels outside the city of Hung-men at the last report and he had been waiting for the outcome of the battle for weeks.

"Your generals report an army of twenty thousand chariots and one million men was met and defeated at Hung-men and is in flight across the Han-Ku Pass.' Chou Kao, the head eunuch and main advisor to the king, stood at attention at the door.

"I want the heads of all leaders involved in this revolt. I want these rebels pursued to the end of the earth!' Hu-hai said.

"Your generals also report that the rebels cowered and ran from the battlefield when faced with the slightest opposition. The leadership of their armies was almost non-existent.'

"Good. Proceed with your business.'

## SCENE SIX: Two months later, on a road T'ang

"A small cart with several hundred accompanying soldiers crawled along a winding road in the mountains. It is raining and the men, remnants of a defeated army, were soaked to the bone and visibly suffering from exhaustion.

"Master Ch'en She, your men are tired. They should be rested.' The student sat at the front of the cart while the defeated king lay under the cover of the cart's roof.

"The Ch'in armies are only a few miles behind us. If we stop now we will be dead very soon. How can it be that I almost overthrew the mightiest empire in the world and I now am running in defeat with the few weather-beaten troops that remain with me?' The king thinks for awhile and responds to his own question. 'They failed me. They had no drive to create the peasant rebellion that I had envisioned.' His voice starts to rise. 'They failed me! Kuang was a traitor and so were the rest of them! You have all betrayed me!' He stood up in the cart surveying the men, seeing the angry looks on their faces. Suddenly he felt a sharp pain in his back and everything was darkness. The student stood above the fallen body with a bloody dagger in his hand.

"How dare you give the power of your greatest army to an inept member of the corrupt ruling class and then claim that my friend, your most loyal general Wu Kuang, is a traitor! *You* betrayed the peasant rebellion. Not us.'

"The student was grabbed from behind by guards."

"Mao, wake up!" His friend grabs his arm and shakes him. The student wakes and looks around the room at the other students and the lecturer still at the front of the room. The monotone voice still emits the information about the rebel of the Ch'in.

"Mao, the city is in revolt. The workers and students are taking to the streets to overthrow the corrupt gentry! We must join them and take our place in the ranks of the proletariat," his friend says.

Still in a daze about what has happened, the student can only issue one definite answer: "Yes, we must." The two pack their books and prepare to leave. The lecturer's voice can be heard in the background as the two are leaving the room.

"... and so we see that the failure of this particular revolt was due to Ch'en She's trust in the upperclass citizen in whose care he put his greatest army and his general lack of a strong leadership. He was, in the end, murdered by a eunuch."

A eunuch? This is a serious cut to Mao's manhood, but he pays little attention to this rebuke. The two young men rush out the door.

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# I WRITE MYSELF (or, Whitman be damned)

by Desiree Guzzetta

With fleetfooted Industriousness  
Only I  
would dare  
pen to paper.

- I. I write myself,  
That all else look on in wonderment.  
I write myself,  
For only I can wrong myself and  
Malign my name.  
I do not sing myself - I sing others -  
Songs of non-identity - my unfriendliness to the fore.

Whitman would be ashamed,  
But I have only succeeded if he should  
Blush.  
And I leave only successes before me, and  
have just failures in my wake.

Mischievous Bard,  
you try to dispossess what  
I have strived to set astride!  
Others songs of betrayal I would gladly  
Warble out of breath;  
That only with their death,  
I get to lead the rest astray.

And to the test we willingly go,  
Now that Eliot has been past,  
And Yeats and Frost before him  
And I would dare  
paper to pen  
If I could achieve again  
the glories of their age.

*You* would not tempt the courage it would take  
To pull apart the Force coarsing idly through my veins.  
And I would dare  
paste and pressing  
If only Thomas inked my page.

II. I compose myself. As lyrically as I imagine  
This train ride lasts too long--  
And I would dare  
abuse to abase  
the foundations  
on which mighty Caesar Romed.

People stare mutely--  
Try to gaze as if to Understand--  
They want to Read me;  
But I remain unfinished.  
Yet I would dare  
pen to paper  
To make legible what's inside.

I compose myself; Yet  
I do not wish to sing.  
I write myself,  
so that others may see  
The incompleteness I embody,  
And the suffering still to come.

When the prophet came  
Struck so dumb  
Not a way to get across--  
And only I have nerve  
To dare the ink to flow as  
So marks a true magician.

Revel in the glory--  
the written line--  
Myself.  
Wrapped in shiny, silver-tipped,  
Acid-based lead.  
Shall I still dare  
pulp and passion  
To continue on the final path?

III. I write myself.  
I do not write for others.  
I create and recreate and reperfect  
My craving mind. I do this all the time,  
That others may one day sing me.

And I would dare  
paper and pen  
to refuse wisdom ready-made;

And I would dare  
pen to paper  
If it would make love go away.

## **I'D ALMOST PUT UP WITH DISCO AGAIN (ALMOST)**

by Kurt Young

I remember all those  
Endless hours  
In grade school  
Waiting restlessly for  
Recess or  
Lunch or  
After.  
But more so  
I remember all those  
Melancholy hours  
Since then  
Waiting forlornly for  
Recess or  
Lunch or  
After  
To come again.

# A Cultural History of 1963

by Kevin Osborn

The kid probably did not even appreciate the magnitude of his observation. "If it's there for the taking," he said, "take it." With the wonderful sort of intuitive insight that ninth-graders often possess, he had, in the eyes of one social critic, "expressed perfectly the perfect motto for his era."<sup>1</sup>

That ninth-grader's 1963 America was, in at least one acute way, similar to his parent's 1940 America, or his grandparent's 1918 America. That parallelism, a "lopsided preoccupation" with "getting ahead" and raising one's standard of living, was a prime cause of the widespread cultural malaise of the early 1960's and one of the reasons, according to Jules Henry, that Americans of the era felt a deeper emotional dissatisfaction than previous generations had experienced.<sup>2</sup>

Yet, what sharply differentiated the Americans of 1963 from the Americans of 1918 or 1940 was the deep sense of urgency in their quest to "get ahead," be it economic advancement or something more fundamental-- to "take what's there to be taken," and to take it NOW. Perhaps that urgency was due to the fact that, as Marshall W. Fishwick wrote, Americans no longer lived "in the world of Descartes and Newton, with its closed boxes," but had become-- and quickly-- part of "the world of Einstein and John Glenn, with its open spaces";<sup>3</sup> the search for the boundaries and limits of an earlier day had become frantic and insistent as it became apparent that those comforting restrictions no longer existed. Perhaps, in the end, it was simply a matter of the Affluent Society's competitive mores percolating into every recess and corner of American society.

Regardless of cause or culpability, 1963 was a year of exigency: black Americans were demanding an immediate societal recognition of their basic rights and freedoms; an exploding population threatened the nation's educational infrastructure; and atomic or nuclear annihilation, though repressed deep in the national psyche, was a very present, constant threat. The young nation (half of all Americans would be under 25 by 1965), however, was filled with hope and determination under the leadership of the youngest President ever elected-- a President who belonged uniquely to his generation. Until, that is, he was killed-- suddenly, brutally, by a lone gunman that day in Dallas. It was also the year that Betty Friedan's *The Feminine Mystique* was published; it would, in the late 1960s and early 1970s, become a Bible of sorts for the women's revolution.

This, then is a look at the events and persons who shaped the America of 1963, a nation filled with peoples "taking what's there to be taken," and taking it now.

For many Americans, black and white, the primary domestic problem of 1963 was "The revolt of the American Negro."<sup>4</sup> History, said *Newsweek*, would record that the long, hot summer was indeed a time of revolution, "the season when 19 million U.S. Negroes demanded payment on the century-old promissory note called the Emancipation Proclamation."<sup>5</sup> Seeking an end to discrimination in all forms, the "Negro" (only rarely, if ever, referred to as a black) wanted a better job, a higher salary, and a nicer home. He wanted the right to worship where he pleased, to eat where he pleased, to live and to work where he wanted to live and work.<sup>6</sup> In short, he wanted to live in a society in which men were judged

not by "the color of their skin but by the content of their character."<sup>7</sup>

The demands of the black men and women were not new ones, but patience was wearing thin-- *'If it's there for the taking, take it --NOW!!'*. "We have beseeched," one black said. "We have implored. We have supplicated. We have entreated. My definition... of now is yesterday."<sup>8</sup> The "Negro Cause" of 1963 was firmly rooted in the belief that the time for action had arrived.<sup>9</sup>

The often violent racial demonstrations in the South and East were a manifestation of that urgency. The culmination of a summer of revolt, though, was a peaceful walk to the nation's Capitol.<sup>10</sup> A crowd well in excess of 200,000-- black and white, rich and poor alike--marched on Washington, D.C. in late August. Proclaiming, as Dr. Martin Luther King did, that the Negro people had been given a bad check by America that had been returned "marked 'insufficient funds,'"<sup>11</sup> the marchers were sustained by one conviction. They believed, wrote Harold E. Fey, that "their cause is just, that its time has come, that the Lord of history is behind that insistent, uncompromising 'NOW.'"<sup>12</sup> It would be fatal, King warned, for America to "'overlook the urgency of the moment and to underestimate the determination of the Negro."<sup>13</sup>

No less potentially dangerous was a population boom threatening the very nature of life-- and literacy-- in this country. 1964 would see one million more high school graduates trying to enter the work force or upper academe than in 1960. Total enrollment in the nation's secondary schools would, by 1970 increase from 10 million to 15 million; college and university enrollment would triple to 12 million by 1980. The prospect of developing three times the facilities, and the faculties, would be a "staggering task." Compounding the problem, those who chose to enter the workforce immediately were often unable to secure work.<sup>14</sup> For the first time in American history, a lack of educational facilities, leading to a nationwide literacy problem and an ever-growing group of "unemployables" resulted in "substantial numbers of people permanently on relief."<sup>15</sup>

J. William Fullbright, concerned that a nation spending some \$20 billion to land a man on the moon was offering only \$7 million for vocational education, forecast some dire consequences. Walking on the celestial rock, he said, was only essential as a boost to our national prestige-- *'If it's there, take it... NOW!!'*. The national neglect of education was, in fact, "a recipe for disaster," a powerful affirmation of "the wrong side in the race between education and catastrophe."<sup>16</sup>

Americans in 1963 also were poised, in Secretary of State Dean Rusk's words, eyeball to eyeball with atomic adversaries of no small repute. Every American, in the back of his mind, realized that the spectacularly horrific nuclear exchange that would signal his demise was uncomfortably near at hand. "The unthinkable" was being thought, and many realized that it could occur virtually at any moment; 1962's Cuban confrontation had proven that.

Robert McNamara, the Secretary of Defense, worked hard to provide President John F. Kennedy with a "nuclear console" capable of producing, instantly, a destructive capability never before known to man. With the push of a button, the commander in chief could order everything from limited tactical nuclear exchange "through several shadings to Armageddon."<sup>17</sup>

U.S. citizens dealt with the very real and immediate threat of that nuclear Armageddon



in several ways. An American Association of the Advancement of Science symposium noted the construction of mental barriers and other psychological defense mechanisms, constructions enabling one to "avoid accepting the threat and the concomitant, unmanageable anxieties."<sup>18</sup> One father and scientist created a "fallout lollipop" (ineffective but harmless, said experts) in an effort to combat the harmful effects of radiation resulting from atmospheric nuclear test blasts.<sup>19</sup>

Kennedy's deep concern on the issue of atmospheric testing led to the Test Ban Treaty initialed in Moscow by the United States, Great Britain, and the Soviet Union. It was, some observers felt, the achievement of which he was proudest.<sup>20</sup>

The wording of the pact prohibiting signatory nations from carrying out "any nuclear weapons test explosion or any other nuclear explosion" did outlaw testing,<sup>21</sup> though detection and enforcement of the pact left something to be desired. It also raised speculation, albeit of the "defense mechanism" genre ("a fear laughed about is a fear no more" sort of thinking), that it would "clear the air of the radioactive jinx plaguing major league hitters in 1963."<sup>22</sup>

A nation undergoing such a rapid, insistent brand of changes was fortunate to have a President who was, himself, part of the "take what's there" generation. Kennedy was, Emmet John Hughes wrote, uniquely a man of the 1960s. He knew of the struggles of the First World War, bore the struggles of the Second-- personal, familial, and national-- and courageously fought the possibility of a Third. He was, Hughes wrote, a man of destiny, a man clearly in step with his people, and united in vision with them.<sup>23</sup>

Through his veins pulsed the life blood of the American people. His vitality was theirs, and theirs his. The Negroes marching through his "office" demanding equality NOW!, demanding action and freedom NOW!, supported him because he supported them. He was not the tried and tired Dwight D. Eisenhower, nor was he Richard M. Nixon of five o'clock shadow infamy. He was John F. Kennedy, as much a hero to the Negro "revolutionary" as was King, or the National Association for the Advancement of Colored People (NAACP). Nine of ten black Americans indicated in a national Newsweek poll that they would vote for Kennedy over any Republican Candidate in 1964.<sup>24</sup>

Because he was a man of his generation, though, the youthful President's goals and aspirations were inextricably linked to the philosophy of the era: *'Take what's there to be taken -- Now!!*, It was his mandate that America put a man on the moon before the turn of the decade, and, consequently, upon his shoulders that part of the blame for the decline in the quality and availability of education must be placed. It was the need, real or imagined, to "beat the Russians" to the moon that stirred American hearts and opened national coffers. Kennedy's tacit approval of a scheme appropriating 62% of the national budget for spaces and defense, while allotting only 16% of that same budget for public welfare-- of which education is counted as "insignificant pittance" according to Fullbright, indicts him as the true leader, for better or for worse, of 1963 America.<sup>25</sup> His role in pushing the Test Ban Treaty solidified that position.

It is a cruel paradox that the paragon of American culture, circa 1963, should be cut down, in a sense, by his own creed embodied in the person of rifleman Lee Harvey Oswald. The assassin "took what was there to be taken"; Kennedy's dislike of the protective bubbletop on his Lincoln limousine was well-publicized common knowledge. Oswald, from the window

of the Texas Book Depository Building, dispatched his target quickly. A man who hours before had been as vibrant and energetic as any other man crumpled into his wife's lap in an instant, never to rise of his own volition again.

The President's death shocked the nation, and the world. His fellow Americans, perhaps, sensed a demise deeper than the passing of a man from Boston; Kennedy's successor, Lyndon B. Johnson, was not a man of the same generation, or way of thinking. The Vietnam escalation, Kent State, and the "turned-on," Woodstock era lay unseen on the horizon, but not, in a certain, subconscious way, un-sensed. It was almost as if the death of Kennedy signified the death of a magic ("...there was a spot/For one brief shining moment/That was known as Camelot") that would no longer protect America and Americans from the evils of others.

That realization tore loose an outpouring of emotion of extraordinary depth and intensity. Every American was a mourner, "with a sorrow deeper" than all their tears could fill.<sup>26</sup>

"Never has a whole nation lived a chapter of its history with such a searing immediacy," Life magazine reported. "We shall all be marked by those 72 hours as long as we live."<sup>27</sup> House Speaker John W. McCormack called the assassination a "tragic event," and lamented that the nation has suffered a terrible loss, "the significance of which is stupendous."<sup>28</sup>

"We were clearly meant to be together," this President and his nation-- this generation and he, wrote Hughes. When Oswald fired the shot that put a bullet through Kennedy's body, he also "put a scar"<sup>29</sup> upon the "If it's there for the taking, take it" era.

The ninth-grader who verbalized the thoughts, action, and motives of 1963 America probably did so inadvertently. But it is a concept and a feeling that appears and reappears throughout the ebb and flow of the year. The leaders of the Negro "revolution" understood it, lived by it, hoped by it and ultimately, triumphed with it. *"Take what's there to be taken... NOW!!"*

The space program profited from the creed. To beat Khrushchev's cosmonauts to the moon was the goal-- the only goal, and the sheer effort required to turn that vision into reality was not scheduled to begin tomorrow, or in 1967. It was now, with emphasis and sweat; a \$20 billion commitment buys a lot of immediacy, but succeeds only insofar as the theoretical commitment is also present. Education, given back-burner priority despite the imminent population explosion, shook its wise and aged head sadly; \$7 million was no way to teach hundreds of thousands of people skills that they and the nation needed to survive. *"Take what's there to be taken... NOW!!"*

Nuclear nightmares danced in the dreams of Americans, who realized the awesome finality and immediacy of the threat, but who kept that fear under thick subconscious wrapping, trivializing the possibility of destruction with fallout lollipops and baseball theories. Yet this ultimate aggrandizement of the creed of 1963 ( a nuclear bomb takes what it wants and posthaste) was almost a thing of cruel beauty. The perfect President for the age died at the hands of a man taking what was there to be taken. And American society was never again the same.

*'If it's there for the taking, take it,'* the kid said. And quickly. It was a dominant philosophy in 1963, and it affected American culture in a truly profound manner.

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## Untitled

by Pat Praetorius

Curled in the silence  
of a glowing night.  
The embers acid crackle  
Enlivens my senses and rests  
many thoughts.

Alive in a day  
of hallowing flame,  
wood logs of strength  
offer proudly their stores:  
Stretching my canvas  
to paint thoughts in time.

That were a running of  
existing colors, with  
casual strokes to  
tingle the mind.

Now fluffs of white coal  
collapse on the grate  
in brick,  
stepping toward their beginning.

## Two Pseudo-Sonnets

by Desiree Guzzetta

- I. Gone now are the majestic trees  
Where once I frolicked with honey bees.  
Before there was a blooming meadow  
But now it's only a hollow shadow.  
The grass, the flowers, the chirping birds  
Were too fantastic to suit mere words.  
The Natural music of the flowing streams  
Was much enhanced by bright moonbeams.  
The beautiful forest, the enchanting woods  
Are now destroyed by vicious hoods.

What once resembled gleaming spires  
Have met death through intentional fires.  
The timber has fallen with a resounding thud  
And Wordsworth's world has paid with its blood.

- ii. After so many years have passed  
I now return to my secret place  
The memories that cross my face  
And leave me with a sense of doom  
As I stare into the forbidding gloom  
The air is thick with the stench of blood  
It exploded, and left this disgusting crust  
Nature doth call, and no one dare answer  
Lest he be crushed by the urban panzer  
"One-two!" cried he who didn't know  
The simple fact: It would not grow!  
The soil destroyed; and cannot one call?  
The fault be yours; and all in all  
The scene was never so wonderfully gassed.

---

Poetry is in the eye of the Beholder.  
It twists and burns its way across the page,  
branding a path no other can follow.  
Its special quality,  
the Illumination of Thought;  
Its one bane,  
the limitation of its audience.  
No other medium can say so much  
In such a small space.  
No other medium can

## Zen in the Art of Painting

by Ramon Arrowsmith

When Hui Chou finally encountered the master seated on a large rock in the woods near a flowing brook, Hui Chou asked the master, "Master, I am unhappy in my life and I can find no way to change in order to be happy; I have heard, however, that there is a path to Enlightenment, and although it may be long, and steep, and treacherous, I would like to follow it. Will you, esteemed master, show me the way to Enlightenment?" The master, who had not broken his concentration during the question of Hui Chou, finally stood up, faced Hui Chou, and walked up toward his house. Hui Chou, still without an answer, followed. On the patio of the master's house, the master motioned for Hui Chou to sit, and then the master laid out his painting tools. He straightened the strip of paper in front of him, and then sat back, legs crossed, and closed his eyes, immersing himself in the deepest concentration. After a few moments, the master opened his eyes, prepared his brush, and painted. Within moments and a few smooth, quick exact strokes, the master, who had still not uttered a word, leaned back and looked at Hui Chou, who looked at the piece of paper. It was an ink painting of the scene of the flowing brook where Hui Chou had first encountered the master. The brook flowed by some rocks and under a pussywillow and next to a clump of grass.

In the painting, and in those figures, Hui Chou saw much, much more than just the stream, the pussywillow, the rocks, and the clump of grass, he saw all the animals, and he saw himself and then man, in general, in the painting. As he looked at the marks of the brushstrokes of the master, he was picked up in a whirlwind of all the things in the universe, each with its own nature, but that nature was not individual, it was all the same. Lifting even higher by the whirlwind, Hui Chou began to see that all things were the same and that there was nothing real, but also nothing unreal. The bolt of lightning of Satori<sup>1</sup> had struck Hui Chou. With a large smile on his face, Hui Chou faced the master and bowed to him. The master returned the bow and Hui Chou asked if he might continue to study painting with the master. The master replied, "You will do more than study; you will experience life; now bring a bucket of water for supper."

Just as Hui Chou became enlightened, thousands of monks for hundred of years have become enlightened and studied and experienced life. These Japanese monks have practiced Zen Buddhism. Just as the master answered Hui Chou's question with a painting, the monks have expressed their experiences of Zen through art, for the essence of Zen is not easily verbalized and can be best transmitted through experience and discipline. Because the experience of the monks has been so profound, it is possible to gain an understanding of Zen through the study of Zen painting. Just as all things in life are interdependent, the philosophy of Zen Buddhism will explain much of Zen painting, while Zen painting explains much of the philosophy of Zen. More specifically, the perception of humanity in Zen expressed through Zen painting can be understood by consideration of Zen philosophy and painting.

The nature of Zen experience is experience. The religion's emphasis is on personal, real experience with nature and not through texts. The aversion to a textual basis was a reaction to the clouded, word- and text-ridden main sects of Buddhism. With Zen, the idea is to

learn while learning, for there is no good, and no final knowledge which must be attained. The feeling of Zen is within all things and one need only contemplate a flower or rock, a flowing brook or human. Zen is so very near that people often miss it, just as they might, to use an old cliché, miss the forest for the trees. As a Zen poet once wrote: "All beings are from the very beginning the Buddhas;/ It is like ice and water:/ Apart from water no ice can exist./ Outside sentient beings, where do we seek the Buddha?/ Not knowing the truth is,/ People seek it far away.../ They are like him who, in the midst of water,/ Cries out in thirst so imploringly."<sup>2</sup> The poet illustrates that Zen is with us already. One need not study in order to get to some final knowledge, he need only open up his perceptions and see that Zen is all around.

The feeling of Zen cannot be very well explicated verbally and so it is difficult to define. Zen cannot be mastered in a linear, logical way. It is beyond language and has no antithesis, for it has no thesis either. It can be best apprehended when it is experienced in the heart and soul of a human being. When one has truly experienced Zen, he will see all things as they truly are, and will approach them as a child, who has experiential inhibitions, apprehends the universe. It is those who have a confused understanding of Zen and the universe who see things not as they are, but as other intellectualized analogies. Once again, Alan Watts: "Those who know nothing of Zen see mountains as mountains, trees as trees and man as man. One who has studied Zen for a while, senses the emptiness and transience of all things and sees mountains no longer as mountains, trees no longer as trees, and men no longer as men. He who has full understanding of Zen once again sees trees as trees, mountains as mountains, and men as men."<sup>3</sup> Therefore, direct, personal experience of the beauty of all things, which can be experienced through one look at one painting of a flowing brook, is necessary for the correct apprehension and understanding of Zen.

Modern man has the problem that he is so confused by his perceptions of the universe that it is difficult for him to feel the message of Zen and Zen Art. The problem with modern man is that he is chained to the logic and duality. As long as he thinks logic final, he has no freedom, and as long as he thinks logic final, he has no freedom, and as long as logic provides the explanations, he cannot really see. According to Hubert Benoit, author of *Supreme Doctrine--Psychological Studies in Zen Thought*, the cause of modern man's unhappiness is that "...the fundamental idea that everything is perfectly, eternally, and totally positive, is asleep in the centre of (his) being, because it is not awakened, alive and active therein."<sup>4</sup> When a man is ruled by bias of his perceptions and he allows himself to always split the universe and himself into "good" and "bad" and "us" and "them," he gets into difficulties.<sup>5</sup> The solution to man's problem is the perception that comes with Enlightenment. When one is Enlightened, one perceives, with every atom of his body, every atom of every molecule of the universe. One sees into the nature of Self, and understands that it is no different than Unself.

That feeling of the Enlightenment cannot be well explained, and the attempt to explain it by one who is Enlightened, would be to be unenlightened. "Thus Enlightenment is to deny the Self in the castle, to realize that Self is not this person called 'I' as distinct from the person called 'you', but that it is both 'I' and 'you', and everything else included."<sup>6</sup> Enlightenment is attained through lightning stroke of *Satori*.<sup>7</sup> It is the instant of the perception that captures the understanding of the whole universe. *Satori* is a unique feature of



Zen, for it is unlike the long slowly developing and growing contact with the universe that one feels through other religions. It is "...the immediate experience of the ultimate truth, a state of consciousness in which the duality of the world has ceased to exist."<sup>8</sup> When Hui Chou saw the beauty in the master's painting, he experiences *Satori*. It was an explosion of awareness that boosted him into a new perception of all things.

The practice of Zen includes, besides the austere life of a Zen monk, the feeling of "mindfulness," and certain exercises. The feeling of "mindfulness" is the constant awareness of 'now,' and all things that are happening in the now. When one is performing a task, one performs it as if it were the only thing in the whole universe, and so it is performed independent of time, and it is done in the best and most complete and correct way. For example, when a monk learns to paint, he learns until he knows how-- regardless of how long it takes; some students have been with their masters for over thirty years. In the doing of tasks, one feels content, for it is the doing of the task, and not the final product which is truly important. In other words, it is not the painting which allows the painter to experience Nature, but the action of painting shows him the beauty.

A good example of the feeling that comes from the action of "mindfulness" is this poem by P'any-yan in which he writes of the wonder and awe he received by doing the ordinary labor: "How wondrously supernatural,/ And how miraculous this!/ I draw water and I carry fuel!"<sup>9</sup> What is important to remember here is that the feeling of "mindfulness" applies not only to just ordinary labor, but also intellectual exploits, and really, all of one's life should best be spent in the awareness of 'now.'

The certain exercises which are components of the practice of Zen include a feeling of "mindfulness." They center around the basic exercise of sitting meditation called *Zazen*. It is the exercise of sitting, back straight, and legs in the lotus position (the position is legs crossed with feet tucked up on to the thighs), and then deep breathing, using the diaphragm, with inhalation coming slowly through the nose and exhalation leaving rapidly through the mouth. Such exercise, coupled with meditation on the act of breathing, will lead to a feeling of natural harmony of the body and mind with all Creation which then leads to true insight into the nature of existence, and that is no different from one's own true nature.<sup>10</sup>

With the knowledge of Zen and the practice of Zen, comes the life of Zen. Zen is life. It is not like other religions where one acts a certain way on certain days; it becomes more than simply a religion; it is a way of acting, feeling, and perceiving the world. Just as painting cannot be felt by examining each part, but only by stepping back and viewing it in its whole, life cannot be stopped and studied piece by piece, but it "...must be grasped in the midst of its flow; to stop it for examination and analysis is to kill it, leaving its cold corpse to be embraced."<sup>11</sup> The goodness of Zen is that it has no baggage; there are no books to be poured over, extracting each single fragment of meaning; there is no saying to be repeated at certain times of the day, while facing certain directions; there are no clothes that must be worn, so one can take on the feeling of religion; there is only the whole universe to be with and appreciate. "When seen from this truth, even the moving of the whole universe is of no more account than the flying of a mosquito or the waving of a fan. The thing is to see one spirit working through all these, which is absolute affirmation, with not a single particle of Nihilism in it."<sup>12</sup> Indeed, life is truly worth living and when one's concerns are left behind

and one walks, without any weight, in harmony and in unison with the flow of the universe, one will find the happiness of life.

One of the ways that this happiness can be expressed is through painting. Also through the art of painting, the Zen adherent feels his life and is able to live even more profoundly, for the art of painting allows him a way of expressing his experience, and a way to further experience. The essence of Zen painting can be seen in the actual painting, the topics of those paintings, and the methods and styles of painting. Vincent Van Gogh, a Western artist who created many great works himself, summed up the nature of the art of Zen painting and the Zen artist when he wrote: "If we study Japanese Art, you see a man undoubtedly wise, philosophical, and intelligent, who spends his time how? In studying the distance between earth and moon? In studying the policy of Bismarck? No, he studies a single blade of grass. But this blade of grass leads to him to draw every plant and the seasons, the wide aspects of the countryside, then animals, then human figure. So he passes his whole life..."<sup>13</sup>

The methods and styles of the art of Zen painting closely reflect the religious nature of the art. The most common form of the Zen painting is *Sumi-e*. It is ink painting on white paper or silk background with thin brushes. *Sumi-e* is characterized by its clarity, simplicity, and ability to capture an instant of the beauty of nature with a few inspired brushstrokes. Daisetz Suzuki, a Buddhist monk and scholar who has done much study and writing in English on the topic of Zen, describes the form of *Sumi-e* and its relation to Zen experience with this: "... the principle of *Sumi-e* painting is derived from this Zen experience, and that directness, simplicity, movement, spirituality, completeness, and other qualities we observe in the *Sumi-e* class of Oriental paintings have organic relationships to Zen."<sup>14</sup>

The Japanese artist paints with great dexterity, regardless of time and goal, and in one single movement he produces a beautifully inspired work (that moment is similar to the all-perceiving instant of *Satori*). The method of painting in an inspired instance allows for the continuity of a single feeling to be captured within a painting. Thus, the resulting work is at one spontaneous yet controlled illustrating the great discipline of the Zen artist. The master, the experienced artist, has mastered the feeling of Zen, and "with a few rapid-wash strokes accentuated with dark black lines, he skillfully represents a tiny segment of nature lacking neither grandeur nor stability."<sup>15</sup> Accordingly, such a method requires maximum concentration and at the same time relaxation, for there can be no breakdowns in the technique or the painting will not have the inspired quality of Zen art. Another aspect of the method of the art of Zen painting is the fact that the background is always white, and this shows the artists concern for clarity and simplicity.

Two important styles of the art of Zen painting are landscape painting, and *Chinso*. Landscape painting is the exercise in which the Zen artist is able to experience a small aspect of nature, and express through that work the truth of all things. He is able to once again capture one instant of nature that is quality of all the other instants and of the universe. An important part of landscape painting is that almost all works of this style contain man. This is very unlike most other types of landscape painting in other genres, where it is felt that man is apart from nature. In Zen, and in the art of Zen painting, man is a part of nature. He is not the 'lord of the jungle'; he is merely a coexisting equal unit of the universe. As Hugo Munsterberg in *Zen and Oriental Art*, says, "Again and again he (the Zen artist) paints vast and

mysterious landscapes, with misty mountaintops, water, trees, and, at times, almost overlooked against the grandeur of nature, the tiny fisherman in a boat, or a few small houses set among picturesque trees. The idea of these landscapes... is that of the insignificance of man in the relation to the cosmos, for it was only by losing oneself in the vastness of nature that one was able to find oneself."<sup>16</sup> The style of *Chinso* is a result of the master-student relationship. It is a painting of the master which is given to a student after Enlightenment, or it is a painting of the master commissioned by his disciples. The importance of these paintings was their expression of the profound spiritual strength of the masters. It also often, by a contrast between rich robes of office and old, tired, time-worn faces, indicative of the human depth that the Zen artists could convey.

Several examples of the expressiveness of Zen painting can be offered. The first is a painting of a butcherbird, perched on the very tip of a branch, "...waiting without purpose, but in a state of highest tension. Beneath, above, and all around is nothing, the bird emerges from the void, from the eternal namelessness and formlessness, which is yet the very substance of the manifold, concrete, and transient universe... the Far Eastern butcherbird is content simply to exist, to be intensely and absolutely there"<sup>17</sup> The description of the bird waiting in the highest tension is an aspect of the natural state of *Zazen*, and quite similar to the basic Zen approaches to self-defense, archery, swordsmanship, and Taek-won-do.

The second example is the the powerful portrait-sketch of the *Priest Ikkyu*. It is a raw and compelling, very simple painting (consisting of only few, thin lines), which seems "... a more creative summation of the past, a debt paid.... to Zen concentration on the countenance."<sup>18</sup> Here, the concentration within a mode of timeless, relaxed, yet disciplined study of human faces shows, through the rough painting of one faces.

The last example is a painting by the famous Zen artist, Josetsu: *Catching a Catfish with a Goard*. Here, the simple, beautiful rendering of a man attempting to catch a catfish in a pond with a small goard shows the Zen concept of the good coming from the action, and not the goal. The experience of the beauty of nature comes from the action, and not the goal. The experience of the beauty of nature comes from the patient game that the man plays with his waterbound counterpart, and even when the man catches the catfish (he probably will, he has all the time in the universe), he may let it go, for the good was in the catching, not in the catch. Along those same lines, the painting can be shown to stand for a Zen parable, "... the point being that it is just as hard to define the elusive nature of the Zen as it is to catch a fish in a crude container."<sup>19</sup> The definition may never come, but in the action, the feeling of Zen will.

Paintings with symbolic meaning are important to Zen for two reasons. First of all, the paintings serve as visible examples to others of the beauty and simplicity of the expression of the Zen so that those others can follow in the ways of those who are Enlightened. The paintings are often used to decorate rooms such as meditation and tea rooms and they add to the ambience of simplicity, clarity, and beauty in order that the further experience of Zen that occurs in those rooms will continue, guided by the example of the Enlightened works of the masters. Secondly, the paintings contain the intrinsic value that they are the Zen experience of a painter. The Enlightened artist experiences, through the action of painting, the universe in all of its clearness and simplicity. To him, the end product is not as important as the act of

painting.

The actual act of Zen painting is an experience of nature in itself. One needs to sit calmly, and breath deeply, view the subject, and then close the eyes for several moments. While they are closed, a state of maximum concentration on Zen (No thing) will be attained, and then the true vision of the subject will flow onto the paper. As one paints, "The hand that guides the brush has already caught and expected what floated before the mind at the same moment the mind began to form it, and in the end, the pupil no longer knows which of the two-- mind or hand-- was responsible for the work."<sup>20</sup> Furthermore, anyone can perform the act of Zen painting; it does not require that one be born with special skills. "Man, the artist "... is the unspoiled core of every man, before he is choked through schooling, training, conditioning until the artist within shrivels up and is forgotten."<sup>21</sup> Just so, the feeling of Zen does not require that one special, merely disciplined, and willing to leave his hold on wordly things to grasp all things, wordly and unwordly.

The beauty of the way of Zen is the best expressed through Zen art. The art of Zen painting is mainly didactic, and exists as a component of the religion. The care with which the subjects are expressed illustrates the simple care that one need follow through life. The painter takes care to paint exactly what is there, and not let any biases whatsoever impair his vision. Just so, life can be experienced as it is and nothing should get in the way of living. Anyone, Enlightened, semi-Enlightened, or ignorant can see the beauty and simplicity in the art of Zen painting, and that illustrates the universality of the message of Zen. As Tachibana Daiki, founding abbot of the rebuilt Nyoi-an (Zen training center) wrote, "If a person thinks he understands Zen, but doesn't know Zen art forms, he doesn't really understand Zen's way of thinking."<sup>22</sup> A Haiku (Zen influenced poetry) reads: "The Rose of Sharon/ By the Roadside/ Was eaten by the Horse."<sup>23</sup> In this poem, a verbal painting, one can see the whole secret of nature. Nature can be understood by the study of biology, chemistry, and physics.

Man is a component of nature. He exists to live a life that is truly worthwhile, and that life can best be augmented by the study of the philosophy and then treading the path of Zen. As he treads that path, he will be aware of the way of "mindfulness" and *Zazen*, and will toss away all of his baggage of logic, duality, and petty rules trying to explain life (that really only limit, and not enhance, the beauty that is life). "Life is an art, and like the perfect art it should be self-forgetting."<sup>24</sup> It is all in the doing of it; man best exists as he is, dancing the dance of life to the tune of all the things of the universe.

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## Instant Jello

by Annette Brodersen

How are you today?  
– and she has already passed you  
three miles down  
An endless walking  
back and forth  
cantine-school-dorms  
You might hear  
a bird singing through the smog  
or you might not notice it  
because of your closed-in  
campus way of living  
You wake up one night  
and think to yourself  
Is this what it's all about?  
But somehow  
you are too tired  
to really answer the question

Why worry about life values?

Humming an old tune I call  
All my American dreams.

## **Felix the Dog**

by Vaughn J. King

That morning, Billy woke to the sound of falling rain pattering against the window panes of his small, suburbia home. Felix, his faithful pet, came prancing into his bedroom with wagging tail as he jumped onto Billy's bed and began licking his face. This was typical as his Schnauzer was always anxious to take a morning walk.

By the time they finished breakfast, the rain had subsided, and Felix was already waiting at the door. Billy got his jacket on, put the leash on Felix as he had done so many time before, and left the house.

The morning air seemed fresh and invigorating to them as they went down the walk, stopping here and there for Felix to relieve himself. Most any tree or hydrant was sufficient. They walked toward the east side of town and were nearing First Street when it happened.

Billy tried to catch Felix after the leash broke, but the canine had too much of a headstart. The young man saw the car speeding toward Felix as his pet was crossing the busy street. He called out, "Felix... F-E-L-I-X," but it was too late. The car came to a screeching halt as Billy witnessed Felix's body skidding along the pavement, his head making popping and cracking noises under the car's tires. Then the driver accelerated, and the rear tire bounced over the body.

Billy stood there, frozen stiff. He could feel his insides tearing away from one another. It was as if he had seen his best friend terminated. Felix's master ran to him with pounding heart.

Felix was dead.

The young man carried his dog's little body back home and buried it under the apple tree in his backyard. No longer would he have his furry companion to oust him from bed, to take walks with him, or to greet him at the door when he returned home after work. Billy piled the earth over Felix's grave and made a cross out of branches to act as a headstone.

As he returned to the house, the rain began to fall once again.

## **In Search of Perfect Metre**

by Desiree Guzzetta

Reams and reams of broken dreams  
Sewn within stiletto seams  
Flirting, skirting, 'round the hearts  
Stabbing silent severed parts

Caustic comments falling out  
Crashing down Diaphon's doubts  
Killing shrilly fragile fate  
Flow of forces smashing gates

Words of humor playing fears  
Beat against the flayed, sore ears  
Seeping, creeping, tones of mirth  
Grinding life to worthless earth

Reams and reams of broken dreams  
Spilling forth from gaelic streams  
Twisting, listing, 'meobic cells  
Gather in your pressure hell.



## The Silence

by Desiree Guzzetta

The Silence snakes my way  
And, sauntering up to my Soul,  
Begins a very sinister conversation.  
Oh, yes, they meander from time to time,  
Discussing nonsensical matters as if they  
held the most gravity with God.  
Of course, this is untrue--  
Nobody ever talked to my Soul and got  
anything vital from it anyway--  
But they kept sauntering,  
And soothing,  
And trying.

And so the Silence continues on,  
Deliberately misleading while my Soul  
keeps Evading  
Pertinent questions, no doubt,  
But not ones It cares to answer now;  
Besides, who would believe a soul, anyhow?

## Murder Before Birth: Is it Possible?

by Neal Dalrymple

On May 10, 1984 Linette Jenkins of Yonkers, New York created a dilemma which may effect the legal status of unborn children in the state of New York and raises important questions to all who hear of the case. Miss Jenkins, a dental assistant, injected herself with novocaine before attempting a self abortion by cutting her stomach. She was eight and a half months pregnant. She was rushed to a hospital where she delivered the baby. The newborn girl lived for thirty hours before she died as result of stab wounds.<sup>1</sup>

Miss Jealous was initially charged with attempted self-abortion, a misdemeanor which is punishable by no more than ninety days in prison. Before she could make a plea, however, she was indicted by a grand jury with criminally negligent homicide, manslaughter, attempted self-abortion, and self-abortion. The homicide charge is punishable by seven years in prison.

The New York Civil Liberties Union, in defense of Miss Jenkins, claimed the charge to be inappropriate. Their explanation was as follows:

Under the constitution and New York State law, a person can only be charged with manslaughter if it involves a living person- someone already born. At the time she acted, it was only a fetus. She attempted to commit an act of self-abortion. The fact that the baby was born and lived does not say anything about her initial attempt. (Williams)

What exactly does this explanation mean? Surely the fetus was living. It had a heartbeat, it had live cells, it had some movement independent of the mother, it had brain function, and was even at a stage of development when it was viable without the life support system of the mother.<sup>2</sup> If they contend that a living person must already be born, they must therefore contend that unborns are not persons. Unfortunately the New York Civil Liberties Union does not defend their claim that an eight and a half month fetus is not a human being. Instead, it assumes that it inherently is not so. Consequently we must look for explanation elsewhere.

Why might an almost full-term fetus not be a human being? Mary Anne Warren claims to have the answer. She states that a fetus of any age is not fully conscious, cannot reason, is limited in communication, cannot engage in self-motivated activity, and has no self-awareness. Since these qualities are to her important criteria for humanness, the fetus "cannot be said to have any more right to life than, let us say, a newborn guppy...."<sup>3</sup> Joseph Fletcher adds to this argument. He claims that if cerebral activity is a criterion, a human should be able to score roughly a twenty on an I.Q. scale. He states that a fetus obviously could not obtain that score so it cannot be a human. He furthers his argument by saying that a fetus does not have other personal qualities such as curiosity, affection, and memory.<sup>4</sup> He finally argues that humanness should be considered to begin at birth because it is the

traditionally accepted determiner and that no earlier stage has a clearly defined cutoff point or "litmus test."<sup>5</sup>

Why then did the jury charge Miss Jenkins with killing a human? Once again there is no explanation offered so we must look to others. One reason could be that they believed the fetus to be human (It should be pointed out that in this case, an argument for potential life is not enough. Potentiality may be used to argue abortion but it cannot argue for the actuality of personhood). Carl Sagan offers an argument for the humanness of a fetus at the concerned stage. He claims that the "particular sanctity of human life can be identified with the development and functioning of the neocortex."<sup>6</sup> He goes on to say that full development of the neocortex cannot be required because it is not achieved until many years after birth. He states that reason rules that out of caution fetal life should be protected at the stage where the earliest signs of neocortical activity have been detected (at the end of the first trimester or at the beginning of the second). At this stage fetal human life should be offered the same protection against murder that more fully developed humans are offered. Religious arguments concerning "humanness at conception" only simplify the contention that Miss Jenkin's fetus was human.

I should point out that there is also a third opinion on the case. This is the opinion that the fetus was not a human, yet the death of a born child makes Miss Jenkins' actions murder. In fact, this was the view of the jury according to district attorney Carl A. Vergari, who said, "Had the baby been born dead, Miss Jenkins would not have been charged with homicide." The charge of criminally negligent homicide, as opposed to premeditated murder, also indicates that view on the part of the jury. I however, disagree with this view mainly because a logical progression of this reasoning would hold the doctors partly responsible for the murder at least manslaughter, on the grounds that no human life could have been taken had they not given medical care to Miss Jenkins. It seems to me contradictory on both ethical and legal grounds that had Miss Jenkins been a more successful killer, she would not be a murderer.

Of the remaining two views, I must agree with Sagan that human life exists before birth. Although I am still unsure that a fetus is human by the time of neocortical function. Self-motivated movement, self-awareness, and even qualities such as curiosity are shared by even some of the lower mammals, so I believe them not to be valid criteria for human life. Fletcher's idea about intelligence is not the right track but even suggesting I.Q. as a criteria is ridiculous. I.Q. tests measure intelligence in a very biased manner that shows not raw intelligence, but socialized intelligence. A fetus has no cultural background so we have as yet no accurate way to measure its intelligence. I find the existence and function of the neocortex to be the most discerning factor of human life. I do not know what form baby Jenkin's thoughts took while she was inside or outside her mother, but I do believe that she was a human being deserving the same protection as any other human being.

## ENDNOTES

1. Lena Williams, "Women Held for Homicide After a Self Abortion Fails," *Los Times Times*, August 7, 1984: vol. 2, p. 2, col. 1.
2. "America's Abortion Dilemma," *Newsweek*, January 14, 1985: p. 27.

3. Mary Anne Warren, "On the Moral and Legal Status of Abortion," *Ethical Issues in Modern Medicine* (California, 1983), p. 171.
4. Joseph Fletcher, *Humanhood: Essays in Biomedical Ethics*, (New York: Prometheus Books, 1979), p. 136.

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- Williams, Lena, "Woman Held for Homicide After a Self-Abortion Fails," *Los Angeles Times*, August 7, 1984: Vol. 2., p. 2 col.1.

## **Nuclear Red and Running**

by Lisa Cannon

Nuclear Red  
And Running  
Giving Head  
And rising with the sun  
Backpack strap  
Digs into her  
Collarbone  
While-hot pavement  
melts the souls  
Of her red hightops  
Boiling her brain  
In its own juice...

Nuclear Black  
and slowing  
Dusty, Rusting Body  
Setting with the sun  
Faltering, stumbling,  
Meltdown

## **Ode to the Overdressed on Muddy Days**

by Lisa Cannon

With gazellian steps--  
A high-heeled stalk  
Across the rain-damped lawn  
She'd walk.

Those shapely legs  
Seemed not to tire  
Until her heels sank  
In the mire

Oh what a horror!  
Oh what a pity!  
To see those nice sheer hose  
Get gritty!

With slurping sounds--  
(A sucking ooze)  
The mud began to  
Eat her shoes

And then her ankles  
Then her thighs  
While passers-by were  
Deaf to her cries.

Then suddenly  
The girl was gone.  
Sucked down into  
That muddy lawn.







