EDITORIAL

I suppose if one were searching for a single word to describe this year's JUFF, that word would be "variety." Any single publication that has a poem (!) by Linn Stranak, a drawing by Grove Robinson, an interview with Hyran Barefoot, an article on Beethoven and his use of the Metronome, a missionary report by Harold Bass, a humorous article on education by Wayne Alford, an article on Bolivian economy by Walt Padelford, an article on Robert Frost by Louise Bentley, one on Makhali-Phal by Sara Harris, all capped by the "Inerrancy of the Bible" by Clyde Tilley--now I ask you, where on this globe can you find a journal to compete with that line-up? And the irony is, that doesn't scratch the surface of the faculty productions on this campus (e.g., Bill Bouchillon's 30 publications, Grove Robinson's 35 art shows and 20 publications, Larry Smith's many public performances in a single year, Joe Blass's drama/operetta productions and performances, just to give a sampling of the numerous faculty engagements). Clearly this faculty has a great deal more to cite on its vita record than committee meetings and test grading. Are you listening Dr. Craig? Dr. Barefoot?

But to the task at hand. When the call went out for papers etc., I did not anticipate the offerings. We had to increase the printing budget by 30%, increase the paper size one-third, request that some contributors pare down the length of the essays, and still have some of you yet to be included in this publication. I shall not attempt to weave a thread through all the table of contents; rather, the material is mighty enough to speak for itself. I will only say thanks to these who took the time and interest to submit material. Thanks to College Services for the cooperative effort, and a special thanks to Clyde Tilley for the advice and for proofing the contents herein in my absence this summer. It should be mentioned, perhaps, that the papers are presented in the order in which they were received by the editor; no thematic placement was attempted.

-- Ernest Pinson, Editor for 1984-1985 --
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The Journal of Union's Faculty Forum is published annually for the
purpose of providing a visual vehicle for faculty expression. It seeks
a wide range of appeal and welcomes submissions from any bona fide
faculty member of this institution. The material published herein be-
longs to the individual faculty member and may be used by him/her as he/
she wishes in professional journals. Please submit any material to next
year's editor Dr. Clyde Tilley, Union University, Jackson, TN 38305.
*Grove Robinson who did the drawing above has been at Union since 1971. He is Chairman of the Art Department and has over 35 showings and 20 publications. He has degrees from Mars Hill and Columbia University, plus a Fulbright study.

Is Life Worth Tolerating Year by Year?

by Linn Stranak

Is life worth tolerating year by year?
When fleeting moments seem to rob us blind
Of fondest times that we should hold so dear,
And merely fade as figments of the mind.
So great the task to rise to one's own need
That thought is rarely given much a chance
To steer our humble actions toward a deed,
But leaves one lost in deep and pensive trance.
Within this sphere as does the river flow,
Shall life proceed without a single pause
Except, to grasp the vital points to know
Possessed by its so complicated laws:
Thus knowledge gained to fight this troubled world
Does good to none if such is left unfurled.

*Linn Stranak has been at Union since 1980 as chairman of the Physical Education and Health Department. He is baseball coach and professor of Physical Education and Health. He is not known for his poetry, but he is known for taking Union's Baseball Team to third place nationally in 1983.
Waiting for El Hombre Neuvo

by Walton M. Padelford

While on a recent trip to Bolivia, I had the opportunity to talk with various economists and other professionals about the future of that South American country in which gigantic problems abound. A drought in the west and floods in the east have made agricultural output uncertain this year. Gross National Product has fallen during several recent years, and the country has entered an open inflationary process. Economic development discussions many times turn into discussions of human nature and spirituality, and there is a link between the two in the minds of many Bolivian professionals.

Some type of government plan seems to be suggested as a way out of the economic morass in which Bolivia finds itself. Economic planning seems as natural to the Latin mind as free markets do to many North Americans, and in this fact lie some cultural differences that have not been adequately plumbed by economists or government officials. Given the general penchant for planning, the government has assumed the role of major economic actor in the economy. Mining, oil, and many parts of agriculture are under government control. The pressure on the Bolivian government to employ more people in its various agencies is very strong given the severe unemployment situation in the country, and given the country's long history of coups, the government is not in a situation to refuse public demands.

How can Bolivian government increase its own payrolls while production is going down? There are essentially two ways: it can increase taxes or it can simply print the necessary money. The poor are obviously not taxed and many of the rich avoid taxation, the middle class is small so increasing taxation is not a good alternative. Printing the necessary funds has been the chosen route (incidentally new central bank notes are imported from the Thomas LaRue Company of London and the American Bank Note Company). This has produced a severe inflation rate for the country making the exchange rate continually deteriorate and imported goods become more and more expensive. In short, there are massive and complicated problems that the Bolivian nation faces.

In the course of studying in the University of San Francisco Xavier in Sucre, I met Professor Vilar who is about sixty years old, a professor of sociology, a lifelong Marxist, and a gentleman. Senor Vilar has been imprisoned and exiled for his beliefs, and he has earned the right to be heard. I had the privilege of spending some time with him and getting his insights on Marxism and the problems of the world.

Latin America abounds with universities that are dominated by Marxism with millions of Marxist students. It is easy to discern the ideological drift at the main university in La Paz where large murals of Marx, Lenin, and Che Guevara dominate the wall of one of the main
university buildings. The problem according to Professor Vilar is that the students are not committed. They experiment with Marxism in the university, and gladly march in parades and engage in demonstrations, but upon graduation they forget the conflict, settle down to a routine, and become the reserve army of the uncommitted.

After years of struggle and reflection Professor Vilar has been somewhat disillusioned with the movement although he remains committed to it. The dictatorship of the proletariat in the Soviet Union and other countries hasn't worked out too well in practice. Marxist techni­cians have been reduced to tasks of economic planning which is always problematical and sometimes boring. In fact some ministry heads in Bolivia are trying to get out of government posts in order to avoid responsibility for dismal economic performance.

I asked the professor how he could remain committed in the midst of this apparent failure. He replied that the bottom line of the struggle was that they were trying to construct the new man (el hombre nuevo). I had heard this phrase before, not only from Marxists, but also from centrists. Many people in Bolivia are waiting for the new Bolivian man to appear on the scene. The thinking is that if we could find large numbers of honest men, hard-working men, good men then government function would improve as well as the economy in general. It was somewhat of a shock to realize the Marxists were participating in the born-again movement. It was also saddening to realize that they can never pull it off.

The struggle in Bolivia is basically between two born-again movements, the Marxists and the good news movement presented by the evangelical churches. This struggle is typified by the life of another man with whom I developed a friendship, Luis, a Christian student leader. Luis is from La Paz where he was involved as a student organizer in the university Marxist movement. However, through a series of events God began to draw him toward faith in the Lord Jesus. Luis is now a student leader in the Christian movement in the university in Sucre. Luis has been radicalized for the truth that is in Jesus. His allegiance has been changed from one radical camp to another. It appears that there are unique opportunities for the gospel to make inroads during tumultuous and despairing situations. However, we need to understand the nature of the conflict and the opportunities that exist. The conflict is for the hearts and minds of men, and opportunities exist whenever people's lives have fallen apart to the extent that they are looking for a redeemer.

Christians and Marxists, then, are the two main warring elements for the allegiance of the third world populace. A third element is the economic development group composed of economists, technicians, planners, agricultural workers, and others; but they are not seriously in the conflict. Whether under the rubric of the U.S. government of various religious bodies, economic development alone cannot satisfy man's deepest needs. The continued attainment of goods cannot provide continual fulfillment. This fact was the merest truism to medieval theologians such as St. Thomas Aquinas, and life in the United States and the Soviet Union should bear adequate testimony to this.
Does this mean that economic development has no place in the preaching of the good news? Absolutely not, the Scripture is clear about our responsibility to our neighbor, but we need to keep sight of the battle and what we are trying to accomplish. If economic development is the raison d’etre of missions then we may as well hand over the third world to Marxism. Marxist missionaries understand that man does not live by bread alone, and they preach a salvation message along with their economic development efforts. This salvation includes not only the development of a new man, but also a millenium when the state withers away, and peace and joy reign on the Earth.

In light of these brilliant challenges from Marxism, let us sharpen our economic development skills. Let us help people in need. Let us remember that we serve a God who is real. We have a redeemer who saves, not only eternally but also existentially. We have the Lord Jesus who has borne our sins away and has become for us the way. Finally, let us continue to read the parables of Jesus and understand; "Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it."

*Dr. Padelford has been at Union since 1980. He is Assistant Professor of Economics and has degrees from Mississippi College and Louisiana College. He made a trip to Bolivia the summer of 1983 to study economics.*
So Spaketh Dr. B.

The following is an interview with Dr. Hyran Barefoot on 7 June 1984. The intention of this dialogue is to promote greater understanding between the various organs of the college. It may be that JUFF can provide a medium of expression and a conveyer of ideas as a forum itself. Future editions of JUFF will include interviews with Dr. Craig, Mr. Stewart, perhaps some guest educators, other college personnel.

Pinson: Dr. Barefoot, how long have you been Academic Vice-President?

Barefoot: Since 1975, nine years now.

Pinson: Had you thought previously that you might get into administration?

Barefoot: Yes, I had thought about it. I was forced to, asked to, twice - once when Dr. Wright was here, and once prior to Dr. Wayne Brown. I never really liked the idea, or wanted, or aspired to leave teaching. I felt I was reasonably successful as a teacher, liked it, liked the option of free summer time. No, I never did seek the job.

Pinson: How do you see the role of the Academic Vice-President, as a representative of the faculty or as an administrative position?

Barefoot: I'd have to say dually. It is an administrative position. The President certainly sees it that way. And there is the hiring of personnel, budget items, academic over-seeing, certainly some policy decisions, there's no scurrying that. But I also see my role as a faculty advocate, spokesman, much of this sort of thing is done in committee, or in the office of the President. The President is more removed from the faculty than I, and it is really my job to keep him informed of the academic side of things.

Pinson: You have an open door policy to your office. Don't you find that rather disruptive? Wouldn't you get more work done with an appointment system?

Barefoot: Yes, it is disruptive, but that is a part of the job. The faculty has needs to consult, discuss, request; not to deal with them at that time is just to put it off. It doesn't really help to put those matters off. Of course, Dr. Taylor is a tremendous help picking up a great deal of work and traffic.

Pinson: You carry much home to work on, then?

Barefoot: Oh yes, most nights and Sunday afternoons are job related times for such things as study for class, speeches, reports, letter writing.

Pinson: What do you find to be the most difficult or distasteful part of your job?
Barefoot: Personnel matters, no question. Locating and procuring teachers can be very frustrating. You have to get a mix or fit of all the elements such as religious, academic field, personality fit, degree, teaching experience, etc. On the other end, letting people go, removing them; it's hard to be objective dealing so closely with people, being in a small school. Sometimes it's almost like dismissing your brother.

Pinson: Do you find the stress too taxing? Have you given thought to how long you might stay in this position?

Barefoot: I never have thought I'd rather be an administrator for a long period of time. Been one longer now than I had thought I would. So first I'd have to say that I never really planned to be an administrator the rest of my life. Second, I never thought I wanted to work til 65, always thought I'd want to change somehow, maybe retire early. But then, you know, you begin to wonder if you'd fit back into that previous mold, could I go back to teaching, or would I want to change, or should I retire. But then the economy is shakey--you just never know.

Pinson: What do you see in the future for Union? Are we going to 1500 students and beyond? Or will we level off? or is Union in any sort of jeopardy?

Barefoot: What we need is to try to settle down on quality students. We've been in a growth pattern for the last 7-8 years. Now let's stop and see how good or how poor we are, sort of assess and settle into a notch. The other side of that point is that maintaining quality today is more economic that it used to be. For instance, upgrading quality of computers, of personnel, you don't just do it without some cost. Good education has dollars tied to it. We've always been a little short on the number of teachers for the total number of students. I haven't looked at the figures, but O B U is probably the same size roughly as Union, but I'd guess they have 12-15 more faculty than we do. And we could use 5-6 more faculty members than we now have, but that would cost $75,000-100,000 more and that cost would have to dip into the present faculty salaries. We added 3 1/2 positions this past year. It's the only time I can recall pushing hard for new monies and positions, and we really had to have them, but that had to affect your salary increase.

Union is not going to keep growing at the rate it has in the past five-six years; I think at best we may grow one or two percent. But we are about where we're going to be. Much of the gain we have made has been from new students, the additional building, the computer, salary increases (the $40,000 word processor equipment for example, we had to get that to stay in the program). But we are leveling off now and that additional increase will slow.
Union is well managed; you'd have to conclude that. Dr. Meath said as much in his evaluation; Union is efficiently managed. We do take some risk students, but we've upgraded ACT's and quality students this past year. Admissions has really helped in this area. Griffin has been a "plus" for us at Union. He has been conscientious and is working to improve academic recruitment. I'm not sure we'll reach 1500 students. That choice basically won't be ours; it's the number of students available. It's a shrinking 18-24 year old pool out there. So to say that we are going to reach 1500 and then cut back on the 75-100 marginal students is not realistic. It's just not going to happen; we can't maintain that level and cut up on quality also.

Pinson: You have been criticized in the past for taking sides on issues in Faculty meetings and entering the debate. How do you react to that?

Barefoot: I've been aware of that criticism from the evaluations, but I've never really felt I debated issues as moderator. So I guess I haven't thought of myself that way, and I've tried to be conscious of that more recently. I really prefer to work behind the scenes like most, I guess, so I've never felt the need to publicly defend the issues.

Pinson: Why does Union give more attention to conventions, conferences, meetings, and less to publications and performances? For example, there has been a form to fill out in the past for conferences, but none for recording publications and performances.

Barefoot: No question we have tilted that way in this office; I suppose it's because more people attend conferences and the like. But then you could say faculty do that because we promote it more. Have you seen the new form now being used by the deans for Faculty development? I think you'll find it more performance based.

Pinson: There has been and continues to be some criticism concerning duplication of forms and material requested. Would you respond to that?

Barefoot: Our effort recently has been and still is in the Academic Council to trim out some of the duplication. No question, some has definitely been there. We hope to deal with this more next year.

Pinson: How would you assess the Academic Council at this point; do you see it as successful?

Barefoot: The Academic Council has done an excellent job in faculty development. I'm not sure how much of an impact the five deans have had. I'm not sure I have used it wisely. I'm not even sure it was needed as a structural change. I didn't champion the Academic Council as a structure; I didn't resist it either. I suppose I would say overall it has made a profound impact though. In general the overall morale of the faculty is greater, is better, and I think due partly to the deans. And then, as I said, in the area of faculty development, they have looked after that well.
Pinson: What failures do you consider important in your job?

Barefoot: Well, looking sort of in the background, I'd say I've not cultivated any really close friends. I'm not a coffee drinker, so that's not my outlet. But I need to get out to eat, so, you know, who do I go out with to eat. Those around me, of course. But I've not really developed close friends among the faculty I suppose by virtue of my position. But that's a weakness. If someone said, "well, Dr. Barefoot doesn't seek me out to talk outside of business affairs"; that's something I'd be very vulnerable in. I do look at the evaluations and review them; I mean the ones the faculty complete on me. I show them to Dr. Taylor, I look at his and he looks at mine, and then I share them with Dr. Craig; I think I need to do that. I pick up a lot there, but no great failures I would change.

Pinson: One final question. What do you consider Union's academic strong points?

Barefoot: (1) A strong, well-trained faculty. I feel that we have been in a process of upgrading faculty and have been successful. I am well pleased with faculty recruitment this year. (2) Majoring on teaching. We place the priority on teaching and try to work closely with students. On the whole I feel that we have an excellent faculty-student relationship and that the faculty do care about students and want to help them. (3) A good basic academic program. We have not tried to develop a number of "flighty" and fleeting majors or departments. We have kept the liberal arts areas strong and have tried to develop a few good career track areas. Our core program - both for the general student and for the degree cores - is strong. (4) A basically good student. Our student ACT average has been increasing in recent years and we now have an ACT that is above the average nationally. Our students are very good, decent people. There are many lazy ones among them, but we have basically good students.

*Dr. Hyran Barefoot has been at Union since 1957. He has been Vice President for Academic Affairs for nine years. Prior to that he was Professor of Religion and Greek. He has degrees from Mississippi College, New Orleans Seminary, and post-doctoral in Scotland and Switzerland.*
SOME ANCIENT LEGACIES TO AMERICAN EDUCATION

by W. Wayne Alford

I.

During the period from about 4,000 B.C. to 500 A.D., many current practices in education were born, bred, and "tested in the fire," so to speak. Most of them are in vogue today in surprisingly recognizable forms—memorization and recitation, corporal punishment, religious instruction, moral and ethical instruction; racial, ethnic, and sex discrimination; the "liberal arts" tradition, the concepts of "public" education and organized "school systems," and vocational education—to name but a few. The purpose of this paper is to remind us that numerous educational practices have been received largely through tradition, and by reviewing the origin and evolution of certain of these practices as they existed in ancient education, we may perhaps come to understand more clearly the significance of their beginnings and something of the rationale for their survival.

During the course of this review of educational history from genesis through the Roman era, the scope of which is purely European and Oriental, the writer hopes all the while that the reader has a sense of and is in the mood for an occasional side order of humor, which is purely American in style.

II.

Once upon a time, many, many years ago, a creature roughly equivalent to an anthropoid ape sat upon a rock in a volcanic wilderness and counted his toes. This was the beginning of man, and this was the beginning of education—if you're an evolutionist. Once upon a time, many, many years ago, in a lush garden paradise, two humanoids were receiving from their Maker some rather hardheaded obedience training in tree identification and diet regulation. This was the beginning of Man, and this was the beginning of education—if you're a creationist.

The education of young primitive children was intended largely for the satisfaction of immediate wants—food, clothing and shelter. The formal institution we call "school" had not evolved, of course, and the parents were the first teachers. Their simple method was that of example and imitation, or, put another way, "trial and error." However, a more conscious and formal education was given at puberty through the "initiatory ceremonies." During these rites, the youth were specifically instructed by the elders and medicine men regarding their relationship to the spirits and totem animals, subordination to the elders, the relations of the sexes, and the sacred obligations of the clansmen.

Strict silence was enjoined upon the learners concerning the information they acquired, and to impress this point indelibly upon their little minds, they were required to fast for several days and were often tortured and mutilated.
As the primitive savage did not distinguish between himself and the tribe to which he belonged, there was almost no development of individuality; and since the race had not yet learned to treasure its experience in writing, it had no record of past experience and was therefore virtually tied to the present. (This culture may well have produced the only true "now" generations in the entire history of man).

III.

The nations of the ancient Orient—Egypt, Babylonia, Assyria, China, India, and Persia—are said by some to represent the next higher stage in education. India may be considered broadly typical of the stage of development in the other Oriental countries.

Hindu education stressed the tenets of religion and the infinite life, rather than a finite life involving activities on the earth. Connected with Hindu religion was a strict caste system designed to keep everyone within the sphere of their operation. There were four castes: (1) the brahmans, which included all those trained for law, medicine, teaching, and the professions; (2) the warriors, or military, and administrative caste; (3) the industrial group; and, (4) the Sudras, or menial caste. Altogether outside the social order were the pariahs, or outcasts. Specifically, the teachers were to see that the three upper castes gained a knowledge of certain sacred works, especially the four Vedas or books of "knowledge," the six Angas or philosophical or scientific subjects, and the Code of Manu, which was a collection of traditional customs. Sudras, pariahs, and women were generally allowed no education at all. Since all learning had been preserved by tradition, the chief methods of instruction were memorization and imitation. Hindu education was denied to ninety-five percent of the population and was limited to "stuffing" the memory and rote learning. The teachers were not at all concerned with mental culture or preparation for real living.

While individuality was somewhat less suppressed in India and the people had largely overcome the primitive enslavement to the present, they were, astonishingly enough, almost completely bound to the past. (Therefore, if the primitives were producers of the first "now" generations, then is it not fair to suggest that the Hindus produced the first "then" generations? Well, so much for the "now" and "then" cultures!)

IV.

The Jews are sometimes classed among the nations of the Orient, but they formulated much loftier aims and have exerted more influence upon modern education than have the other Orientals. From the outset, they held to an ethical conception of God, and the chief goal of their education was the building of moral and religious character. After the Babylonian captivity in 536 B.C., they established actual schools. Before that time, the children were given informal religious training by their parents. The idea of institutions of higher training came to them from Babylon and they started such schools in the synagogues. In the
second century B.C., elementary schools were introduced and education became more or less universal. The beneficial effect of early Jewish training can be seen in the respect shown by Jews for their women, their kind treatment of children, and their reverence for parents. A defect in their education is reflected in their hostility to science and art except as it threw light on some religious festival or custom. With few exceptions, their methods of instruction were limited largely to memorization. Not unlike modern offspring, the children of Israel sometimes had to be reminded that the parent or teacher meant business. Allusion has already been made to the object lesson in the Garden of Eden. Other examples of the consequences of undue hesitation in responding to supervision, or the outright refusal to respond altogether, include: The heat wave at Sodom and Gomorrah, Samson's use of a non-union barber, David's attempt to steal the milk without buying the cow, Jonah's ineptness at fishing for whales, and Moses' withdrawal from the nomination to chair the exodus committee in Egypt (incidentally, the burning bush is said to have been the first recorded instance of the instructional use of an audio-visual device with an outside power source).

Through the great teachings of Jesus and His disciples, and what has come to be called the Judaic-Christian Ethic, some of the world's most exalted religious conceptions have been realized. The use of parables was refined and dignified in His teachings, and that method is still effective in modern pedagogy. Noble moral principles were first introduced and practiced by Christ and first century Christians which were strange and foreign to the world. Ideas such as loving one's enemies, "turning the other cheek," and universal brotherhood, are among the most significant contributions Christianity has made to the human race.

V.

Real educational progress began with the Greeks. Their education stressed regard for individuality, it was the first to look toward the future rather that the past, and there was a serious attempt in it to promote human development. While this intellectual emancipation did not appear to any great extent before the middle of the fifth century B.C., the stage was set for it in earlier systems of education, beginning with Sparta.

Spartan education emphasized strength, courage, and obedience to the law. The system was intended to serve the state, and the rights of the individuals were given no consideration. Sickly children were screened out in infancy, and at seven years of age boys were turned over to the state for constant military drill and discipline. Gymnastics (ball-playing and dancing); the pentathlon (running, jumping, throwing the discus, casting the javelin, and wrestling); and the brutal pancratium (any means of overcoming one's antagonist--kicking, gouging, and biting); all formulated the heart of Spartan education. Intellectual development was limited to committing to memory the laws of Lysurgus and selections from Homer; and the youth listened to the conversations of older men during meals at common tables in the barracks in order to
glean from them whatever wisdom they could. Each adult teacher was required to choose as his constant companion or "hearer" a youth to whom he might become an "inspirer."

Athenian education later added reading, writing, and music to the course of study for boys. Some moral training was also given by a paedagogue, a slave who would conduct each boy to school and carry his musical instrument and "books" for him. More advanced education, or the "New" Athenian education, stressed democratic ideals and more individualism. Skills in debate and public speaking were especially taught because of ever-increasing opportunities for personal achievement in politics. The Sophists came into prominence about this time to train young men for political careers, especially in the acquisition of skills in argument.

Among the great teachers of Greece were Pythagoras, who advocated a definite hierarchy in society so that each member should have his proper place and complete harmony and social order would ensue; Socrates, who distinguished between "opinion" and "knowledge" and established his dialectic as a "conversational" method of separating the two in student thinking; Plato, Socrates' pupil, who held that the masses were incapable of attaining true "knowledge"--that they possessed only "opinion," and who outlined in The Republic his theory that the state can exist only when its entire control is vested in the "philosophers" (or "teachers"); and Aristotle, who in an attempt to bring together the best features of the teachings of Pythagoras, Socrates, and Plato, concluded in his Politics and Laws that, while the monarch is theoretically the best type of government, the form most likely to be exercised for the good of the government itself is democracy.

All these teachers ultimately advocated training in "moral" and "practical" virtues (virtues of the soul and of the body); favored limited education for women; emphasized the "literary" subjects--drawing, reading and writing--and believed that these subjects were to be taught for other than purely utilitarian reasons; and agreed that music was important for the nourishment of the soul. The chief method of teaching used by the Greeks was the Socratic method (1-1 pupil-teacher ratio), in which dialogue or conversation was the medium of communication.

The influence of Greek education was quickly felt throughout the Orient. Subsequently, it was absorbed by the Romans, filtered through the Middle Ages, and it still forms the cultural base for much of modern civilization, especially in the areas of aesthetics, art, and philosophy.

VI.

The contribution of the Romans to educational progress was largely due to their absorption of Greek culture. Through amalgamation with the Greeks, Roman education maintained three grades of schools below the university level: (1) the ludus, or elementary school, (2) the "grammar" school, and (3) the "rhetorical" school.
Like the Greeks, early Roman education dwelt on intense patriotism and love for military life. Each citizen was bound to merge his identity in that of the state. The ludus, or elementary school education, consisted of a practical training in Roman ideals and everyday living conducted largely through the family. The boys and girls were given a physical and moral training by their mothers, but, soon, the boy was released to the company of this father and learned efficiency in life informally through his example and that of the older men. The girl was taught at home by her mother. The boy, if he were from a patrician family, received an apprenticeship from an older man in the profession of soldier, advocate, or statesman. If he were born in a less exalted station, he might learn his father's occupation at the farm or shop. The girl, whatever her social status, was trained by her mother in the domestic arts, especially in spinning and weaving wool. Both boys and girls were taught reading and writing by their parents. Also, they committed to memory the stories of Greek and Roman heroes, ballads, and religious songs, and the Twelve Tables of national laws after they were codified in 451 B.C. Physical exercises, war games, and familiarity with the deities were also included in the curriculum of the ludus.

The method of instruction in the ludus was memorization and imitation, a method so devoid of interest that it had to be accompanied by severe discipline. The rod, lash, and whip were in frequent use. Names ordinarily applied to school masters in Latin literature are suggestive of harshness and brutality. Under these circumstances, no real qualifications were required of the teacher, and his social standing was low. When a special building was provided for the school, it was usually a mere booth or veranda, and the pupils sat on the floor or upon stones.

The "grammar" school offered a more advanced course, especially in literary work. Grammar, rhetoric, and composition was the curriculum. Some other studies in arithmetic, geometry, astronomy, geography, and music were also added in time, from the suggestions of Plato, but the Romans naturally gave them a more practical bearing. The commentary (lecture) of the teacher were taken down verbatim by the pupils. Failure to do so properly resulted in the same kind of discipline employed in the ludus. The accommodations for the grammar school were decidedly superior to those of the ludus, for buildings and suitable seating for the children were available.

The "rhetorical" schools were a development in debate that had gradually grown up in the grammar schools. The earliest of these institutions were Greek, but by the first century B.C. there had arisen a number in which Latin were used. These schools afforded a legal and forensic training and seemed more professional in spirit that the grammar schools. The orator was for the Roman the typical man of culture and education and was trained in eloquence and law and history; but he was also expected to possess wide learning, grace, culture, and knowledge of human emotions, sound judgment, and good memory.

When a young Roman completed his course at a rhetorical school, he might, if he were ambitious, go on to the university at Athens, Alexandria, or Rhodes for even higher training. Later, a university sprang up in Rome and soon afterwards they spread throughout the empire.
At first, the Romans had no such thing as a real school system. But soon the emperors subsidized all the individual schools and placed them under the total governance of themselves. Thereafter, the state contributed to school support, paid the teachers, and, for a while, even exempted them from taxation or military service. Thus, the basis of the idea of public education was laid for the first time in history.

The political and moral decay that spread throughout Rome after the first century A.D. also took its toll in education. Education became a mere form and mark of the aristocracy and the emperor dominated it as well as all government and law. Oratory had lost its real function, and was no longer intended to furnish a training of any value in life. Likewise, the careful literary preparation was shirked. Nevertheless, Roman education and civilization had left its imprint upon the world. The Romans created the idea of a universal empire and a universal religion and devised practical means for establishing, maintaining, and perpetuating them. If the Jews furnished the world with exalted religious ideals and if from Greece came striking intellectual and aesthetic concepts, then surely the institutions for realizing these ideas originated with Rome.

VII.

In summary: From the beginning of civilization, the parents were the first teachers of children and imitation was the primary teaching method. The primitives stressed religious doctrine, respect for elders, relationships of the sexes, and chansmanship. The discipline was harsh and was administered prior to any rule infraction. There was no development of individuality. No records were kept, and the primitives were tied almost entirely to the present.

The Hindus, typical of the early Orientals, also stressed religion and the infinite rather than the finite existence. Their strict caste system ordered society according to each person's ability to perform and contribute to that society as a whole, and education was no exception to the rule. The methodology was memorization and imitation and learning was rote. The pedagogy of Hindu education was not concerned with development of the personality or with preparing the child for real life. Ninety-five percent of the Hindu population went without any formal education and their culture was tied largely to the past.

Like the primitives, the Jewish parents were the first teachers of their children. The Jews, with their ethical conception of God, developed much loftier educational goals than either the primitives or Orientals. Their chief goals in education were to build moral and religious character. Synagogue and elementary schools were introduced and education became a universal commodity. Though they were generally hostile toward science and art, the Hebrew teachers taught their children reverence for the parents, respect for women, and the adults themselves treated children with kindness. The dominant method of instruction was memorization. Much of Hebrew learning was inspired of God. Jesus Christ and the Judeo-Christian ethic have always had a great impact on education in many cultures throughout history.
The Greeks provided civilization with the greatest philosophers of all time, among them Pythagoras, Socrates, Plato, and Aristotle. Spartan education emphasized preparation of youth for the military and for service to the state. Athenian education stressed individuality and personal development, and looked toward the future instead of the past. The "liberal arts" tradition sprang from the Greeks, and their great teachers advocated moral and practical virtues, limited education for women, emphasized the "basic" subjects, promoted learning for learning's sake, and formalized Socrates' 1-1 teacher-pupil ratio method of dialogue and conversation as a means of instruction.

The Romans absorbed Greek culture and gave it strong organization and practical application. They insisted on both physical and moral training, practical training in Roman ideals, and provided training for girls in the domestic arts. Once more, parents played an important part in the early education of children and even taught them to read and write. In addition to physical education and military training, Roman children memorized stories of their heroes and the basic tenets of Roman law. Latin schoolmasters were severe disciplinarians and had low social standing. The Romans built on the "liberal arts" tradition of the Greeks and offered grammar, rhetoric, logic, and composition, along with arithmetic, geometry, astronomy, geography, and music. The "commentary" or lecture method was used in grammar school, and school buildings and other learning environments were improved materially. The rhetorical school trained politicians for oratory, citizens for leadership roles and service to the state, and others for finesse in the social graces. School "systems" and "public" education were introduced by the Romans, as were the ideas of a universal empire and a universal religion.

VIII.

In conclusion: Ancestors of modern educational practices are easily found through even a casual perusal of ancient history, and there is little question that we have accepted most of these through sheer tradition. The methods of memorization, recitation, and lecturing have not changed much in 40 centuries, nor has that of corporal punishment. Religious, moral, and ethical training, and the necessity of learning to live successfully and productively in one's society are still vital parts of any child's education. The need for law and order and the settling of differences by peaceful means are still balanced precariously with the seemingly equal need for maintaining a strong program in military training and national defense; and even the occasional need for war, and other methods of open physical conflict, emerges as a way of settling the same differences. Cutting across all of this ride the traditional principles of Judaic-Christian ethics--the conciliatory option of turning the other cheek, of practicing the golden rule, and of playing the role of the good Samaritan--always clashing violently with the basic drive of bare survival. To confuse the issue even more, at intermittent points, civilization must still continue to justify the disgraceful and embarrassing co-existence of the Judaic-Christian ethic with the age-old spectres of racial, ethnic, and sex discrimination.
All these, and other practices too, were on trial in cultures dating back to the dawn of history. Some have been tested on the battlefields, some in churches, some in the courts, some in the halls of governments, and all in the schools. Some have worsened, some have improved, but none has vanished. The buck didn't stop then and it won't stop now, for it is likely that future generations will have to contend with the same problems confronted by both ancient and modern generations.

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BEETHOVEN AND HIS USE OF MAELZEL'S METRONOME

by John Scott Bennett

Maelzel's invention of the Metronome, patented in 1815, represents an important landmark in the development of musical performance. Not only did it become an important tool in the training of aspiring performers, but it also alleviated the need, on the part of composers, for a precise and universal method of indicating more exactly their intentions regarding tempo.

Beethoven's close working relationship and intimate friendship in Vienna with Maelzel is well-known. Equally celebrated is the continuing debate surrounding Beethoven's use of the metronome. The problem is essentially threefold. Although authenticity can be readily established, the evolution of various methodologies dealing with works for which Beethoven left no metronome markings and the problems surrounding the accuracy of those markings which have come down to us represent major issues in this controversy.

Beethoven and Maelzel

Johann Nepomuk Maelzel was born in Regensburg on August 5, 1772. Although he became a competent pianist, he was known chiefly for his abilities as an inventor and mechanic, a reputation which grew quickly after his move to Vienna in 1792. One of his first major accomplishments was the invention in 1805 of the Panharmonicon, a large box which imitated the sound of an entire orchestra. In 1808, Maelzel received the appointment of "Imperial Court Mechanic" and for a brief period of time actually lived at Schönbrunn palace. He later established a workshop in Stein's piano factory.

Beethoven's relationship with Maelzel began during this time, as he sought out the inventor for some practical help in alleviating his hearing problem. At this time Maelzel was working on his Chronometer, a musical time-keeping device completed in 1813 and heartily endorsed by Beethoven. Later, in 1815, an improved Chronometer was patented under the name Metronome. Although their friendship dissolved due to a disagreement concerning efforts to fund a journey by both to London, differences were settled in 1817 resulting in Beethoven's "public" recommendation of the Metronome, a recommendation which, along with those of other composers, contributed substantially to its marketing success.

The Authenticity of Beethoven's Metronome Markings

On February 14, 1818, the following letter, written jointly by Beethoven and Salieri, appeared in the Wiener Allgemeine Musikalische Zeitung.

Maelzel's metronome has arrived! The usefulness of his invention will be proved more and more. Moreover, all the composers of Germany, England and France have adopted it. But we have not considered it quite superfluous to voice our conviction and to recommend the metronome as a useful, nay, an indispensable aid to all beginners and pupils, whether in
singing or for the pianoforte or any other instrument--By using it they will learn to judge and to apply in the easiest possible way the form without difficulty to any accompaniment and without becoming confused. For since the pupil observing the suitable method and directions provided by the teacher, must not in the latter's absence arbitrarily sing or play out of time, by means of the metronome his feeling for time and rhythm will quickly be so guided and corrected that he will soon have no further difficulties to encounter in this respect--We think that we should acclaim this invention of Maelzel's, which indeed is so useful from this point of view, for it seems that for this particular advantage it has not yet been sufficiently appreciated.  

Beethoven's strong feelings concerning his need for more precise tempo designations can be seen in the following letter of 1817 to Ignaz Franz, Edler von Mosel.

I am heartily delighted to know that you hold the same views as I do about our tempo indications which originated in the barbarous ages of music. For, to take one example, what can be more absurd than Allegro, which really signifies merry, and how very far removed we often are from the idea of that tempo. So much so that the piece itself means the very opposite of the indication--As for those four chief movements, which, however are far from embodying the truth or the accuracy of the four chief winds, we would gladly do without them. But the words describing the character of the composition are a different matter. We cannot give these up. Indeed the tempo is more like the body, but these certainly refer to the spirit of the composition--As for me, I have long been thinking of abandoning those absurd descriptive terms, Allegro, Andante, Adagio, Presto; and Maelzel's metronome affords us the best opportunity of doing so. I now give you my word that I shall never again use them in any of my new compositions....

Beethoven's particular concern for tempo is a trait he exhibited throughout his life. On December 18, 1826 in a letter to Bernhard Schott's Sohne, he attributes the success of a performance of the Ninth Symphony in Berlin directly to the metronome markings.

...I have received letters from Berlin informing me that the first performance of the symphony was received with enthusiastic applause, which I ascribe largely to the metronome markings. We can scarcely have tempi ordinari any longer, since one must fall into line with the ideas of unfettered genius.

Beethoven's most important endorsement of Maelzel's metronome came in 1817 when Steiner published his two pamphlets listing metronome markings for many works previously composed. The first pamphlet appeared under the title: "Bestimmung des musikalischen Zeitmasses nach Maelzel's Metronome. Erste Lieferung. Beethoven Sinfonien Nr. 1-8 und

Other works containing Beethoven's metronome markings and for which there is documentary evidence are; Op. 112 (Meeresstille und Glückliche Fahrt); Op. 121b (Opferlied); and Op. 125 (Ninth Symphony) and Op. 106 (Hammerklavier Sonata).  

"Questionable" Metronome Markings

Although the authenticity of Beethoven's metronome markings has been securely established, questions still arise concerning choice of tempo in the music for which markings have been provided. Two crucial issues remain. First, there is a question as to whether the metronomes of Beethoven's day correspond, with regard to the number representation of beats per minute, to ours of today. Second, and more problematic, concerns the possibility of discrepancy between what Beethoven intended and what he actually indicated.

With regard to early metronomes, confusion has arisen around the false assertion of Schindler that numbers represented different tempos on metronomes of different sizes. This claim was refuted by Gustave Nottebohm, who confirmed that the numbers indicated the total of beats per minute. Also, shortly after January, 1817, Fr. S. Kandler submitted a long and detailed article concerning Maelzel's metronome. In his explanation concerning the proper use of the device he makes a clear reference to the correlation of numerical indications and the minute. As late as November 27, 1817, we find an article by Mosel in Allgemeine Musikalische Zeitung dealing with the pendulum and the metronome. He, too, refers specifically to the division of the numerical scale with regard to the minute.

As is well known, Beethoven's close association with Maelzel, this device, and its operation predates 1813. Equally celebrated are the two metronome pamphlets of 1817. The latter of these appeared again on December 17, 1817 in the Leipzig Allgemeine Musik-Zeitung (copied, according to Nottebohm, from the earlier pamphlet which indicated tempi for the symphonies.)

It is highly unlikely that Beethoven was unaware of the precise operation of Maelzel's metronome and there can be no doubt as to the relationship of these early metronomes and those of today.

More problematic and speculative in its consideration, however, is the issue concerning possible discrepancies between Beethoven's actual conception of tempo and that which he indicated. The uncertainty surrounding this problem is fueled by the frequent protests of performers concerning various tempi, and markings which have been found to be clear errors of arithmetic or transcription. In 1817, when Beethoven first supplied markings in quantity, what was the extent of his contact with the "realities" and practicalities of musical performance? As Schindler
pointed out, Beethoven had ceased performing as a professional pianist eight years earlier.\textsuperscript{14} And, as is well known, his deafness at this time was fairly advanced. Kolisch also poses these questions but, as can be seen in the following statements, traces the problem not to Beethoven, but to our inability to understand Beethoven's particular mode of expression.

But can the required tempi be produced in practice? It is often maintained that Beethoven's inability to hear the realization of his music in sound had removed him so far from the practical conditions of musical performance that his tempo indications are "abstracts," conceived without consideration of their practical possibility. They are that, of course; for they are a part of his inspirations themselves. And his inspirations are not derived from the instrument, they do not even meet the instrument half-way. Thus, if a given tempo should really prove impossible in practice, this would only indicate the inadequacy of our technique. I can conscientiously maintain, however, on the basis of experience, that all the the tempi required by Beethoven of stringed instruments, at least, are perfectly playable on the basis of the average technique of today.\textsuperscript{15}

Nor do I believe that difficulties of instrumental technique are the real reasons for the past and present disregard of Beethoven's tempi. The real reasons are rather difficulties of an intellectual nature. It should not surprise us that Beethoven's language, being entirely new, was not understood by his contemporaries, and that the unfamiliar tempi for his unprecedented types of expression were not arrived at without difficulty.\textsuperscript{15}

To assume that Beethoven lost, as a result of his encroaching deafness and lack of public performance activity, all contact with the "practicalities" of performance as if he had become irretrievably senile, and as a result could make no considered judgements concerning tempo, is highly questionable. One has only to consider the increased sensory perception at loss of hearing, the assistance of others in tempo decisions, and an obviously superb ability to "hear mentally." More logical is the assertion of Kolisch that the misunderstanding lies not in Beethoven but in our inability to understand his language. It is far more reliable to attempt to account for "mistakes" on the grounds of publishing error or mathematical and transcriptional error. Peter Stadlen follows this line of thought much more convincingly in his article concerning the Ninth symphony, a brief discussion of which will follow.

\textbf{Beethoven's Ninth Symphony: Scherzo and Trio}

Stadlen's study deals exclusively with the metronome marking for the Trio of the Ninth Symphony, a marking generally believed to be incorrect. Although the investigation of this problem lies outside the scope of this paper, some important aspects of Stadlen's work bear mentioning.
The marking, whole-note equals 116, which appears in the Collected Edition (but not in all the printings), has twice been found to be incorrect, once by Grove in 1896 and again in 1922 in a letter by Stanford to The Times. This leaves us with the impossibly slow marking of half-note equals 116, a marking which is found in all three sources of the Ninth Symphony. They are: 1) the presentation copy for the King of Prussia, the entries of which Beethoven's nephew Karl made on September 27, 1826, 2) a letter to Schott, dated Gneixendorf, October 13, 1826, and 3) a list found attached to a letter to Mocheles dated March 18, 1827.

Although supported by these primary sources, Stadlen questions the authenticity of this marking on two fronts. First, he discusses in detail the Conversation Book which contains an account of the session which took place between Beethoven and Karl on September 27, 1826 in their preparation of the metronome markings for the King's copy. Second, he argues convincingly after a thorough study of sketches and autograph alterations, that the marking handed down to us cannot possibly be correct.

The Conversation Book reveals a great deal of confusion on the part of both Beethoven and Karl regarding metronomic mathematics and Stadlen concludes his discussion of that account with the following statement:

I submit that these pages of the Conversation Book do not unambiguously reveal which units Beethoven had in mind for the figures recorded by Karl. Considering how unversed and uncertain in metronomic mathematics uncle and nephew emerge from this bit of documentary evidence and how likely it is that Beethoven condoned or even committed some to the indubitable errors I have pointed out with regard to this and other works, it does not seem unreasonable to suspect that the problematic minim of the Trio in the king's copy and the Schott letter represents a wrong unit after all.

Stadlen's discussion of the sketches and autographs reveals several important internal factors which also support his belief that Beethoven actually intended the Trio to be played faster than the Scherzo. First, he cites precedence by recalling the "alle breve" section in the "Eroica" Scherzo (measure 381), where Beethoven indicates a change from half-note equals 116 to whole-note equals 116, coinciding with the change from triple to duple meter. Although the rhythmic figuration is changed, the result is that of equally long bars between the two sections. A transference of this equation to the Trio of the Ninth Symphony would, given the change in notation, amount to writing half-note equals 116. Yet as Stadlen argues,

...it is precisely for that reason that half-note equals 116 cannot possibly be correct in the case of the Trio of the Ninth Symphony. For whereas in the "Eroica" the bars (irrespective of their rhythmic character) proceed at a constant pace, in the Ninth Symphony they do not. A new feature, not found in the sketches, appears in the final score: the last eight bars of the Scherzo are very clearly marked "stringendo il tempo" and the Trio is marked Presto; that is to say, there is an increase in speed before the
rhythmic transformation occurs—in fact the latter is understood as a continuation and indeed the goal of the former.22

Stadlen also mentions the tempo inscription of "presto" which certainly calls for a quicker tempo. In fact, in his reproduction (Pl. VI), the inscription "prestissimo" is faintly written in pencil on the lower margin which he feels is Beethoven's "last time-word in this matter."23 Furthermore, the existence, in the Autograph, of a 2/4 stage for the Trio argues "not against but in favor of a fast tempo for the final version."24

At this point, Stadlen leaves us with a question, one which has no certain answer but leaves much room for speculation.

If, then the evidence provided by the autograph score proves conclusively that the Trio needs to be played substantially faster than the Scherzo, the evidence contained in the Conversation Book suggests, though not quite so categorically, that Beethoven, on that day, took the "alla breve" bars twice as fast as the 3/4 bars. But is it possible to find a common denominator, a figure that will make a reasonable fit for both?25
Footnotes


5 Ibid., Vol. 3, p. 1325.


7 Ibid., pp. 173-174.


9 Gustav Nottebohm, Beethoviana, (Leipzig and Winterthur, 1872), pp. 126-137.

10 Stokes, p. 33.

11 Ibid., p. 86.


14 Schindler, Beethoven, pp. 171 and 173, also 413.

15 Kolisch, p. 177.

16 Stadlen, p. 330.

17 Ibid.

18 Ibid., p. 332.

19 Ibid., p. 337.

20 Ibid., p. 338.
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BIBLICAL INERRANCY: ARE WE BELIEVING MORE AND PRACTICING LESS?

by W. Clyde Tilley

These are strange times. Human civilization—both ignorant and defiant of God’s truth—balances precariously on the brink of self-destruction. At the same time there exists as if by an unspoken conspiracy a famine for the word of God. From those who hold the keys to truth there comes at worst a frightened silence and at best a compromised whisper.

And this is the strangest part: Never has there been a greater show of respect for the Bible. It is no longer adequate to affirm one’s belief in the reliability, authoritativeness, or truth of the Bible. One is expected to speak of it as innerrant, infallible, and literal. One might expect this new stress upon the antiseptic form in which Scripture is given to be accompanied by a corresponding attention to the content of Scripture, particularly to those parts that have long been neglected. This is not the case.

To the contrary, it almost seems that the reverse is true: The more we make of the formal character of the Bible, the less we seem to make of its contents. It is as though some devious psychological principle is operative similar to that described by William James: Incessant talk about something can assuage our guilt for not doing it. We speak in glowing terms about our high regard for Scripture thus precluding the necessity of practicing many of its clear but costly teachings. So pronounced has been this tendency that a double jeopardy confronts those who work with the Scriptures. One endangers his standing with many of his colleagues if he makes too little of the form in which Scripture is given. He endangers his standing with the same colleagues if he makes too much of its particular parts and some of its specific teachings.

To clarify what I have in mind it might be well to cite some examples from Scripture. These are examples of explicit teachings which many “Bible Believers” including most inerrantists and literalists appear not to believe if by “believe” we may assume something like “to take seriously in the sense of advocating or acting in accordance with.” Although examples are so numerous that they may be chosen almost at random, the teachings of Jesus—particularly his moral and/or social teachings—stand out with a special prominence. This seems more than a little strange when we consider the claim of Scripture itself that Jesus Christ is the Word of God (John 1:1-2, 14) and that the primary function of Scripture is to bear witness to him (John 5:39).

It will prove convenient—and hopefully convincing—if we gather a healthy sampling of Biblical teachings around three topics: Nonretaliation, economics, and salvation. Concerning retaliation, Jesus taught that when attacked one should turn the other cheek rather than resisting evil (Matt. 5:39). With regard to our enemy, we should love, bless, do good, and pray for him (Matt. 5:44). In a similar spirit Paul spoke of overcoming evil with good by feeding the enemy when he is hungry (Rom.
12:20-21). Jesus further taught his disciples when they offered to resist his arresting officers that "all they that take the sword shall perish with the sword" (Matt. 26:5).

Although we will tend to pay lip service to injunctions like these, one does not need to look far to find revealing and indicting examples that betray us. It is not the failures to live up to ideals in moments of weakness that need to concern us here. It is the longstanding, calculated policies which are contrary to the letter and the spirit of these teachings and yet are advocated by churches with the most conservative stances on the inerrancy of Scripture that is the greatest betrayal. Think of the entrenched belligerancy of many "Bible believing" Christians toward the opposition in times of international tension, war, or even theological conflict. Recall attempts on the part of the peace churches to get food not only to the hungry ally but also the hungry North Vietnamese during the Vietnamese conflict. Remember the rebuff with which these efforts were met and the angry remonstrances waged by orthodox Christians because of attempts to feed the enemy. Hear the frequent calls from leaders of fundamentalist churches to double the defense spending in feverish preparation for the enemy's destruction.

Even when lukewarm concession is made to these nonretaliatory teachings of Jesus, no real enthusiasm in their advocacy nor consistency in their practice is shown. They are treated as marginal and as incidental to the gospel. But the force these teachings derive from Jesus is something very different. He says we are to do these things "that (we) may be the children of (our) Father who is in heaven" (Matt. 5:48).

A second interesting area where Bible teachings have not been significantly believed by most Biblical literalists and inerrantists is the area of applied economics. To begin with, let us observe that Jesus taught that people who have riches have a very grave difficulty about getting into the kingdom of heaven (Matt. 19:23-24). Because of this Jesus instructed a rich young man to give his riches away if he would have eternal life (Matt. 19:16-21). In Paul's writings he identifies covetousness or greed with idolatry (Col. 3:5), ranks people guilty of that sin along with fornicators and whoremongers (I Cor. 5:10, Eph. 5:5), and asserts that these people cannot inherit the kingdom of God (I Cor. 6:10, Eph. 5:5).

Furthermore, the Bible teaches that those who have two coats are supposed to give one of them away and people with excess food are to do likewise (Luke 3:11). It was doubtless this ideal that the Jerusalem church was attempting to implement in its early days (Acts 2:44-45; 4:34-35). In attempting to activate this plan over an enlarging circle of Christian brotherhood, Paul expressed this ideal in terms of possessions as shared equality (II Cor. 8:13-15). When Peter asked what he would have in exchange for all that he had forsaken, Jesus' reply (Mark 10:29-30) seems inexplicable unless we are to assume that he had in mind some arrangement of shared possessions.

Another area where Biblical teachings are lightly dismissed at least as readily by inerrantists as by other interpreters is in teachings about salvation. A little consistent attention to some of the foregoing teachings about nonretaliation and applied economics should
help us to see that even here salvation is implicated. One is to love his enemies that he may be the son of the heavenly Father (Matt. 5:44-45). Repudiation of wealth was attached to inheritance of eternal life in the case of the rich (Matt. 19:16-24). Greed disqualifies one from kingdom entrance (I Cor. 6:10, Eph. 5:5). Frequently, doing the will of the Father in a moral context is mentioned in connection with salvation in the teachings of Jesus (Matt 7:21, 24-27; Mark 3:33-35) and the writings of his followers (I John 2:17).

Perhaps no reader of this article has ever heard these teachings about salvation being used in a witnessing session or a "soul-winning" clinic. The tendency has been to suppress these teachings in favor of what Paul said about believing and confessing. But if Jesus Christ is the Word of God as the Scriptures claim and if the function of Scripture is to bear witness to him, we would doubtlessly do well to interpret what Paul said about believing and confessing in the light of what Jesus said about doing the will of the Father, forsaking wealth, and loving the enemy as manifestations of God's gracious dealings with us.

When one considers (1) the spectacle of a complacent, unpersecuted and largely ignored church in our world today and (2) a gross and wholesale neglect of many of the most explicit and controversial teachings of the Bible, it is difficult to escape the conviction that there is a strong connection between the two. Paul's teaching that "all who desire to live a godly life in Christ Jesus will be persecuted" is not untrue. Rather, there are so few who desire to live godly in Christ Jesus that we seldom have an opportunity to see this truth at work. The reason God's people are no longer a powerful and persecuted minority is that we have usually made the concessions and compromises that preclude our being persecuted, and in exchange for these concessions, the persecutors have often joined the churches and have sometimes risen to positions of leadership in them.

The purpose of this particular article is neither to argue for nor against the inerrancy of Scripture. Neither is it to contend for or against the truth of the controversial teachings cited. It is rather to show the inconsistency of those who argue for the truth of the former while denying or ignoring the truth of the latter. They are much like the people in Jesus' parable (Matt. 21:28-30) who said, "I go, sir," but did not go.

Strong prophetic voices have begun to challenge those of us who are strong on Biblical authority to put our practice where our mouth is. Ronald J. Sider in addressing the Southern Baptist Convocation on World Hunger at Ridgecrest in 1978 said:
One of the great tragedies of our time is that precisely those Christians who have claimed to be most biblical have been unbiblical and one-sided at just this point. . . . We have failed to give as much emphasis as Scripture does to the central biblical theme that God is on the side of the poor and wills justice for the oppressed. As a result, we have denied our own words about biblical authority and fallen into the trap of theological liberalism by allowing our attitudes toward justice and the poor to be shaped by our surrounding materialistic society rather than scripture. (Seeds, May 1980)

John Alexander, co-editor of The Other Side, relates this experience in his May, 1980, editorial:

I often give Bible studies to groups that are firmly committed to biblical authority, and I usually refer to some hard sayings of Jesus. In the discussion someone always says, "You mean you think it's hard for a rich person to become a Christian?" I reply, "What I think doesn't make much difference, but that seems like a fair paraphrase of what Jesus said." I then get a lecture on how naive and idealistic I am.

And maybe I am naive and idealistic but I'm always surprised that people who are battling for the Bible feel so comfortable battling how it quotes Jesus.

Another such prophetic voice is Clark Pinnock. A former professor of theology at New Orleans Baptist Theological Seminary and a once popularly outspoken bastion for orthodoxy in the Southern Baptist Convention, he presently teaches theology at McMaster University in Hamilton, Ontario. He continues to take Biblical authority seriously as he addresses himself to the issues of radical discipleship as a contributing editor to Sojourners magazine. He joins in the call to those who have a high regard for the form in which Scripture is given to take seriously the specific contents of the Scripture. At the same time he serves as a living witness that one can do both.

He charges: "Evangelicals have in recent years been rather more inclined to defend the gospel than to practice it. Yet a defending of the gospel which is not matched by a living of it is hollow and in-authentic." (Sojourners, September, 1976).

More specifically he says:

The word of God is choked in the churches of North America. Our comfortable life and culture have blinded our eyes to the scriptural teaching about tenderheartedness, stewardship, and justice. I see no way to deny, though I wish it were not so, that the context in which the Bible is to be responsibly read and applied today is that of a suffering and poor world, containing a small pocket of affluence, in which the privileged . . . are largely indifferent to the hungry millions at our gate. If the Bible is
to be believed, and if this situation is not changed by the costly repentance of the favored few, all we can expect is the wrath and indignation of the God who regards the needy and hears their cry. Where is there mercy and justice among us? (Ibid.)

Those of us who have a high regard for Biblical authority, whether or not we choose to express it in terms of inerrancy, have a weighty responsibility for hearing "the whole counsel of God" and implementing every dimension of its truth. Confidence in the reliability of Scripture must not be merely confidence in any particular part of it that we may choose to follow but a binding commitment to every truthful insight given in the Scriptures.

Otherwise Jesus' words to the Pharisees of his day may have an appropriate application to us: "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains." (John 9-41)

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"You think the talk is all"

(Robert Frost's Poetic Conversational Power)

by Louise Bentley

"Conversation as a Force of Life" was the title of Elinor White's address in 1892 when she graduated from high school with co-valedictorian Robert Frost.¹ Three years later he married her and proved her theory correct by becoming the most conversational American poet of the twentieth century. Frost, who fascinated people with his scintillating talk in his many years of "barding around"² on American campuses and lecture circuits, had two loves—people and talk. His belief that "all truth is dialogue"³ emerged in twenty-two dialogues from 1905 to 1926. These poems showing two characters conversing illustrate both his theory of the conversational voice as the sound of poetry and his ability to portray intricate human relationships through conversation. Of the seven dialogues between husbands and wives, his early and last ones pose unique statements about marriage as well as the power of conversation between married lovers. The poems' authentic intimate conversations offer sensitive insight into human nature.

"Love," Frost told Sidney Cox on a walk in 1911, "is an irresistible desire to be irresistibly desired."⁴ He believed in the durability of both love and marriage with one person for a lifetime as a challenge and adventure of discovery. Reuben Brower praises Frost for taking "the considerable risk of writing about the relation least easy to treat in poetry without sentimentality or irony⁵—that complex relationship of husbands and wives.

The first, "Home Burial," is a tense dialogue that reveals how a husband and wife in love are pulled apart by grief over the death of their young son. The poem's awkward beginning is evidence that two lovers are at odds, a wedge driven between them. Both the unnamed husband and wife, Amy, are painfully aware of no common ground in their sorrow; yet it is the husband who tries harder. He begs her to talk to him; instead she cowers on the stairs and refuses. Coming up the stairs, he realizes it is the new grave in their yard that has her attention; his relief causes him to say too much for her disturbed state. His attempts to comfort widen the gap; his mention of the "child's mound" damages the fragile moment. Crying "Don't, don't . . .," she slides downstairs.⁶

Realizing his "words are nearly always an offense" to her, he pleads for her to teach him, a clear indication of his deep love for her. He wants to be let inside her grief, to share with her. He even offers to "keep hands off" (p.52) topics she does not want to discuss, contrary to his idea of what love means. Repeatedly he begs for his chance; by line 61 she is apparently about to yield to his tenderness.
In his eagerness to close the gap between them, he overplays his role with ill-timed honesty in line 62: "I do think, though, you overdo a little" (p.53). From this moment to the end of the poem things grow worse, even to the point of violence as their hidden, long-buried feelings surface. Amy wants pity and sympathy; judgmental accusations though gently and rationally expressed, only raise the barrier higher. His slight change of tone and emphasis from pleading for himself to accusing her is all it takes to shock her onto the defensive. She refuses to be consoled and accuses him of "sneering at her." Infuriated at her rebuff, he shouts: "God, what a woman! And it's come to this, / A man can't speak of his own child that's dead" (p. 53).

Amy thinks he does not know how to speak. His talking is abhorrent to her; she accuses him: "You think the talk is all." Far more angered by his actions, she is convinced that because he dug their son's grave he "could'nt care!" Resentment clouds her interpretation of a loving act as callousness. Talking of friends, she obviously includes him and his attitude toward death:

Friends make pretense of following to the grave,
But before one is in it, their minds are turned
And making the best of their way back to life
And living people, and things they understand.
But the world's evil. I won't have grief so
If I can change it. Oh, I won't, I won't! (p. 54)

Unable to understand grief, she revels in sorrow—even threatens to leave. In a mixed threat and plea, he declares he will bring her back: "I will!"--" (p. 55). It is a powerful in medias res ending for the irritations of two so torn.

Their argument highlights the difference in their perceptions of death. Their attitudes have been formed long before this focused incident. Earlier he had remarked, "A man must partly give up being a man / With womenfolk" (p. 52)—suggesting his efforts to understand her and even to change. From her vantage point, however, she doubts whether "any man can" understand women or grief. He wants to talk, to face the facts as part of the healing. Thus her accusation—"You think the talk is all"—jabs at the truth she does not see. Any fails to understand the purpose of conversation: to expose the hidden, to provide new understanding and reconciliation, and to offer new direction for two, not the lonely walk of one.

Because the poem treats death so intimately, Frost never read this dialogue in his hundreds of public and private readings; he told biographer Lawrence Thompson it was "too sad" to read aloud. Frost insisted that its inspiration was the estrangement of Nathaniel and Leona Harvey after their firstborn died in Epping, New Hampshire, in 1895. Later he told several persons it was written in Derry during 1905-06. But he told Thompson it was written in England in 1912-13 in "not over two hours. It stands in print as it was in the first draft." At whatever time, it could not have been entirely separated from the personal grief shared by Frost and Elinor following firstborn Elliott's death in 1900. Frost remembered Elinor repeatedly insisting about that loss: "The world's evil."
"Home Burial" represents an imaginative handling of composite raw materials that shows the poet's skill in conversationally painting the painful portrait of inconsolability. Patient, earnest conversation could have helped resolve the latent friction, alienation, and misunderstanding; open dialogue could soften the blow they suffer individually and as a couple. Their argument portrays one of Frost's beliefs, voiced best in a letter to Wilbert Snow, an English professor at Wesleyan University, in 1933: "I never quite like to hear a wife turned on against her husband or vice versa. They know too much about each other. . . . They lack, what they should lack, detachment. Maybe it bothers me as a breach of manners."12 Frost's style leaves no doubt of his tone and meaning between the couple in "Home Burial" both his direct statements and in his unfinished phrases of choked rage or grief. Probably the most sensitive handling of taut emotions, however, is in the bristling silences between the bursts of dialogue.

In sharp contrast is Frost's last dialogue about human relationships, "West-Running Brook," the title poem of his 1928 book. This message of love and unity between husband and wife is the culmination of much experience for Frost and over thirty years of marriage. Starting the poem in the spring of 1920, he completed it during a summer mountain vacation in 1926. Two circumstances nudged his thinking—the sad news of the divorce of his young friends Louis and Jean Untermeyer and his daughter Irma's preparation to marry John Cone on October 15, 1926.13

"West-Running Brook" is a dialogue between Fred and his young bride as they stroll together over their farm, noting particularly the unique brook that runs west when "all the other country brooks flow east."14 Their dialogue immediately highlights their opposing points of view. She quickly draws the analogy that the brook "can trust itself to go by contraries / The way I can with you--and you with me--" (p. 258). Thus the contrary flowing of the brook becomes a figure for the loving trust of husband and wife in the other's difference. She sees the brook as "waving to us with a wave / To let us know it hears me." He sees the wave as purely natural and logical: "It wasn't waved to us" (p. 258). She is not to be deterred and answers in contradiction: "It wasn't, yet it was. If not you, / It was to me--in an annunciation" (p.258). Fred rejects her insistence on this intuitive possessiveness. Quite emphatically he insists, "I have no more to say" (p. 259). Perceptive in recognizing that this statement means just the opposite, she pleads: "Go on. You thought of something" (p. 259). Both her keen understanding of his feelings and her insistence that he talk out the disagreement are clues to their love and respect for each other. When they see things differently, they talk to a solution instead of argue to a silent impasse.

Whereas in "Home Burial" only the husband finds any solace in nature, here both Fred and his wife show an affinity for nature and openly discuss it. The new bride decides their marriage will be strengthened if the two of them "marry the brook":

As you and I are married to each other,  
We'll both be married to the brook. We'll build  
Our bridge across it, and the bridge shall be  
Our arm thrown over it asleep beside it. (p. 258)
The bridge, therefore, will serve as a tangible reminder to them of their contrary natures, yet of their deliberate choice to be one, to keep a unity when the stresses of difference strain to separate.

Fred, however, cannot accept so simplistically her general statement. Still seeing the white wave "flung backward," riding "the black forever, / Not gaining but not losing," Fred notes that the "white wave runs counter to itself, / It is from that in water we were from / Long, long before we were from any creature" (p.259). In raising the issue of man's origins Fred uses some of the images and ideas that Frost found in reading Henri Bergson's Creative Evolution and his theories of the problem of existence. As Fred philosophizes about the dark stream of existence, he sees separation and loneliness because "the universal cataract of death / That spends to nothingness" is unavoidable. Yet, the wave is there as a kind of resistance, a contrary motion in nature that Fred sees as a life force, the resistance in a series of images, all showing man's inborn spirit of resistance, his desire to live, as sufficient reasons for his contrary position.

His bride apparently has already reconciled herself to the prospect of death. The wave's message to her seems to be that they are one with the stream, that life must be accepted, but that a love as strong as theirs can bridge or transcend the stream of life. Her intuitive process makes it easy for her to accept the paradoxical nature of existence just as she accepts the contrary direction of the stream's flow: "It must be the brook / Can trust itself to go by contraries / The way I can with you--and you with me--" (p. 258). The wave's announcement to her (she says "annunciation") suggests her intuitive perception of the Source of nature and humanity. Fred, however, analyzes the principle and arrives at his acceptance only after a rational inquiry and discussion. The end result is a mixed agreement; she accepts the explanation of his hope and insists: "Today will be the day / You said so" (p. 260). Both have affirmed a belief in man's divine origins in their discussion of the life force that "tries always to climb back upward, through matter, toward the Source," but their routes to knowledge were different. The poem concludes in unity, a further part of Bergson's contention that metaphysics requires intuition as well as intellect. Honest, open discussion instead of argument has made the difference for this couple.

Unity is symbolized by the use of plural pronouns ("we," "us," "our") instead of the singular ones ("I," "you") predominant in "Home Burial." The disagreement between Fred and his wife is resolved; their relation is strengthened. She sees the day as important because of what he said; he sees it as important because of what she said. The unifying conclusion is a cohesive recognition: "Today will be the day of what we both said" (p. 260). Part of that unity comes from the care each exercises in recognizing the mutual boundaries of their relationship and keeping that common boundary in good order. Each recognizes differences; each seeks for accurate communication. With loving honesty both take pains to express their feelings in terms which the other understands. Neither tries to hide feelings or belittle the other as does the couple in "Home Burial."

A final cause of unity is their acceptance of the symbolism in nature. As man and nature are bound together, the wave tossed back
against the current becomes a symbol of the principle they live by, the "reconciliation of contraries." Robert H. Sweenes contends it is in this affirmation that each finds reality: "The joy of love is in the mutual recognition of each other's virtues--the reconciliation of the sexes, not their erasure."17 There is no doubt that the talking couple in "West-Running Brook" stand united as two loving, but independently thinking individuals.

Both dialogues between husbands and wives concern real people in real struggles seeking answers to problems posed by life. Frost reveals negatively and positively the importance of dialogue--accurate, sensitive, patient talk between two people that keeps the issue and its emotional power in sharp focus. The talk disdained by Amy in "Home Burial" is not "all there is," but Frost offers solid proof in the second poem that any day a couple can see as a "day of what we both said" will be one more day of building a loving, stable relationship.

Talk may be voluntary or volatile, productive or poignant, decisive or difficult, but Frost believes there must be conversation between husbands and wives. In his marriage of form and content in these two poems the poet continues to be relevant in a world bulging with sophisticated technological communication systems but almost bereft of human conversation requiring time and effort. If Montaigne is correct in asserting that "We are human beings and hold together only by speech"18 then the authentic conversation Frost convincingly proposes may be the ultimate answer to healthy human relationships--in poetry and in life.

Notes


7Thompson, The Early Years, pp. 597-98.

8Thompson, The Early Years, p. 597. Leona Harvey was the sister of Elinor Frost.

10Thompson, The Early Years, p. 594.

11As quoted in Thompson, The Early Years, p. 258.


14"West-Running Brook," The Poetry of Robert Frost, pp. 257-60. All further references to the poem appear in the text.

15Thompson, The Early Years, p. 381.

16Thompson, The Early Years, p. 381.


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A Trip to Upper Volta

by Harold and Susie Bass

The trip over was rather uneventful, the normal plane ride to another continent. We were met in Ouagadougou by the hosts of the Tennessee House there and by one of the missionary couples from the Sanwabo Project, Jimmy and Dorothy Foster. After going through customs and the military search, we went to the Tennessee House for supper and an early retirement to the bed. The next morning (Jan. 2) our first activity was to retrieve our passports, which had been taken up at the airport upon arrival. Then they took us for a visit to the open market. We could not purchase anything because the banks were closed and we could not get our money exchanged. Then we drove around the city sightseeing and back to the Tennessee House. Soon after lunch we loaded up a livestock trailer with our luggage and, using a van, a car, and a station wagon, we made the 135-mile journey to Sanwabo. Had to stop two or three times at military checkpoints but encountered no problems under the expert guidance of J. Foster.

At Sanwabo we joined 8 other volunteers who had been there since September and were staying until May, termed long-term volunteers. One of these was our cook who did a splendid job in planning and preparing the three meals a day we partook of heartily. Each Sunday morning there was no cooked breakfast except for coffee; we had cold cereal and milk.

Susie served as a literacy worker. Her job was to teach the nationals to read and write in the More language. She went to two classes each morning and two each afternoon. The morning classes were for young boys in the various villages; the ones in the afternoon were for Pastoral students and employees of the Project. She enjoyed this very much. She had several very promising students, ones who learned quickly. One Monday her glasses disappeared. She had allowed some boys to carry her things from the Project area to the village where she was to teach. She noted that one of them seemed to be angry about something but thought nothing more of it. Before the day was over, another boy came to her and told her that he knew who had her glasses. When the boy was confronted, he admitted that he had them but said he had found them and was keeping them for her. It was Friday of that week before they were returned but she was very thankful to get them back. The children beg you for anything you might have. Since she was wearing her sunshades, he figured that was all she needed. They really beg for things that you have more than one of. We were instructed not to give out anything; that was the job of the missionaries; we tried to adhere to it.

Harold was charged with maintenance. The missionaries would give him a list of the things that needed to be fixed, built, or installed, and he would enlist the help of the other men who had skills in that area. Herschel Kemp was a carpenter and plumber, Bobby Brown was a mechanic, Jack Bohannon was a truck driver, mechanic and welder, and Buddy Eaves was a well driller and welder. He worked on unstopping the
drain to the kitchen sink, started the generator each morning at 5:30, installed a new kitchen range, built a base for it, drove a truck (dump), operated a front-end loader (tractor), replaced screen wire on a mission home, built 18x24 inch boxes from which drums were made, and numerous other things. He ate three big meals a day and still lost 8 pounds!

The weather in Upper Volta was dry and hot. This is their dry season and a dust cover from the Sahara Desert, called the harmatan, blows in periodically. It reminds you of the smog cover around Los Angeles. It would stay for 4 or 5 days at a time. Afternoon temperatures are 90 to 95 and early mornings register 58 to 60. The land in this area is relatively level with an occasional hill or rock formation. The largest trees are the Mango and Baobab. Most others are rather small, due to the lack of water. The chiefs of 70 villages, assembled by the missionaries, testified unanimously that the greatest need of the area was "water to drink." The only water available to them is from dug wells or man-made lakes, much of which is stagnant. While we were there, the well-drilling rig that had been purchased by the FMB arrived and in one week had drilled two good wells in the area. Their goal is to drill 30 this year and ultimately drill 80-100 as near the villages as possible. Now they have to carry it for miles. One big lake has been built and nine water catchment areas constructed to store all the water possible during the rainy season in June-August.

On Saturday, the 14th, the missionary plane came in from Ouagadougou to bring two visitors to the project. Two of the men and Susie and I got the pilot to take us up for a brief ride over the area. We were thus able to get some pictures that none of the others could get. We took 180 color slides, about 80% of which turned out pretty well. Since the country is under military control, we were unable to take pictures in Ouagadougou except at the Tennessee House and the mission compounds and the student center.

On each of the three Sundays we were there we went to a worship service, Upper Volta style. It consisted primarily of singing and a short message, then some more singing. Their songs are very simple, usually repeating the words over and over. It is accompanied by a drum which is beat with the same rhythm regardless of the song. The service would last from 1 1/2 to 2 hours. After supper we had our own worship service in the dining hall. We did this daily but on Sunday it was generally a little longer.

This was a great experience for us, one that we will never forget.

*This is a report by Harold and Susie Bass of a missionary trip to the Upper Volta region. It seemed appropriate to include it in this journal as both a spiritual and educational response. Mr. Bass has been the Librarian at Union since 1969. He has degrees from Texas Wesleyan, Southwestern Baptist Theological Seminary, and East Texas State University.
Creation, De-Creation, and Re-Creation
in Makhali-Phal's "La Reine"

by Sara Harris

Born in the Orient but educated in Europe, Makhali-Phal represents an intermediary between these two radically different cultures. Yet, according to such eminent writers as Paul Claudel and Gaston Bachelard, she is an author's author whose collection of short stories, two collections of poems and six novels reflect a particular blend of East and West. The gateway to her fictional universe is found in the short story "La Reine," published in her 1946 collection, Le Festin des vautours, for in this short work, Makhali-Phal offers a valid and viable microcosm of the royal and highly ritualistic kingdom of the high middle ages in Cambodia. In addition, this short tale contains her major themes and symbols drawn from the ancient world of pre-ritual, in which every act is carried out to its ultimate end: death. Hence, "Verbe-de-Dieu," or Word of God, the queen of the land called "Limon-du-Deluge," the Clay of the Flood, dies at the age of fourteen in order to redeem her people, and by this death, she takes them back to the days of pre-creation—the golden age, the source—when time and multiplicity did not exist. Through "Verbe-de-Dieu," the people literally incorporate divinity and are redeemed.

At the age of seven, Verbe-de-Dieu ascended the summit of the mountain and ruled her kingdom alone for seven years. From this world center or navel of the universe, the queen sent out blessings and energy to mankind below. Functioning on all levels as the intermediary between God and her people, she developed a language in order to communicate with the only beings that were near her—the animals and the deaf-mute courtisans who had been placed there by the priests so as not to taint the soul of Verbe-de-Dieu.

The priests who kidnapped Verbe-de-Dieu, and who later killed her, have controlled and molded her life to their liking. Although she controls the seasons, the sun, and the rain, they have fabricated this "Homme-magique," this child-queen, and have also rigorously shaped her life-style and her mentality. Consequently, at the end, the priests stab Verbe-de-Dieu in the back, cut up her body, and throw it to the people, so that with her death and by her death, mankind may return to the beginnings and start life anew.

Cambodia has two main seasons: the monsoon or rainy season, which is associated with water and salvation, and the dry season, which is associated with heat and death. Makhali-Phal's interpretation lends a mythical, pre-ritual quality to the monsoons, for, according to her, the people feel that the rainy season is a return to the days of the Flood, to the days of innocence, to the beginning of time. The major cycle of the creation, de-creation, re-creation theme forms the physical and metaphysical backdrop for the minor cycle. In this minor cycle Verbe-de-Dieu, the priests, and the people act out the ritualistic repetition of the cosmogony. Before Verbe-de-Dieu is kidnapped by the priests, she stands forth as a vision of primordial purity and innocence in a simple, familial and secure environment. However, the priests erase and destroy
this pastoral-like mode of existence by physically displacing her and by giving her almost no access to traditional communication:

... seul, Dieu sait comment les prêtres, à la recherche d'un nouveau roi, avaient reconnu sur une douce petite fille, sur un bébé de sept ans, les signes de la divinité, du don des miracles, de la royauté. Un jour qu'elle chevauchait avec père et mère un cerf, dans s'océanien, devant sa maison, ils fondirent sur elle comme des faucons de mer qui possèdent, de tous les oiseaux océaniens, les yeux les plus perçants. Et comme s'ils avaient des ailes, les prêtres la transportèrent, pour ainsi dire instantanément, sur la montagne sacrée, trône du roi, que les hommes ne pouvaient gravir sans mourir. (p. 91)

However, as this de-creation or destruction is taking place, a new creation is transforming a little girl into a mystic queen, whom the priests will call Verbe-de-Dieu:

Là, ils se haïrent d'enlever à la petite fille son nom et de lui donner le nom qu'à cette époque on ne pouvait prononcer qu'à voix basse. "Enfant, nous te donnons le nom de Verbe-de-Dieu. Et par le pouvoir magique de ce nom, nous te conférons la majesté royale. Verbe-de-Dieu, tu es reine." (p. 91)

And Verbe-de-Dieu reigns from the summit of this sacred mountain in perfect solitude.

With her ascension, Verbe-de-Dieu abolishes time and space, because the summit of any religious sanctum "(projects) man into the mythical instant of the creation of the world, whereby he is in some sense 'born again,' being rendered contemporary with the birth of the world."3 This epoch of pre-history is the Golden Age when man was one with the universe, when duality did not exist, and when eternity was realized in the here-and-now. Innocence choked the universe, just as the atmosphere enfolded the earth.

In his work The Two and the One,4 Mircea Eliade speaks of the concept of the cosmic mountain and emphasizes the effect that such a world navel has on the attitude of the divinity whose life-giving energy emanates from the summit as well as noting its influence on the mind-set of the population below. In the rain forests below the mountain, these primitive mermen ("hommes-poissons") are in a state of becoming--a transition from chaos to form. At this time, Cambodia was known as "Limon-du Dé duże," Clay of the Flood, for the future Khmer Empire existed only in the minds of the priests. This sacred mountain or "the center, then, is preeminently the zone of the sacred, the zone of absolute reality5--the point where creation began. Hence, "every creation repeats the pre-eminent cosmogonic act, the Creation of the World,"6 and it is, by its very nature, sacred.

Hence, in Makhali-Phal's work there are centers within centers, creations within creations, gestures within gestures, and all are in the realm of the sacred. The one gesture which Verbe-de-Dieu makes in order to show that she is the Source of Life, and that it is her duty to
disperse the bountiful energy which is the heritage of her people, is the act of blessing: "Elle levait naturellement les mains au sommet de la montagne, naturellement et solennellement les mains et les abaisant vers la mer, elle benissait les hommes" (p. 96).

Verbe-de-Dieu's gesture of blessing is repeated at the closure of the story, for it also signals her death as well as the death of her espoused. Her archetypal gesture is, of course, a repetition of the primordial act of creation, which is borne out in Cambodian ritual; for in the coming years of the Khmer Kingdom, kings will make this ritualistic gesture of the act of creation in order to bring harmony out of chaos, to regenerate the old life into the new, and to return the King and his people to the mythical time of the beginning.

In actuality, the pivotal point of "La Reine" is the sacrificial de-creation of Verbe-de-Dieu. This highly ritualistic act is the true center of the story just as Verbe-de-Dieu's position of the mountain is the center of pre-history. As early as the fourth paragraph Makhali-Phal reveals the destiny of Verbe-de-Dieu. The priests were the first to conceive of the way in which to hold kings in check and mold them to fit their own ends. As a result, the kings governed the seasons, while the priests governed the kings, and after seven years of rule, the priests had them executed: "Et de ce cannibalisme royal, ils avaient fait un sacrement" (p.90). And in Verbe-de-Dieu's absolute innocence, she has no inkling that fate has decreed that her transcendence be fatal.

In "La Reine," Verbe-de-Dieu actually dies in this primary ritual; but in later works, such as Le Roi d'Angkor, Makhali-Phal limits the recapitulative ritual to an initiatory and symbolic death. Yet out of the primitive world of "La Reine," Makhali-Phal creates a highly complex and ritualized society in which royal figures, while continuing to manifest the presence of the god-head on earth, lead lives so highly refined and stylized that they render the illusion of playing a role in a sacred rite.

In Makhali-Phal's works this ritual is built upon the Word, "La Parole." "La Parole" is identified with the very essence of the godhead, and since Verbe-de-Dieu has been removed from ordinary mortals, she has forgotten "la langue humaine." Indeed, "pour parler avec les bêtes," she has adopted "une langue intermédiaire . . . une langue angélique . . . en syllabes des cieux" (p. 94). The animals understand her perfectly and respond to her. However, the priests cannot understand her, and they interpret their incomprehension as a sign of her divinity. Indeed, the priests have always been conscious of the implications of the Word, for one of the first acts they committed after bringing Verbe-de-Dieu to the sacred mountain, was to remove her name and place upon the child their own appellation, Verbe-de-Dieu. The very choice of the name, Verbe-de-Dieu--for she is literally the living Word of God--emphasizes the significance of the Word and explains how they gained and maintained almost total control over her. Control by naming is a very powerful tool, and the priests reinforced their dominion by surrounding Verbe-de-Dieu with deaf-mute courtisans.

Because Verbe-de-Dieu does not know how to read or to write, "le mont devint son précepteur et le ciel plein d'étoiles le livre que Dieu même lui tendait. Elle épela lentement et solennellement D.I.E.U. . . .
Et les bêtes furent si heureuses d’avoir retrouvé le mot ineffable, le mot, le grand mot qu’elles prononçaient seulement dans le songe... Maintenant, on pouvait vivre heureux avec ce beau mot sur la montagne” (p. 95). Yet Verbe-de-Dieu does not transmit and disperse blessing to her people by means of the spoken word, but through archetypal gestures and acts, the force of the Word.

But through the Word she acquires an awareness of her divinity and matures in the fullness of the Word: "Ainsi, elle arriva au terme de sa vie royale que les prêtres lui avaient assignés, elle atteignit sa quatorzième année dans l'épanouissement de la beauté de l'ange, dans l'épanouissement de l'amour et de la béatitude angéliques” (p. 96). With her coming of age and with her blossoming into the fullness of life, the priests decide to give her in marriage, to the most handsome young man in the kingdom, Sanjaya: "Et le beau jeune homme... bondit avec l'allégresse du héros au sommet de la montagne sacrée" (p. 97).

The wedding of Verbe-de-Dieu and Sanjaya takes place at the highest point in the Center of the universe in the zone of absolute reality. In effect, she and Sanjaya are imitating the gods, as they take upon themselves their sanctity, since they are participating in the first act of creation. The very fact that they are repeating the paradigm of the cosmogony releases them from carnal desire and renders their consummation sacred.

When dawn appears, Verbe-de-Dieu says, "O Bien-Aimé, viens avec moi visiter ce ciel, mon domaine" (p. 98). But to this request for ascension Sanjaya replies, "Enfant chérie, il faut que tu descendes avec moi chez le peuple des hommes" (p. 98). Sanjaya's request for descent demonstrates the verticality of the work and foreshadows their deaths, for descent of the god-head means a surrendering of all power and control; it is a complete sacrifice and the ultimate de-creation ritual which fulfills ultimate re-creation. The former must precede the latter, and only the god-head can effect that.

After seven years of Verbe-de-Dieu’s ascetic existence, the priests sacrifice her for the redemption of her people.

Alors la petite fille, en apercevant de ses yeux prèsque aveugles, de ses yeux chargés de ciel, en apercevant l'humanité, tendait amoureusement vers elle ses bras frêles. C'était le geste qu'attendaient les prêtres. Dans le dos, ils tuèrent le couple enlacé, ils le tuèrent avec leurs harpons comme ils auraient tué une baleine, ils le coupèrent en petits morceaux et ils le jetèrent au peuple. Le peuple se battit et se régala. (p.99)

This final paragraph acts as a catalyst, literally and figuratively, for it is accompanied by an explosion of energy. This tremendous energy of de-creation is metamorphosed into the energy of re-creation, as it bursts forth in concentric circles from the Center, which is Verbe-de-Dieu. The intense release of the energy of de-creation and momentary chaos is evidenced by Makhali-Phal's use of verbs of destruction: The verb tuer (to kill) is repeated three times; it is followed in turn by the verb couper (to cut up) and finally by the verb jeter (to toss). The people contain and circumscribe the outward flux of energy
in this sacrifice; as they "se battit" and "ils se regala"--i.e., they fight and feast joyously among themselves.

The juxtaposition of qualifiers which describe the priests and Verbe-de-Dieu aptly demonstrates the force and concentrated intensity that brings to the point of the climax. The words and phrases associated with the priests, "les raquins" or sharks, for example, are all destructive: they kill the Queen with their harpoons as if they were killing a benevolent whale. When they cut Verbe-de-Dieu into little pieces and throw them to the people, they literally disperse her body, her divinity, her energy to the people, so that they might literally incorporate the divinity, gain salvation, and be created anew. Consequently, their re-creation depends on their de-creation of the god-head on earth.

However, these seemingly diametrically opposing actions, in fact, are perfectly complementary. For they dovetail together and weave the tapestry of re-creation for the people of Limon-du-Déluge. In essence, it is for them that this total re-creation is accomplished. Even though the level of their gesture is far below the plane of mysticism on which Verbe-de-Dieu moves, their gesture, in the end, is just as valid and just as essential.

This quality of sacrifice and transcendence through self-sacrifice is inherent in all of Makhali-Phal's heroines, although the contexts which surround each particular sacrifice differ. Makhali-Phal consistently focuses on transcendence of the human condition and redemption of the world through works which structurally repeat the cycle of creation, de-creation, and re-creation found in "La Reine." For Makhali-Phal, without return to the golden days, illo tempore, the universe would remain in a continual process of de-creation, and ultimately all life would cease. Human survival depends on transcendence and re-creation--on the Word as the gesture of life.
Notes

1Nelly-Pierrette Guesde, daughter of a French governor-general, Pierre Guesde, and on her mother's side, of a princess of the Cambodian royal family, was born in Phnom-Penh in 1908.


6Eliade, Eternal Return, p. 18


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ET Gone Home

by Ernest R. Pinson

Windhovering above Earth gazing in glaze at liquid fumes below
Tourist from Cosmos parked their starship in a white-lined cloud and said:

"The aliens of this planet are oblong metal and glass
that move on four cylinders of black, puffed feet.

Some stretch out long bodies of nine feet pairs,
Others thinner two-footed types.

Their eyes give out rays of light, two white anterior, two red posterior,
Some of special rank with a fifth pulsar eye in their belly flash on and off
in blue, yellow, or doppler-shifted red.

These are speedier and special spied by the lesser
who slow down in homaged respect.

Others pull up lame along the by-pass,
or perhaps stop to eat the grass.

Most endure only three years and then die,
or perhaps endure their hull for new metal and glass.

They drink from gauzed hose and then
sputter in rebellion and cough sickness of instellar gas.

Their soft inards egress at seeming will
into enclosed docking structures,
then emerge again to continue the spine-like journey.

Often they smash and eat each other!

No wonder E.T. came home."

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