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The following articles were written by undergraduate students at Western Kentucky University during the school year 1972-73. They were originally research projects, class papers or essays written for academic credit, but in each case the student has done further work editing and improving his or her manuscript for this publication. The articles represent a broad range of interests and disciplines, and they indicate a healthy attempt on the part of at least some students to dig for deeper knowledge and understanding than is usually associated with undergraduate study.

It is hoped that this publication will provide not only information about the topics reviewed but also inspiration to a number of additional students who might in the years to come do significant work for this collection. Students are encouraged to submit their work, and professors are encouraged to suggest that papers of high quality be submitted, to the honors committee for consideration in subsequent years.

A debt of gratitude must be expressed to the students who as a committee helped edit and organize this publication: George Shannon, Ann Downing, and Pat Long. The University is to be commended for its demonstration of trust and confidence in the ability of the students to do scholarly work acceptable for publication.

James Baker
Advisor to the University Honors Program
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On November 8, 1861, there occurred off the coast of Cuba an incident that cast doubt on the continuance of Britain's policy of neutrality during the American Civil War. This incident was the stopping of the British mail steamer Trent by the Union warship San Jacinto and the seizing of two Confederate diplomats, James M. Mason and John Slidell, by a boarding party of U.S. marines. The commander of the San Jacinto, Captain Charles Wilkes, acted without orders from his government and in violation of international law in that he subsequently failed to abide by lawful prize procedure, neither searching the vessel for dispatches of the Confederate Government, nor taking the Trent into port where the case could have been adjudicated by a court of inquiry.

Nevertheless, after the San Jacinto docked at Ft. Monroe on November 15, news of the incident spread quickly. The resulting furor that gripped the press and the general public in the United States and in Great Britain for the next several weeks was in sharp contrast to the calm, reasoned approach the respective diplomatic agencies took toward the affair. Although there were many consequences of the Trent affair, perhaps the most obvious was an illustration of the advantage of governments not being especially sensitive to the popular will when the public behaves in an irresponsible manner.

Although more restrained than its British counterparts, the New York Times reported on November 17, 1861, the details of the incident in an almost jubilant tone. Even though Wilkes had acted on his own initiative, the Times was confident that the government would apologize to Britain but would never release Mason and Slidell and that in Britain "probably no notice would be taken of it." Britain would "applaud the gallant act of Lieut. Wilkes, so full of spirit and good sense, and such an exact imitation of the policy she has always stoutly defended." Although the prediction of British acquiescence was to prove faulty, the editorial writer had brought up the issue that was to have great effect on both governments in resolving the affair, namely that abrupt reversal of positions in the matter of belligerents' right to search and seize neutral shipping. Historically, the United States had been in the position of the neutral shipper set upon by British men-of-war. The numerous incidents of impressment of American seamen into the British Navy during the Napoleonic Wars was the most notable example. Each side had claimed to be operating in accordance with international law, but no final resolution to the matter had ever been made. With the sudden reversal of positions, perhaps, as the cabinet was reported to agree, the point of law could be settled.

A member of that cabinet, Secretary of the Navy Gideon Welles, wrote to Captain Wilkes two weeks after the news of the incident had reached Washington. Welles congratulated Wilkes for capturing Mason and Slidell, assuring the Captain...
that his "conduct in seizing these public enemies was marked by intelligence, ability, decision, and firmness, and has the emphatic approval of this Department." However, Welles did go on to rebuke Wilkes for not capturing the Trent itself and warned that such failure to comply with prize procedure must not be repeated. Although Welles had followed popular sentiment in congratulating Wilkes, in retrospect the Secretary was less complimentary.

He is a troublesome officer in many respects, unpopular in the navy and never on good terms with the Department, yet I have thus far got along with him very well, though in constant apprehension that he will commit some rash act. He is ambitious, self-conceited, and self-willed.

In this attitude of public congratulation and private condemnation of Wilkes, Welles was typical of the cabinet. Postmaster General Montgomery Blair even suggested that Wilkes be ordered to deliver Mason and Slidell to England on the San Jacinto and to make personal apologies for his action to the British government.

But Congress was more grateful to Wilkes. On December 2, 1861, Representative Owen Lovejoy presented a resolution thanking Wilkes for "his brave, adroit, and patriotic conduct in the arrest and detention of the traitors James Mason and John Slidell." Although such congratulatory resolutions seem extravagant, the Congress was only responding to the incident in a manner similar to the general public. News of this exploit came at a time when Union field armies had been faring poorly for several months. Union morale was improved by Wilkes' adventure so much that it was typical of public sentiment to forget the dissent and divisiveness of recent months and to speak of the administration in terms of unity and sureness of purpose. In a letter written during this general period, James Prentis, a private citizen, well expresses the popular sentiment.

However distasteful the opinions of the President may be on particular points of policy, he is now . . . . the only active and available champion of the great Union possible and platform of the Union the Constitution and the enforcement of the laws.

Nevertheless, a worried cabinet met several times in the days following the announcement of the Trent incident. In striking contrast to the jubilant, almost belligerent remarks of the press and public, official correspondence from Secretary of State Seward to Charles Francis Adams, American Ambassador to the Court of St. James in England, was couched in terms of caution and reasoned deliberation. Seward commented that he hoped the British were inclined to avoid trouble over the incident. "If so," Seward wrote, "we are disposed to meet them in the same spirit, as a nation chiefly of British lineage, sentiments, and sym-
pathies, a civilized and humane nation - a Christian people." 11 Admitting
that Wilkes had acted without orders from the government, Seward suggested
that Adams show the letter to Prime Minister John Palmerston, thus establish-
ing at an early date that the government desired a peaceful conclusion to the
affair. 12

But British reaction to the stopping of the Trent was as mixed as had
been the American reaction. Again it was a case of press and public resorting
to violent outbursts of patriotic rhetoric while the government responded in a
much more deliberate and thoughtful manner. As early as November 12,
Palmerston had requested an audience with Adams to discuss the first scanty re-
ports that an incident of major proportions had occurred. Adams granted the
interview in which Palmerston is reported to have said that the seizure of Mason
and Slidell was unwise but that he doubted they would have had any real effect on
policy if they had been allowed to complete their assigned mission of establishing
official British and French recognition of the Confederate Government. 13

When news of the affair reached the public on November 27, the reaction
was tremendous. Public meetings were quickly held throughout England to de-
mand immediate government action in retaliation for this violation of neutral
rights and of the cherished principle of right of asylum. The public was very
righteously indignant that apparently the United States was forcing an unprovoked
war. 14 The London Times did not help matters. In one of the first press re-
actions, the Times asserted that Mason and Slidell were duly appointed envoys
kidnapped from British protection. The United States was "guilty of an act of
aggression which could only be properly punished by laying an embargo on every
American ship in British ports and sweeping their little navy from the seas." 15
Although the Morning Post and the Daily Telegraph responded in a similarly ir-
responsible vein, the provincial papers were even more extreme and inflammatory.
For example, the Wakefield Journal and Examiner recommended that Britain ally
with the Confederacy, break the Union blockade of the South, and restore the
English cotton market that had been severely hurt by the Northern blockade. 16

Although it had done so in a reckless fashion, the Wakefield Examiner
had cited a central issue of the affair - whether Britain should break its policy of
neutrality and side with one of the American belligerants. Britain had long fought
the slave trade and there existed in England numerous anti-slavery societies with
considerable influence, but alliance with the South was not beyond logical consid-
eration. Historically, the major dispute between Britain and the United States
had in reality been quarrels with the Northern States. There had been irritiatingly
high American tariff to protect industries, the majority of which were located in
the North. There had also been disputes over the borders of Maine and Oregon,
both Northern States intimately related to the ongoing struggle for a balance of
power between slave and free states. Also, a large number of Northern ships were
involved in the objectionable slave trade, and since the war's outbreak, several
Englishmen had been arrested in the North as a result of the administration's sup-
pression of civil rights. Also, there was a recent wave of anti-Northern sentiment on Britain when word reached Europe that Seward had ordered an increase in the defenses of the states along the Canadian border. The threat of an invasion of Canada loomed large. 17

Despite the flood of abuse unleashed in the North, the British government acted quickly but not belligerently. An envoy was immediately dispatched to the United States to demand reparations. While this prompt action tended to restrain the more vociferous English spokesmen, the general resentment increased in the next few weeks while an answer from America was awaited. But as in the United States, the highest levels of government responded to the crisis in moderate fashion. On November 30, the same day Seward wrote to Adams, British Foreign Secretary Earl Russell wrote his Ambassador in Washington, Lord Lyons. Here again is evidence that those in governmental positions of responsibility acted in a most reasonable way. Russell said that the government was "willing to believe" that the American Naval officer had acted without orders and that the British government was "unwilling to believe that it could be the deliberate intention of the government of the United States" to force such an incident. 18

Lyons was instructed to demand of Seward the release of Mason and Slidell and a formal apology from the government. The opinion of the British cabinet was that Wilkes had violated international law by not taking the Trent into a prize court. The cabinet later altered this opinion to one that precluded the taking of the Trent into a prize court since the ship had been bound from a neutral port to another neutral port and had not, therefore, violated neutrality. In general, the cabinet was incensed at the American violation of law, and although there was no united agreement on war, the Fleet was on November 30 alerted for action and troops were ordered to prepare for shipment to Canada. "Evidently there was at first but faint hope that a break in relations, soon to be followed by war, was to be avoided." 19 Prince Albert had exercised a degree of authority in that he revised the language of Russell's November 30 letter to Lyons. Although seriously ill, Prince Albert modified an originally harsh and accusatory draft into one that expressed hope that Captain Wilkes had acted without orders. It is impossible to calculate how much the Prince's action aided the cause of peace, but in major diplomatic crises, any disadvantage must be considered significant.

There followed a delay of three weeks before an American reply was forthcoming. In the meantime, the forces of peace in Britain began to consolidate. The press, which in the first few days after disclosure of the incident had been relatively moderate, increasingly became more rabid. But, following the course of public opinion, the papers' vehemence soon began to dissipate when indications of imminent war were not forthcoming. And although members of the cabinet were skeptical that a peaceful solution could be found, Russell seemed inclined to work for a settlement if the American reply were not too objectionable. 20 The situation was right for a major shift in public and governmental opinion to one
of a more pacific nature.

This shift began to take place after the efforts of Lincoln's special emissaries to England began to be felt. Lincoln had dispatched to England and France Thurlow Weed, a Republican Cabinet officer; Archbishop John J. Hughes, a man deemed influential with Catholics; General Winfield Scott; and Episcopal Bishop Charles P. Mcllvaine, a Protestant and politically neutral balance to the appointment of the Republican Archbishop. Largely due to Weed's adroit contacts with Russell and to a public letter of Scott's disavowing Wilkes' action, English public opinion was gradually assuaged.

There was also a growing anti-war sentiment among Englishmen. In addition to the influence of Tories who feared an expansion of Palmerston's power in a war, there were also a number of church groups that either petitioned the government or held mass meetings for peace. These included the Peace Society, the Quakers, the Nonconformists, the Evangelical Alliance, the Congregational Union, the Baptists, and the Independents.

Perhaps the two most politically significant English spokesman for peace were the Liberals Richard Cobden and John Bright. In a speech at Rochdale on December 4, Bright said he had no doubt the American government would make a proper reparation for the incident and that it was nothing short of "monstrous" that the English people would be threatening war before any reply had arrived from America. 21 A further damper was put upon the British furor when Prince Albert died on December 14. This event had the effect of diverting public attention from the Trent affair and of mollifying public outrage. Also, about this time mail arrived from the United States, and while the dispatches contained record of Congress's congratulatory resolution to Wilkes, there was also record of Lincoln's State of the Union Address. In this speech Lincoln made no mention of Mason and Slidell, an omission taken as a conciliatory gesture by the English public. 22

At about this time in the United States the press and the government were just now receiving the initial furious British reaction to the Trent incident. The New York Times editorialized on December 8 that England would not go to war because it needed American grains and markets too much. Second, England would want to keep a free hand to counter Napoleon III's very active foreign policy. Third, England would lose all her American investments in the event of war. Fourth, Canada was virtually defenseless at a time when the Union was rapidly building a strong army. And last, England had suffered only an injury to her dignity, nothing more. 23 These arguments were all correct and apparent to the British government, but the tone of the piece is nevertheless one of anxiety. Also, the public had grimly begun to regard war with Britain as almost inevitable. 24 But on the 19th of December, the Times reported a cabinet meeting of the day before in which it was agreed that England's demands would be met in a conciliatory manner.

Until this time Lincoln had remained publicly silent about the affair for
fear that if he decided on a course of action before word was received from England, he might either challenge Britain needlessly or might lose political influence at home. 25 When the British ultimatum to release the prisoners and to apologize was received on December 19, Lincoln and Seward stalled through a number of cabinet meetings until Christmas to answer, hoping to receive more recent accounts of English public opinion. At a cabinet meeting on December 25, at which Lincoln, Seward, Welles, and Salmon P. Chase were present, Senator Charles Sumner presented letters from the English reformers Cobden and Bright which urged the peaceful return of the envoys and pledged the pacific intent of the English public. 26

The ultimatum, these fresh appeals for peace plus a similar request from the French minister and the cabinet's own reluctance to expand the war, seem to have contributed to the cabinet's deliberation. The decision, not publicized until later, was made; Mason and Slidell were to be released. They were not worth a war.

Seward's reply on December 26 to Lord Lyons officially disavowed Wilkes' action. Seward also admitted Wilkes did not follow proper prize procedure. Although he regretted his decision had to be against his own government, he concluded that the principles of neutral rights, "an old, honored, and cherished American cause," was too valuable a policy to reverse for this one incident because "we are asked to do to the British nation just what we have always insisted all nations ought to do to us." 27 Mason and Slidell were soon placed aboard a British warship and were taken to their European posts, where the dangerously controversial envoys were resolutely ignored by the English and French governments for the duration of the war.

In a letter to Lyons on January 10, 1862, Earl Russell expressed his satisfaction that the affair had been peacefully and honorably concluded. 28 The significance of the affair is that although the press and public in each country behaved emotionally and irresponsibly, officials in the highest levels of government in England and the United States did not. Although the possibility of alliance with the Confederacy had been considered by the English government and public, that possibility was firmly and willingly rejected. Although British neutrality was not guaranteed by the handling of the affair, the probability of intervention decreased; the public and governmental forces for neutrality experienced a "renewed vigor" and "a determination not to get into a war with America." 29 The great irony of the Trent affair is that the crisis that was generally assumed to be the cause for a wider war in fact contributed to a limiting of that war.
FOOTNOTES


3. Ibid.

4. Ibid.


6. Ibid.


10. James Prentis to Editor of Louisville Journal, [n. d.], Prentis Civil War Collection (Kentucky Library, Western Kentucky University).


12. Ibid.


17. Ibid., 25-27.

18. Correspondence, Earl Russell to Lord Lyon, November 30, 1861, Senate Doc., 37 Cong., 2 Sess. (1861), No. 8 (Serial 1121), 3.

19. Adams, Great Britain and the American Civil War, 213.

20. Ibid., 215.


22. Jordan and Pratt, Europe and the American Civil War, 42.

23. New York Times, Dec. 8


25. Ibid., 171.

26. Ibid., 191.

27. Correspondence, Seward to Lyons, December 26, 1861, Senate Doc., 2 Sess. (1861), No. 8 (Serial 1121), 12

28. Correspondence, Earl Russell to Lord Lyons, January 10, 1862, House Doc., 2 Sess. (1862), No. 46 (Serial), 3.

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The most important single source for this study was the New York Times for the period November through December, 1861. The Times supplied well written and readable accounts not only of American events but of foreign events and speeches as well.

Also of great value were the series of letters and memorandums in Correspondence, Senate Document. 37 Cong., 2 Sess. (1861), No. 8, 6 vols. Volume IV was of particular help. Also of use was Correspondence, House Document. 37 Cong., 2 Sess. (1862), No. 46. The Senate Document and the House Document contain published correspondence between Seward, Lyons, and Russell and are invaluable sources for diplomatic history.

One of the standard works on Anglo-American relations during the Civil War is Ephraim Douglas Adams, Great Britain and the American Civil War (London, 1925), 2 vols. For this study it was valuable for information about the British Cabinet but generally it is too old a secondary source to be relied on heavily. Donaldson Jordan and Edwin J. Pratt, Europe and the American Civil War (Boston, 1931), was extremely valuable for information about English public opinion during the crisis. But Jay Monaghan, Diplomat in Carpet Slippers; Abraham Lincoln Deals with Foreign Affairs (New York, 1945), was not written in a particularly respectable historical style. The author has a tendency to romanticize about personalities and to record a figure's innermost thoughts. A journal article of considerable worth in determining Wilkes' character and motives and in recounting the immediate American reaction to the incident is John Sherman Long, "Glory Hunting Off Havana; Wilkes and the Trent Affair," Civil War History, IX (June 1963), 133-144.

The following sources were of marginal value: Congressional Globe, 37 Cong., 2 Sess. (1861). Vol. I.; the James Prentiss Papers in the Prentiss Civil War Collection (Kentucky Library, Western Kentucky University); Belle Becker Sideman and Lillian Friedman, eds., Europe Looks at the Civil War (New York, 1960), and Gideon Welles, Diary of Gideon Welles, Secretary of the Navy Under Lincoln and Johnson (Boston, 1811), 3 vols.
FOOLISHNESS
by
Scott Massey

Ideas of truth and of the way in which the mind comes to possess truth are legion, and exert, each in its own way, a powerful organizing force in a culture. The culture of Western Europe, for example, was established upon the idea that true communicable knowledge about man and the universe is attainable, whereas the cultures of the East have accepted a more sceptical view of knowledge. Thus Western culture has been engineering and Faustian, while Eastern civilizations have been introspective and passive. Specifically, the idea of truth is the energy of all thought: a lawyer is able to proceed in his work only by organizing his speculations and inquiries around the ideal of what actually happened, the truth. Generally, the idea of truth is the context or system of truths which certifies the ultimate meaning of knowledge. Truth in this general sense is the most fundamental category of a world view; it is the most influential idea man develops in his approach to life, because the value man places upon the ideas of his understanding will also be the value he assigns to his own existence and to the being of man in general.

In recent years, Western civilization has experienced severe shocks and self-doubts. The loss of vision in the West began, of course, during the later half of the nineteenth century; however, it was not until the middle of the twentieth century that the despair of Western artists and the nihilism of Western philosophers and scientists began to produce widespread effects in popular culture. At the present, deep cultural anxiety and despair are visible along nearly the whole spectrum of modern life. The drug culture, glib hedonism, and widespread boredom in contemporary society all reflect its power. Perhaps more telling, though, is the artistic sensibility of contemporary society all reflect its power. Perhaps more telling, though, is the artistic sensibility of contemporary man, for art not only deals with the values of its milieu, but also, by the way it handles them, shows what sort of aesthetic emphasis is required for its audience to accept its values and find joy in their expression. Apparently the aesthetic counterpart to dominant contemporary values is simplistic gratification in an extreme, frenetic degree. To maintain his values and remain balanced, in the old sense of the term, contemporary man numbs himself. His music is a pounding, pulsing, irrational collage of sounds; and his theatre emphasizes forced, high-pitched, raucous, and hollow sentiments. In short, modern society in its diversions and its real activity vacillates between fevered acts of passion and a thoughtless decency, which, while much more convenient than the passion, is none the less reprehensible.

More recently, furthermore, the sense of meaninglessness has led to the separation of ethnic groups from monolithic Western culture. While many factors are involved in this movement, the primary cause of present ethnic pride is that individual identity and purpose are more easily gained in these groups. Monolithic Western culture has been based on the ideal of individuals developing for themselves a sense of their own worth and purpose, of individuals, as St. Paul
said in another context, "working out their own salvation." However, at some point, the average man despaired of working out a meaning for his life as an individual. Since, furthermore, traditional culture did not propose a system of group values through which individuals could gain a communal sense of meaning, men began to turn to the obsolete group values of their heritage. In an ethnic group the individual is given a series of values to defend, and in the preservation of the group, he finds a sense of continuity and purpose. Thus modern man, in spite of his sophistication, is returning to tribal systems of society in order to counter his individual sense of meaninglessness.

Now if it is granted that the idea of truth is the most influential concept man develops in his approach to life, then it is reasonable to believe that the crisis in Western culture is the result of a change in the idea of truth in Western society. And it is precisely this fact that most intellectuals who are dealing with the despair of the modern world seem to ignore. They deal with the manifestations of despair and fail to see adequately the radical realteration of ideas that is needed. It does no good simply to decry the vulgarity of the stage, the muddle-headedness of ethnic pride, or the logical fallacies of B. F. Skinner. All of these phenomena are related and must be treated as the consequences of a broader movement. Henry James once said that before a notion will be accepted as true, it must answer effectively certain pressing problems that confront the men considering it. And it must be recognized that the vulgarity of the stage, the ideal of ethnic pride, and the desperate optimism of Skinner all answer admirably many of the problems with which modern men feel they are faced. Vulgarity at least affirms something; groups at least give some purpose; and Skinner at least offers some solution to social dilemmas. So, if the decline in Western civilization is to be checked, the intellectual framework that led to decline must be rejected. The general idea of truth that has made it impossible for man to be fulfilled and thus has led him to despair must be deactivated: it obviously did not comprehend all the phenomena it was meant to deal with.

This idea of truth that must be disengaged may be said to have begun in the Enlightenment. Others have suggested different starting points (Heidegger has suggested Aristotle); however, the Enlightenment is the best starting point because it was then that an adequate idea of truth attracted a wide following. Culturally and humanistically, this idea of truth was characterized by an unwavering confidence in the power of speculative experience, and entailed the doctrines of inevitable progress and hence, historical optimism. In the eighteenth century this idea of truth produced many fine things: it was the support of that century's emphasis on order, harmony, and symmetry in artistic, scientific, and social thought. Yet the idea was basically a reaction to the dogmatism of the Scholastics and the superstition of popular culture, and so, like all reactions, was imbalanced.

Philosophically stated, the idea of truth of the Enlightenment is the concept of a closed system of causes. Men in this period, like all other thinking men of every period, sought an explanation of the natural world and of man that would provide a unified intellectual vision of the Real. But to gain that vision,
they proposed that behind experience lay a region of law in which individual reason might participate. The function of philosophy and science, they then reasoned, would be to make visible the relationship between individual phenomena and the laws behind them. In this way, a network of laws and observed life would be created that would make observed, everyday life intelligible. And thus by a grasp of the unity of law in reality, by the completeness of a system of laws and experience, these thinkers hoped to discover not only man's place in the scheme of things, but also to deduce from this an understanding of his nature and a system of ethics based on his place and nature. The characteristics of the world became basic, and man was to be understood through them.

But they failed. From Locke to Hegel they failed, and positivistic science continues to fail. Yet instead of rejecting the presuppositions that led to this failure, thinking men gave up their attempt at a unified field of knowledge. This had never happened before. For the first time, men quit thinking of themselves as whole men; they subsumed the categories of personality under mechanics, declared metaphysics dead, and stomped off to the laboratory to make antibiotics and atom bombs.

So when man gave up the search for a unified field of knowledge, while still clinging to his old idea of truth, he was driven to despair. I.A. Richards wrote a very important book on literary criticism in which he claimed there were two types of language -- scientific, which speaks of truth; and literary, which speaks of man's worth and meaning. This is a tremendously clear expression of the incoherence and bifurcation of modern life. It means there is no unified field that deals with natural phenomena and the phenomena of humanity. Truth is restricted to the force fields of physics and man is left to feather this nest of random forces with random and meaningless (not related to reality) phrases about worth and purpose. Thus all values are made relative to personal desires or the prejudices of the age, "hypothetical" in Kant's terminology, and the convenient ethics of "Playboy," the political opportunism of liberals and conservatives, and the moral stupor of the masses not only proliferate, but one accepted as inevitable. The evident perception of human existence (value) is thereby set out of the region of truth.

This is perhaps the primary reason that the Enlightened - scientific idea of truth must be jettisoned. Any framework of truth that cannot deal with all the phenomena of man-in-the-world is inadequate. The Enlightened - scientific theory of truth cannot explain human personality in the way in which it is perceived by man. Instead it explains it away, reducing the perception of significance to illusion. Yet this theory can never allow other appearances of reality to man to be reduced to illusion (for example, the perception of decimals on a scale), and so it appears that this reduction of value and personality is simply a cavalier way of dealing with phenomenon that cannot be understood from this perspective.

Therefore, in the light of the fact that this idea of truth is inadequate as a general intellectual framework, a new idea must be embraced. It must be an
idea that makes possible a unity of vision, and that makes phenomena intelligible. And in an important and basic way, it must transcend a mechanical cause-effect psychology and epistemology. Man does not think, in the stream of consciousness, hesitantly, as causal networks are impressed upon the mind; he does not perceive himself as the meeting point of causal forces. Thus, while accepting the validity of cause-effect thinking, an adequate idea of truth must also go beyond it and be able to accept and clarify the reality of personality and objective regions of value. It should be kept in mind at all times, however, that this reconstruction of the idea of truth in Western culture cannot be construed as an attack upon scientific thinking. Scientific thinking remains the only adequate mode of dealing with the world-as-object, and its practical value is never doubted. But it is not directly associated with the metaphysical world of absolute reality. It remains restricted to those goals which motivate it — manipulation of objective reality — and its techniques are not accepted as the most adequate tools for the exploration of public truth in the most general sense.

St. Paul once wrote of a way of knowing which he described as "the foolishness of preaching." While there are many revolutionary epistemological principles involved in this, one is predominant, and that is that truth is a clear vision of what is. The apostle was not concerned, he claimed, with either the wisdom of the Greeks or the Jewish demands for "signs". Instead he simply wished to make reality clear by preaching. A better description of truth is hard to find. Truth is simply the making clear of a phenomenon; it recognizes the point of obscurity, removes it, and produces an "Aha!" experience. When a theory works against itself and obscures instead of clarifying, it must be transcended. Finally, though this essay has not given a complete description of either an adequate idea of truth or the connection between the crisis in Western culture and the Enlightened - scientific world view, perhaps, at least, the lines along which ideas of truth and present culture may be understood and to some extent modified have been made clear. If modern man cannot come to recognize a truth concept that is satisfying, he can solve neither personal nor public problems; and his life will lose all cohesiveness, being frittered away in either the aumless zeal of momentary crusades or in a torpid stupor of conformity.
REUSE OF SEWAGE AS A POTABLE WATER SUPPLY

by
Doug Oskins

In the past generation, average water use has increased by 400 percent in the United States. By the year 2000 when the population should reach 300 million, one trillion gallons of water will be required. At the present rate, the United States demand for fresh water will exceed its supply within 50 years. Proposals to relieve this situation include piping water from Canada's full rivers at a great expense and to the Canadians' displeasure. Another consideration is desalting ocean water. However it is illogical to allow relatively clean effluent from a sewage treatment plant to flow into the ocean, and then build an expensive desalting plant to make the sea water potable. A good sewage treatment effluent will contain only a small fraction of the 35,000 ppm total solids that are present in sea water. While simple chemical treatment can purify sewage, desalting requires expensive heating and produces a corrosive water. As a source of water supply, municipal wastewater is near the point of use and is in ample supply in most communities. Water supply and water pollution problems would be solved simultaneously. Wastewater reclamation offers a practical and immediate way to increase the net amount of potable water that can be readily available for use. Renovation of wastewater ranks along with storage in surface or underground reservoirs as a practical method for meeting the growing demand for water.

There are three basic problems associated with the direct use of wastewater as a potable water supply. These are public acceptance, cost, and health factors.

PUBLIC ACCEPTANCE

The idea of drinking recycled sewage is repulsive to people who do not understand the process. When President Nixon was given the opportunity to drink reclaimed sewage water from the Hanover Park plant in Illinois, he grimaced and said "No, thanks." Two problems are more advanced project at Santee, California, has not produced a public acceptance problem. Today, many of the problems at Chanute have been eliminated through alteration of surface-active chemicals, 99% BOD reaction,
98% suspended solids removal, high degrees of phosphate and nitrogen removal, and demineralization. The challenge of public acceptance does not seem to be formidable.  

Sewage treatment as it is today provides no advantage to the community; it merely benefits the community downstream. Wastewater treatment now can be an investment. It can be viewed in the positive sense as a water source. This water source lies within the community that invests in the treatment. It will benefit that community primarily. As long as the community is burdened with the effort and cost of wastewater treatment, it should derive maximum benefits from this treatment. The best method is for a single production center for direct reuse. This center could use the same administration, staff, and facilities for both water supply treatment and wastewater treatment.  

The challenge of acceptance, surprisingly, is greatest with water utility managers. While the people with technical skills would be expected to accept direct reuse, they are too involved in meeting current demands by using fragmentary solutions.  

COST  

Most experimental work done to achieve higher efficiencies in waste treatment has been motivated by the need to minimize stream pollution. The requirements for stream pollution control demand highly sophisticated treatment measures which can meet drinking water requirements with additional effort and cost. The costs for the additional treatment must be compared to the costs of transportation of relatively unpolluted water from greater distances, extraction of fresh water from the oceans, and harvesting atmospheric moisture.  

Both water and wastewater treatment must be considered in a water-use cycle. The first cost in the cycle is for development of the source and for transmission of raw water to the treatment plant. The average cost over the United States for these operations is about $8/1000 gal, although the costs range from less than one to $25/1000 gal. Water treatment costs range from less than one to $10/1000 gal. The national average is about $5/1000 gal. Water distribution averages $15/1000 gal and waste collection averages about $6/1000 gal. The average cost of waste treatment and disposal is $10/1000 gal, although this may range from $6/1000 gal to $14/100 gal. These figures represent total costs, including operation and maintenance plus amortization of the original investment for a 20 mgd flow.  

There are other indirect costs that result from the use of water. Where ground water is the conventional supply, pumping costs will increase for all common users when the water table is lowered. Water removal from other conventional sources may remove a cheap water source from many users, requiring the use of more expensive or less desirable water. Other costs include cumulative
chemical, biological, and radiological effects. 5

Not considering any of these indirect costs, the recycling of sewage would eliminate the expense required for the development of a source. The 5¢/1000 gal required for water treatment would remain somewhat stable. The costs of water distribution (15¢/1000 gal) and waste collection (6¢/1000 gal) will probably be unaffected by any advanced waste treatment system since these systems will always be necessary. It is the cost of waste treatment that will greatly increase. It has been estimated that to provide a potable water supply of 30 mgd will require about 37.4¢ per 1000 gal for completely organic and inorganic pollution control where complete nutrient removal is not required. The basic primary and secondary treatment with disinfection requires about 16.7¢/1000 gal to meet most pollution laws by reducing the BOD and suspended solids 90 per cent. Therefore, the renovated water cost is 20.7¢/1000 gal. 4

It should be remembered that, because of the law of diminishing returns, the cost of tomorrow's water will be higher even if today's methods are continued.

HEALTH EFFECTS

Viruses

One of the major considerations in the recycling of sewage is viruses. The infectious dose of viruses is very low, and one strain of virus can produce illnesses with widely different incubation periods and clinical manifestations. Obviously this would complicate the identification of a source of viral infection. Also, the killing rate of chlorine with respect to different viruses is variable and usually much slower than when applied to bacteria. It can be easily seen, because of the variable qualities of viruses, why viruses are one of the primary concerns in advanced wastewater treatment. 7

Bacteria

A second group of concern is bacteria. While bacteria should be destroyed more effectively than viruses, unusual circumstances and breakdowns may complicate the treatment of bacteria. Recent studies of hospital infections have demonstrated that nonenteric bacteria can present health hazards. Two types of nonenteric bacteria, the flavobacteria, appear to be resistant to chlorination and can multiply greatly, given time and an appropriate medium. With these findings, it is now known that advanced wastewater treatment processes have the potential to harbor and facilitate the multiplication of bacteria. 7

Other Organisms

A variety of other organisms occurs in wastewaters that can cause health damage. Some protozoa are resistant to chlorination. These organisms have been
implicated in the paratization of children and in cases of cerebromeningitis. Nematodes, which have been found in municipal water supplies, can carry enteroviruses, salmonellae, and shigellae. Helminth infections have been spread by using wastewaters for watering lawns and gardens. 

Chemicals

Chemicals in drinking waters may exert acute or chronic effects on humans. The sewer is a receptable for disposal of toxic substances. Some concern should also be given to the possible deliberate sabotage of water supplies through the sewage system. Also, there is the possibility of accidental poisoning of the sewage that without a continuous monitoring system, would expose the public to hazards.

Radioactivity

Fallout is the main source of radioactivity in water. Because of this, there are no special problems involved with the use of wastewater except where the sewage contains radioactive wastes from hospitals and other laboratories that use radioactive substances.

Recommendations Concerning Health Effects

Before full scale direct wastewater reuse is initiated for drinking water, some recommendations have been proposed. Studies on viruses are among the primary recommendations. These include the development of better viral detection techniques and of methods to count viruses. Research on the basic properties of enteric viruses should be included. This includes study of the transmission of viruses in the aquatic environment. Finally there should be the development of a treatment for positive removal and inactivation of viruses. Studies should also be conducted to investigate potential problems caused by other organisms in the system. A technique must also be developed to identify and measure the concentrations of organic and other chemicals capable of potential health effects. By attaining these recommendations, personal use of renovated wastewaters could become an everyday experience.

CONCLUSIONS

Growing demands for fresh water have caused an examination of possible methods for producing a safe economical water supply. Reclamation of wastewater is gaining more attention as a possible means of utilizing the considerable investment in waste treatment facilities. The process would also eliminate the detrimental effects of discharging partially treated effluent.

In spite of the belief that the long term effects of direct reuse requires more research, the people of Windhoek, South West Africa, have been drinking water reclaimed from sewage for almost four years. Through September, 1972,
there had been no apparent problems. Harmful viruses are removed in the process, and there has not been trouble with public acceptance. The cost is 75¢/1000 gal including the cost of primary and secondary treatment.8

The basic scheme for transforming sewage into drinking water at Windhoek begins with the basic primary and secondary treatment. Following this treatment the sewage flows into maturation ponds to reduce nitrates and phosphates with algal feeding. A submerged propane burner producing CO₂ reduces the pH from 9.0 to 7.5. The key step in the process is the algae flotation which is accomplished by alum treatment and flash mixing in the 15 ft. diameter flotation tank. The water, rich in algae from the maturation pond, is rich in dissolved oxygen. The CO₂ from the previous carbonation stage along with the flash mixing releases this dissolved oxygen. The algae float to the top as these oxygen bubbles are entrapped in the algae. Next compressed air is bubbled up through the bottom of the tank causing the detergents to foam. The foam is then skimmed off. Lime is added to help settle out particles in the settling tank. Breakpoint chlorination is performed to oxidize all remaining nitrogen. Rapid-gravity sand filters remove suspended particles, and activated carbon filters remove residual dissolved materials.8

The experience at Chanute showed that drinking water can be made from sewage, and Windhoek has apparently developed a method for obtaining safe and high quality water. However, it is necessary that both the long term effects of drinking reclaimed water and techniques to reduce the cost be determined before direct reuse becomes a conventional practice in the United States.
FOOTNOTES


EVIDENCES OF RELIGION AMONG
Homo sapiens neanderthalensis
by
Richard L. Alvey

For years archaeologists in Europe have been excavating evidences of religious beliefs among the Neanderthal and Cro-Magnon peoples. These evidences were in the form of burial of their dead, veneration of certain animals, especially the cave bear, and ritual cannibalism.

The Cave Bear Cult:

In the Petersshohle, near Velden in south Germany, there are huge accumulations of cave bear bones, and a number of skulls were set into niches in the walls. In the cave of Drachenloch in the eastern portion of the Swiss Alps, seven cave bear skulls and a number of limb bones were found behind a low parapet of limestone slabs. The skulls were all oriented to face the cave entrance. Another skull in the same cave had a femur (thigh bone) thrust through the arch of the cheek bone in such a way that it was only with difficulty removed (Carrington, 1963 p. 104).

At the Montespan cavern in the Pyrennes there is a headdless model of an animal, probably a bear, but on the ground near the forepaws was a bear skull; maybe the model's neck was draped in a bear's fell and a real bear's head fitted over the stump of the model's neck. Of course, the Montespan cave was occupied (or at least used) by Homo sapiens sapiens and not by Homo sapiens neanderthalensis, but the persistence of a bear cult seems proved right into late W Urmian times (Broderick, 1964 p. 219).

Why were the animals so venerated? One reason is that these were the most awesome creatures that neanderthal man had to compete with, and also it appears that the cave bear was a sort of constant companion to the neanderthal. "In milder weather," according to Vlahos, (1966) "his enemy; in winter sleep, his food. In either guise, the cave bear must have represented deeply important, something mystic, and awesome to neanderthal man."

Noss, (1969) suggests that the cave bear cult tried to propiate the bear-spirit during a ritual feast, or they were making hunting magic, or they were making votive offerings to some divinity having to do with relationships between man and bear.

It is possible that the truth is a combination of these ideas.
Say a hunter kills a bear, in order to propitiate the Great bear (which is as good a name as any) he takes the head to a special sanctuary and places it in a niche. This alone, he thinks, is not enough to show his respect to the father of all bears and in all probability all animals, so he prepares a ritual feast from which he offers choice portions to the bear's head, perhaps there are signs which will show whether the offering is met with favor or disfavor. If the Great bear is pleased he will allow other bears and other animals to be killed, but if he is displeased no other prey will fall to the hunters.

There is evidence for this type of belief among modern Siberian tribes and among the Finns, according to Carrington (1963).

Another theory is that some sort of initiation rite may have demanded that a young man kill a bear to be accepted into the adult society. The head and other portions would be displayed to show the young man's success. It may have been that the traits of the bear would be transferred to the bear killer.

In all probability the reasons behind the bear cult can never be fully fathomed, however they can be interpreted as some sort of religious belief.

Burial of the Dead:

Carrington (1963) says ".... they (neanderthals) apparently had a profound respect for the dead of their own kind. This is made clear by the evidence for ritual burials associated with a number of neanderthal sites." Examples, again from Carrington, are finds in the Crimea, at Mount Carmel in Israel, and in Uzbekistan in central Asia. "The Crimean cave contained the remains of a man and a child of about one year old, the man was buried in a trench which seemed to have been shaped to fit the contours of his body. All the Mount Carmel skeletons showed signs of deliberate burial, being placed with legs drawn tightly up beneath the buttocks. But the most conclusive evidence of deliberate burial at this time comes from Teshik-Tash cave in Uzbekistan. A child's grave was discovered here just beneath a Mousterian (neanderthal cultural phase) layer, and around the skeleton was placed a circle of ibex horns in obvious ceremonial fashion. At a later stage the site had been ravaged by a wild animal (probably a cave hyena) which had considerably disarranged the skeleton but left the ring of ibex horns intact."

In western Europe there has been evidence of burial, at Le Moustier the skeleton of a youth in his late teens was found, he was lying on his right side, his head was on his right arm while the arm was over a pile of flint flakes. Diggings at La Ferrassie revealed a sort of family sepulchre containing six skeletons. There were one, adult male, one adult female, three children, and one human fetus. All of the skeletons faced west except for that of the female which faced east. (Carrington, 1963).
Carrington further suggests that the burials indicate a belief in an after life, a land of the dead which lay in the direction of the setting sun, that the females corpse faces away from this land may suggest that women were barred from this land of the dead. Perhaps however the women had their own land near the rising sun.

Burial of the dead probably began simply as a means of getting rid of unwanted corpses, but it evolved into a type of ritual where the dead one was bid farewell by his survivors, a belief in an after life is indicated by the burial of goods with the body. The ring of horns at the Teshik-Tash site was a type of mystic protection which would enable the deceased to safely travel to the after world.

Ritual Cannibalism:

Monte Circeo is a peninsula which juts out from the coast of Italy into the Tyrrenian sea. In 1939 a group of workmen enlarging a restaurant broke into a cave. In the cave, aside from a large accumulation of animal bones, was a ring of small stones, at the center of this ring was a single neanderthal skull. The skull had been mutilated, not only by time, but by a sharp blow to the right temple which probably caused its owner's death. The most interesting thing about this skull was the fact that the foramen magnum of the skull had been enlarged after death. The most logical explanation for this is that it had been enlarged so that the brain could be eaten. (Broderick, 1964).

Now observation of the skull has shown that the skull had belonged to a toothless old man who had been killed by a blow to the right temple. The foramen magnum (hole where the spinal cord enters the brain) had been enlarged to permit possible brain removal. From this information it can be inferred that the old man was in some way revered by his fellows, he was extremely old for this time and he had certain physical defects which would have led to his death if fir care from his fellows. Possibly he had been a type of priest or at least a wise man who was provided for. Eventually he had either reached senility or his fellows had merely gotten tired of him and killed him. After his death in order to save his wisdom they consumed his brains. Of course this is all theory but it is as plausible as any that has been put forth.

Here then we have three evidences of religious forms among early man, veneration of a being more powerful than himself, the belief in a life after death, and a possible priesthood (although this may be far fetched). These three elements are evident in most religions which followed after up to this very day. As such man's religious forms can be shown to have roots which reach back to the days of man's transformation from ape to modern man.
REFERENCES CITED


A STUDY OF POLITICAL PARTY IDENTIFICATION AND ITS RESULTS
by
Patricia L. Wendling

The following study was conducted on the Western Kentucky University campus in order to ascertain the political characteristics of the students as a whole. One hundred surveys were submitted to students at the Downing Student Center, which was chosen as the most likely place to find a cross-section of the school population. This analysis has been drawn from the results of a twenty-one question survey.

The main objective was to determine the influences on student political party identification and its results; however, some other matters of importance have been included to complete the study. The majority of the conclusions have been derived from percentage results as a consequence of the nonrandom nature of the sample. Therefore, some of the judgments remain tentative since the significance ratings of the computer results were low. However, most of the conclusions used in this analysis are judged to be reliable.

One problem under study is to discover the main influences on party acquisition. According to the results of the questionnaire, parents are the single-most important effect on a person's choice of party affiliation. Forty-nine percent of the students perceived their parents as the most important influence on their party choice, while 35% were influenced by a broad category of issues (candidates, party philosophy, mass media and general issues) and 9% pragmatic reasoning. The following chart further stresses the importance of family influence by comparing parent's political party identification to that of the students:

<table>
<thead>
<tr>
<th>Party</th>
<th>Fathers</th>
<th>Mothers</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democrat</td>
<td>58%</td>
<td>48%</td>
<td>44%</td>
</tr>
<tr>
<td>Republican</td>
<td>29%</td>
<td>38%</td>
<td>28%</td>
</tr>
<tr>
<td>Independent</td>
<td>6%</td>
<td>7%</td>
<td>28%</td>
</tr>
</tbody>
</table>

This chart illustrates the great effect of parents on party choice, especially in the Republican and Democratic families. Thus, most students are influenced by their parent's party choice regardless of their perception of the influences.

Most students (72%) make this choice of party identification between the ages of sixteen and twenty. Then, in comparing the influence on choice of party to age, it was found that of those whose parents are the most influential, 98% made their choice before the age of twenty-one. Of those twenty-one and over,
sixty-three percent chose issues as the main influence on their decision, while only nine percent were influenced by their parents. This tends to show a significant relationship between age and choice of party identification... parents have a great effect on their child's party identification until the age of twenty-one. As a person becomes an adult, he is more likely to perceive that he affiliated with a party of his own choice, influenced more by issues than parents. Republican parents also tend to have a much stronger influence on their offspring's party loyalties than Democrats. Fifty-seven percent of the Republican fathers were able to influence their child's decision while only thirty-five percent of Democratic fathers could likewise influence their children.

According to this survey, the following distribution of party loyalty occurred among Western Students:

<table>
<thead>
<tr>
<th>Party Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strong Democrat</td>
<td>7%</td>
</tr>
<tr>
<td>Not so strong Democrat</td>
<td>37%</td>
</tr>
<tr>
<td>Independent</td>
<td>28%</td>
</tr>
<tr>
<td>Not so strong Republican</td>
<td>18%</td>
</tr>
<tr>
<td>Strong Republican</td>
<td>10%</td>
</tr>
</tbody>
</table>

As expected, because Western Kentucky University is located in a Democratic stronghold area, 44% of the participants were Democrats, whereas only 28% were Republicans. Only 17% of those surveyed were strong party identifiers, most of these being affiliated with the Republican Party. Another interesting characteristic is the high percentage (28%) of Independent voters. This concurs with the current upward trend in Independent voting as disclosed by national statistics.

In comparing the variables of age to party identification, it was found that most of the students (49%) below the age of twenty-one years tended to choose the Democratic Party, whereas most of those twenty-two or above (54%) chose to vote Independently. Another interesting item is that only 18% of those twenty-two or above are affiliated with the Republican Party.

The next relationship under study is between student's majors and political party affiliation. For this comparison, the majors were separated into four categories, 1) Business and Public Affairs, which includes political science, 2) Arts and Humanities, 3) Education, 4) Physical Science, Applied Arts and Health. It was especially interesting to note that the higher percentage of the Education majors (44%) chose the Republican Party for their affiliation, while the highest percentage in each of the three remaining categories chose Democratic Party affiliation.

In determining the relationship between parental income and party identification, the results were contrary to common belief. Most of the students from low income families (up to $10,000) were evenly divided between the Democratic
Party and Independent voting, fifty percent of the middle income group ($10,000 to $25,000) were Democratic, while only 28% were Republican and 22% Independent. In the upper income category ($25,001 and above), the distribution was significant since it was almost evenly divided, giving the Democrats 29%, while both the Republicans and Independents received 36% of the total.

To ascertain the strength of the party affiliations, the party identifiers were asked of they had ever voted for another party's candidates. Seventy-four percent of the Democrats reported that they had voted for another party, compared to only 36% of the Republicans. This tends to show that the Republicans are stronger party identifiers than Democrats.

Then, to determine the Independents position in reality, two questions were asked of them. In answering the question if they had ever voted a split-ticket, 89% replied that they had voted split-ticket at least once in their voting experience. Secondly, they were asked which party they tended to support. Forty-seven percent said they usually tended to support the Democratic Party, 29% supported the Republican Party, and 21% didn't support either party. This information tends to show that Independent voters usually support one party, rather than true independent voting. However, a large percentage (89%) have voted a split-ticket. The weaker the student's party identification is, the more likely he will vote a split-ticket.

Political participation was also an item under study in this analysis. Of the many types of political activities that a student could take part in, five basic categories were included, 1) displaying bumper stickers, buttons or other such campaign paraphernalia, 2) contributions to campaign funds, 3) attendance at political dinners, parties or rallies, 4) membership in a political organization or club, 5) campaign work. The preceding categories are arranged in order of lowest to highest activity, whereas campaign work would be the highest level activity. The following graph illustrates a comparison between the amount of activities a student had participated in and the highest categorical rank of each student's activity. The relatively inactive category represents the percent of students who had either no political activity or activity in the first level category only. The active category includes the students who participated in one to three activities with the level of activity being no less than the second category. The highly active group of students participated in four or more activities. It was found that the greatest number of students (47%) have been relatively inactive, 33% were active, and 20% were highly active. The chart shows this distribution of student activity:
Other significant relationships were found in a comparison between major and religion, and height of political activity. It appears that more business and Public Affairs majors (50%) had done campaign work; while under the same analogy, the other majors ranked in the following order: Arts and Humanities (43%), Physical Science, Applied Arts and Health (27%), and Education majors (22%). In studying the effects of religion on height of political activity, it was found that students belonging to religions other than Catholic and Protestant tend to be more active. Fifty-five percent of students from other religions than Catholic and Protestant have done campaign work - the highest level of activity, while thirty-six percent were inactive, only displaying campaign paraphernalia or no participation in political activities. Thirty-nine percent of Protestant students and 17% of the Catholics had been campaign workers, while 44% of the Protestants and 61% of the Catholics were relatively inactive.

It is also of concern to compare student political activity with their parent's activity. The following chart compares this relationship:

<table>
<thead>
<tr>
<th></th>
<th>Students</th>
<th>Fathers</th>
<th>Mothers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Active</td>
<td>20%</td>
<td>10%</td>
<td>7%</td>
</tr>
<tr>
<td>Somewhat Active</td>
<td>33%</td>
<td>20%</td>
<td>20%</td>
</tr>
<tr>
<td>Inactive</td>
<td>47%</td>
<td>69%</td>
<td>73%</td>
</tr>
</tbody>
</table>

It appears from this chart that students are tending to be much more active politically than their parents.

The survey also included a question to determine the influence of party on voting habits. The students were given the choice of three types of influences, 1) A candidate's party, 2) A candidate's position on issues, 3) A candidate's personal qualities. Eighty-two percent answered that a candidate's position on issues was most influential on their voting, while only eight percent perceived that party was the main determinant, and nine percent chose a candidate's personal qualities. The students were then confronted with a second question on a particular issue in order to determine student awareness of issues in an election. Sixty-two percent answered the question correctly, while thirty-eight percent were incorrect. These findings conflict with other studies that show party as the most significant influence on a persons' voting habits rather than issues, and the general lack of knowledge of the issues in an election. This study indicates a decrease in party control and an increase in student knowledge of political issues. However, several factors must be taken into consideration, 1) one question can only suggest an indication of rising student knowledge, 2) the public had been familiarized with the issue through intense mass media broadcasting by the time the question was asked, 3) student perception of the influence on their voting may not be a true indication.

Another subject of study was a comparison of liberal and conservative
ideologies to political party identifications. Here, the old standard of the Democratic Party as the more liberal party and the Republican Party as the more conservative party was upheld. The chart below shows this close relationship:

<table>
<thead>
<tr>
<th></th>
<th>Democrat</th>
<th>Independent</th>
<th>Republican</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberal</td>
<td>57%</td>
<td>50%</td>
<td>18%</td>
</tr>
<tr>
<td>Middle of Road</td>
<td>30%</td>
<td>25%</td>
<td>32%</td>
</tr>
<tr>
<td>Conservative</td>
<td>13%</td>
<td>25%</td>
<td>50%</td>
</tr>
</tbody>
</table>

Students' perceptions of their ideologies and the traditional model of party ideology were almost perfectly aligned. Then, to determine the validity of this distribution, the students were asked for their reaction to a liberal statement. Again, forty-four percent agreed with the liberal statement, 39% disagreed, and 17% had no reaction. The same percentage of persons considering themselves liberal in ideology reacted positively to the liberal question. It also shows that middle-of-the-road ideologies tend to think more conservatively. Thus, it seems that this was a valid distribution of liberal-conservative ideologies.

In conclusion, some generalizations can be asserted from the data which this study has analyzed. First, family socialization has been upheld as the major influence on party acquisition, while issues are gaining in importance. The age of choice, however, was higher than had been expected. Other studies have shown that by the end of grade school, political party choice has occurred, while sixteen to twenty years of age was the time of choice for most of the students included in this study. Also, the older the person makes his choice, the more likely he will vote independently, rather than for one of the traditional parties.

According to the results of this study, party identification and partisan voting seem to be declining. Only 17% of the total number of students were strong party identifiers. This might be due to the high number of Independent voters, which equalled the number of Republicans. While about 13.5% of the students' parents were Independents, 28% of the students claimed to be the same - - an increase of over 100% in one generation. Also, students appear to be voting more on the basis of issues rather than party. Of the two parties, about 61% of the students have voted for candidates from other parties, which shows that people are not sticking to their party loyalties.

Thus, these findings concur with reports that American parties seem to be undergoing a period of change. Possibly the recent Presidential elections have had a great bearing on the breakdown of party loyalties evidenced in this paper. The candidates and their personal philosophies have been emphasized more in recent elections than party ideologies. This changing nature of American politics as a whole has had its effect on party politics since they have become more personalized and issue-oriented. Also, the increasing liberal values and independent nature of today's society have had an adverse effect on adherence to
traditional party identification. Studies have always noted the party as the single most important influence on a person's political behavior, nonetheless, if the trends shown in this study continue, partisan politics will probably be replaced by non-partisan in the American political scene of the future.
A SURVEY OF POLITICAL PARTY PREFERENCE OF WESTERN STUDENTS

1. What is your age?  
   Below 17  1%  
   18 - 19  46%  
   20 - 21  31%  
   22 - above 22%

2. What is your major?  
   Undecided  4%  
   Bus. & Pub. Afr.  28%  
   Arts & Human.  23%  
   Education  22%  
   Phys. Sci. & Apl. Arts & Health 22%

3. What is your religion?  
   Catholic  23%  
   Protestant  66%  
   Other  11%

4. What is your sex?  
   Male  36%  
   Female  64%

5. What is the approximate size of the town in which you grew up?  
   0 - 10,000  30%  
   10,000-50,000  30%  
   50,000-100,000  10%  
   100,000 - above 30%

6. Do you consider yourself  
   Very liberal  6%  
   Somewhat liberal  38%  
   Middle of the Road  29%  
   Somewhat conservative  23%  
   Very conservative  4%

7. Do you consider yourself as a  
   Strong Democrat  7%  
   Not so strong Democrat  27%  
   Independent  28%  
   Not so strong Republican  18%  
   Strong Republican  10%  
   Other  0
8. If you are affiliated with the Democratic or Republican Party, have you ever voted for another party's candidate?
   - Yes: 46%
   - No: 29%
   - N.A.: 25%

9. If you are an Independent voter, would you ever vote a split ticket, that is, for more than one party's candidates?
   - Yes: 25%
   - No: 3%
   - N.A.: 72%

10. Also, if you are an Independent voter, which party, Democratic or Republican, do you tend to support?
    - Democratic: 13%
    - Republican: 8%
    - Neither: 6%
    - N.A.: 72%
    - Didn't know: 1%

11. What was the most important influence on your choice of political party affiliation?
    - Didn't know: 7%
    - Pragmatism: 9%
    - Issues: 35%
    - Parental: 49%

12. At what approximate age did you make this choice?
    - 0 - 10 years old: 3%
    - 11 - 15 years old: 14%
    - 16 - 20 years old: 72%
    - 21 - over: 11%

13. With which party is your father affiliated?
    - Democratic Party: 58%
    - Republican Party: 29%
    - Independent: 6%
    - Other: 0%
    - None: 5%
    - Didn't know: 2%

14. With which party is your mother affiliated?
    - Democratic Party: 48%
    - Republican Party: 38%
    - Independent: 7%
    - Other: 1%
    - None: 4%
    - Didn't know: 2%
15. Was your father active in politics other than voting?  
   - Very active: 10%
   - Somewhat active: 20%
   - Not active: 69%
   - Didn't know: 1%

16. Was your mother active in politics other than voting?  
   - Very active: 7%
   - Somewhat active: 20%
   - Not active: 73%

17. What is your parental income?  
   - Under $10,000 per year: 23%
   - $10,000-25,000: 61%
   - Over $25,000: 14%
   - Didn't know: 2%

18. What influences your choice of a candidate during an election?  
   - A candidate's party: 8%
   - A candidate's position on issues: 82%
   - A candidate's personal qualities: 9%
   - Didn't know: 1%

19. In the current presidential campaign, Richard Nixon or George McGovern, has stated that he is definitely against amnesty for draft-dodgers?  
   - Richard Nixon: 62%
   - George McGovern: 9%
   - Don't know: 29%

20. It has been stated that it is the responsibility of each government to guarantee to its citizens the rights of housing, income, and leisure. What is your reaction to this statement?  
   - Strongly agree: 11%
   - Agree: 33%
   - Disagree: 28%
   - Strongly disagree: 11%
   - No reaction: 17%

21. On the following list, circle the activities that you have taken part in.  
   1. Joined a political organization or club  
   2. Made a contribution to a campaign fund  
   3. Attended political dinners, parties or rallies  
   4. Done campaign work  
   5. Worn campaign buttons or displayed bumper stickers, etc.

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21. Continued

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BUDDHISM IN COMMUNIST CHINA: 1949-1966
by
Robert G. Meade

In 1949, with the Communist acquisition of power in China, Buddhism faced an ideology whose followers could interpret religious freedom as the right to oppose all religions. This paper is a short survey of Chinese Buddhism under the Communists. The first section of the paper is a historical survey of Buddhism from 1949 to the Cultural Revolution of 1966. The second section deals with the theories of several scholars concerning the future existence of Chinese Buddhism.

The Communists attacked Buddhism on the grounds that it advocated the acceptance of oppression, tyranny and exploitation as "creations of the mind." The Buddhist doctrine of harmony and integration of extremes was condemned because it contrasted with the primary principle of Marxian dialectics, the law of contradiction. The Communists also refused to condone the idealistic interpretation of the world accepted by many Chinese Buddhists.

Early in their reign, however, the Communists evidently decided not to use force against Buddhism. One reason was that Buddhism still influenced the Chinese masses. Any aggressive action on the part of the Communists could have led to serious opposition from the people. The Communists also felt that with the growth of the educational and cultural levels of the masses, and of scientific knowledge about the physical world and society, Buddhism would decline. This would result in the disappearance of the causes of religion. These "are man's inability to understand and control nature; and the existence of exploiting classes that use religion to anesthetize people." To combat Buddhism as well as the other religions of China, the Communists developed a policy in which Kenneth Ch'’en identified three phases. In this paper a fourth phase will be recognized.

The first phase of the new attitude began on August 4, 1950. On this date the Communists issued two regulations concerning the Buddhists. The first classified Buddhists monks, Taoist priests, fortune-tellers, and soothsayers as religious workers. Thus, they were "parasites on society" because they performed no productive work. The second regulation declared that abbots in temples were to be grouped with landlords, because they administered large tracts of land and lived on the sweat of the peasants. Therefore, these regulations set up class distinctions between the peasant and the monk and the abbott.

The second phase developed in 1951 with the land reform movement. In this movement lands held by the Buddhist temples and ancestral halls were
confiscated. The young monks and nuns were forced to return to the laity and others were forced to engage in productive work such as farming, spinning, weaving, sewing, and teaching. By removing the main source of income of these people, the monks and nuns could not continue the studying of the scriptures and the practice of meditations as a carrier.4

The third phase of the Communist policy was the creation of the Chinese Buddhist Association in 1952-53. This organization combined the many local units into a nationwide body. After the meeting of a preparatory commission in the winter of 1952, the Chinese Buddhist Association was officially established on May 30, 1953 at a meeting in the Kuang-chi Temple in Peking. Yung-ying, chairman of the preparatory commission and a monk, was chosen as president; however, Yung-ying died in September of 1953. He was replaced by Shirob-jaltso, a native of Ch'ing-hai. A layman, Chao P'u-Ch'u, was selected as the secretary-general.5

In the constitution the purpose of the association was "to unite all followers of Buddhism under the leadership of the People's Government to demonstrate their love for the Fatherland and to Preserve world peace."6 Also, in circulated statements at the initial meeting, the association was also "to differentiate between friend and foe, to recognize the thoughts and actions of the enemies of the people and to search out and eliminate all enemy agents, spies, and counter-revolutionaries."7 In reality the main function of the association was to "serve as the agent of the government for the control and supervision of Buddhist followers in China."8 To insure control over the association, supporters of the government were placed in key positions of the association's leadership. The government also exercised power over the association by financing the association's activities.9 This can be seen in the estimate that the government spent as much money on restoring temples between 1953 and 1962 as was spent by the government in any decade of the Ch'in dynasty and in that the Communists granted subsidies to elder monks.10

The desire of the government to influence the association may be seen in the proceedings of the first meeting. Attempts were made by monks to abolish the rules of ordination and discipline (to allow a monk to marry, eat meat and drink spirits as he pleased), and to conform the Buddha's teachings to the principles of Marxism. In the latter case these monks challenged the principles of "love and compassion for all sentient beings, and equality for all in the attainment of enlightenment."11 The monks stated that the Buddha had fought against heretics and that the principles of love and compassion had been developed by the ruling groups of the "feudalistic societies." In fact, the "real spirit is that of strife and conflict."12

To expose the masses to its ideas the Chinese Buddhist Association used its newspaper the Hsien-tai fo-hsueh (Modern Buddhism). This was a
monthly paper that contained popular articles, editorials and resolutions (supporting the government's views) and occasionally an article that resulted from serious research. The editorials often came from official sources such as the Red Flag and the People's Daily. The paper was the source of information about the 500,000 Buddhist monks and 100,000,000 Buddhist followers the association claimed. However, the previous figures were not accurate. In both 1950 and 1960 the first figure was used without mentioning those monks who had been defrocked or who had gone into exile. 13

The activities of the association itself were in the hands of three officials: Shirob-jaltso (president), Chao P'u-ch'u (secretary-general and vice-president) and Chu-ts'an (another vice-president). These three officers stated that the association had four activities. The first was to act as a source of communications between the Buddhists and the government. The government could tell the Buddhists of its plans and policies through the Modern Buddhist and the association officials. The Buddhists could also make known their views and interests to the government. 14

A second activity of the association was to train Buddhist personnel. To accomplish this the Chinese Buddhist Academy was established in Peking in 1956. At the academy two types of workers or students were trained. One was the religious worker. Observers in Hongkong believed that these were the administrators of the temples. The religious worker underwent two years of training. The other type spent four years at the academy. These were the preachers and the scholars. 15

The promotion of Buddhist "cultural centers" was a third activity of the association. The association assisted the government in identifying and protecting the Buddhist cultural institutions and objects. The government established an extensive restoration program because these national treasures were the result of the labors of the common people. Centers of Buddhist Art designated as national treasures included Tun-huang and Mai-chi-shan in Kansu, Yun-hang in Shansi, and Lung-men in Honan. Temples that were restored under this program were the Pai-ma Temple in Lo-yang (said to be the oldest in China), the Ling-yin Temple in Hang-chou, the Yung-ho-hung and Kwang-chi Temple in Peking and the Ta-tz'u Temple in Sian. The association also worked in the project to preserve and study the stone tablets of Buddhist scriptures in Fang-shan in Hopei. 16

The last activity of the association was to encourage international cooperation among Buddhists. The Association sent delegations to international Buddhist conferences, usually with Chao P'u-ch'u as the chief delegate. The association sent delegations to conferences in 1955 to Japan and Burma, in 1956
to India and Nepal, and in 1957 to Cambodia. The association also invited foreign Buddhist delegations to China. 17

Besides using the association in domestic affairs, the Communists also used it in foreign affairs. The Communists used the association in an attempt to improve relations with the countries of Southeast Asia. This was done by showing that the Chinese Buddhists were not persecuted. To do this the government allowed the association to send delegations to other countries and to be host to visits of foreign Buddhist delegations in China. The government also loaned the tooth of the Buddha to foreign countries to improve relations. Examples of this were the loaning of the tooth to Burma in 1955 and to Ceylon in 1961. The association was also used to give support to the government's positions on international crises. Therefore, the association supported the government in protesting the Anglo-French invasion of Egypt in 1956, in condemning the landing of American and British Marines in Lebanon in 1958, and in the campaign against Dalí Lama and the Tibetans in 1959. In conclusion it can be seen that as long as the Chinese Buddhist Association carried out its political role it would be allowed to continue.

In 1965 the government's policy toward religion entered the fourth phase. In this year the last Buddhist journal closed its doors, the association became less active and articles appeared that called for the elimination of religion. One reason these events occurred was because Buddhism had lost its usefulness to the government after the suppression of the Tibetan Rebellion had alienated foreign Buddhists. This was evident in the decrease in foreign Buddhist delegations to China in 1965 and the lack of them after August 1966. Another reason it occurred was because of the decline in Buddhist strength domestically. A third reason (they may have occurred anyway) was the Cultural revolution. Thus in 1966 Buddhist monasteries were closed and Buddhist temples were closed or converted to other uses. 19 It seemed that Maoism had become the major belief in China. 20

"In view of the policy of the People's Government toward Buddhism, what are the prospects for the religion in the future?" This question was posed by Kenneth Ch'en in 1964 in Buddhism in China: A Historical Survey. Ch'en answered that question affirmatively. Ch'en believed that Buddhism had survived subservience before and it could do it again if certain requirements were met. One was that the external symbols of Buddhism had to be visible. These included temples, monks, the corpus of Buddhist literature, and the images of the buddhas and bodhisattvas. The other requirement was that communication had to exist between Chinese Buddhists and those of other countries. Ch'en felt that if these two things occurred Buddhism might emerge in some different form in the future.

In his article "Facades of Religion in China" (Asian Survey, July 1970 X), Holmes H. Welch stated that Buddhism might survive in China if a swing to
the right occurs. In Welch's opinion Buddhism was declining rapidly by the time of the Cultural Revolution. Buddhism had survived the earlier Communist years by being useful to the government and in 1965 and 1966 this was not the case. Buddhism also had lost a great deal of its domestic strength. Therefore, Welch saw the future of Chinese Buddhism as being very dim.

Arthur F. Wright, in his Buddhism in Chinese History (1959), stated, "We are seeing, I believe, the last twilight of Chinese Buddhism as an organized religion." Wright felt that Chinese Buddhism had two limitations. One was that it failed to appeal to the new political and social leaders of China. This resulted from the fact that Buddhism did not possess any theories of history and society that explain the dynamics of states, of economies, and of societies. The second limitation of Buddhism was its apolitical character. This was damaging to those who "favored revolutionary change or a pluralistic society with a new balance of power between the state and groups united by common beliefs." Wright believed this was illustrated in Communist China by the officially approved Buddhist "apologists", the elderly Buddhists praying and reading sutras under portraits of Chairman Mao and the existence of the Chinese Buddhist Association only as an "adjunct" of Communist minority and foreign policies. Wright felt that "the regime of Mao Tse-tung is not just another dynasty" and that perhaps the legacy of Buddhism in China would be found in literature and language, in drama and the arts or in the new composite culture of China (their own traditions blended with Western borrowings).

Since 1949 Buddhism has been the servant of the Communists. It has been used to bolster the government's position domestically and internationally. The Chinese Buddhist Association was established to make the government's use of Buddhism more efficient and effective. The association was used to gain support for the government's policies and to improve the government's image abroad. As the usefulness of the association declined the end of organized Buddhism in China grew nearer. Finally, in the Cultural Revolution, the Buddhist temples and monasteries were closed. It seemed that Maoism became the faith of the people. The only hope for organized Chinese Buddhism in the near future depends on a change in government.
FOOTNOTES


3. Ch'en, p. 462.


5. Ch'en, p. 463.


8. Ch'en, p. 466.


10. Welch, p. 618


17. Ch'en, p. 466.


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CHILDREN AND DEATH
by
Charlotte Diane Williams

A great theme in the domain of philosophy is the origin of life and the meaning of death. It took no little insight on the part of our racial forebears to make a biological distinction between life and death; and there is a period in the development of the child when he unites the two phenomena so closely that he believes in reversible death. This interesting notion rises in the mind of the 5 year old child, at the very time when the distinction between the quick and the dead dawns upon him. He recognizes the immobility of the dead. His attitude is factual, unemotional. He may even do a little experimental killing of lower forms of life. But his concepts are vague. He does not think of himself or the aged as dying. He has an inkling of finality, but does not sorrow. The idea of the reversibility of death is, of course, implicit in primitive and modern religions. Religious beliefs are akin to philosophies. 1

The 8 year old characteristically shows a definite expansion in the scope of his comprehension. He sees the necessity of a long uterine period of growth prior to birth; and he is beginning to understand that the father plays a part in procreation. His thinking, however, is relatively concrete and he may retain naive notions about the floating clouds, the current of rivers, the action of the wind and the movements of sun, moon and stars.

The 10 year old is less naive. He still thinks vaguely of forces behind all movements; but he has grasped the significance of spontaneous movement so he arrives at the rationalistic conclusion that animals - and plants - are endowed with life. For all practical purposes he has made a distinction between animate and inanimate. The distinction cannot be final for even now scientists and philosophers are debating whether the protein molecule of a virus is animate or inanimate. 2

The 8 year old progresses from an interest in graves and funerals to an interest in what happens after death. His comprehension is more general, and he acknowledges that "All men must die." 3

The 10 year old accepts this philosophic idea more completely. He confronts the fact of death as a natural phenomenon; he does not limit his interest to its consequences. He thinks of life as having a physiological basis in nutrition, growth, blood and breathing. Death comes when these essentials fail. Death is a negation of life, a biological process. True to his maturity traits, the 10 year old again approximates and foreshadows the outlook of the adult. 4

Age level changes in children's theories of death illustrate the interaction that occurs among cognitive, emotional, and personality factors in the development of concepts that have more than an ordinary degree of ego refer-
ence. Between the ages of 5 and 9 he is only willing to accept death in a figurative sense; death is depicted as a person or spirit. The 9 and 10 year old, on the other hand, reluctantly acknowledge death as an inevitable process and as the cessation of corporeal existence.

From a purely cognitive standpoint the idea of death is undoubtedly enigmatic and perplexing. It is shunned, euphemized, and rationalized by adults, and shrouded in mystery and superstition. It is difficult to discount completely the suggestion that underlying the child's resistance to the notion of death must be more than just the objective complexity of the concept itself and the usual degree of animism and personification characterizing thought at this level of cognitive sophistication. The idea of death seems at least in part to be rejected so strenuously because it constitutes a grave and unpalatable threat to ego identity. When the child can no longer deny the inevitability of death he manages to forestall the insecurity feelings it would otherwise engender by repressing thoughts of it below the threshold of consciousness, by giving it third person reference, and by relegating its occurrence to the vague and unforeseeable future. This repression can be successfully maintained as long as he possesses a certain minimal level of self-esteem. Morbid preoccupation with and fear of death, therefore, probably reflect impaired self-esteem and acute deep seated anxiety.

Most of us are afraid to contemplate our own ending; and when anything reminds us that we too shall die, we flee and turn our thoughts to happier matters. Insofar as we consider the possibility of our own death at all, it is as an event that is as remote as the end of time, and so we tend unconsciously to repress the fear and the fact of our ultimate doom or consciously to forget it.

Grief is a psychic trauma, an emotional distress resulting from the loss of something loved. In its milder forms it is known as sorrow or sadness. Regardless of its intensity or the age at which it occurs, grief is one of the most unpleasant emotions.

For most children, grief is not a very common emotion. First, parents, teachers, and other adults try to insulate the child from the painful aspects of grief on the grounds that it can spoil childhood happiness and lay the foundations for an unhappy adulthood. Second, the child has a short memory and he can be helped to forget his grief if his attention is quickly diverted to something else. Third, the provision of substitutes for what the child has lost can often turn his grief into happiness.

Each year, children experience more grief because they are not as thoroughly shielded from it as when they were younger. Their memories are better, and even diverting their attention or providing a substitute for their loss does not make them forget. In addition, they encounter more situations which give rise to grief.
The more the child depends on the lost object, animal, or person, the greater his grief. Loss of a toy that he plays with only occasionally will not cause as intense grief as loss of one which he takes to bed every night to give him a feeling of security in the dark. The lonely child who has few playmates is more grief-stricken by the loss of a pet cat or dog than is the child whose time is occupied in play with other children. If a substitute does not satisfy the child's needs as completely as the original, the feelings of insecurity aroused by the loss will intensify and so will his grief. 11

Reactions to the loss of a cherished person or thing may be overt or inhibited. The typical overt expression of grief is crying. The crying may be so anguished and prolonged that the child will enter a state of near hysteria that lasts until he is physically exhausted. If he interprets the loss as a punishment for misbehavior or as a "mean" act by a person who wants to get even with him, his grief will be accompanied by rage and will lead to all the overt expressions of anger. 12

Inhibited expressions of grief consist of a generalized state of apathy marked by a loss of interest in things going on in the environment, loss of appetite, sleeplessness, a tendency to experience fearful dreams, refusal to play, lack of communication with others, and general listlessness. Prolonged grief leads to anxiety, with all its undesirable accompaniments. 13

Adult fear of the damaging effects of grief on the child's personal and social adjustments is justified by the findings of scientific studies. Grief is especially damaging to children because their intellectual immaturity and limited experience make it impossible for them to understand why the loss occurred. Their vivid imaginations encourage them to exaggerate the importance of what they have lost and to misinterpret the cause of the loss. 14

Major factors responsible for children's concepts of death are discussed: Mass Media; in spite of parental desire to spare the child firsthand contact with death - even when a family member or a pet animal dies - he sooner or later has secondhand experience with it through the mass media. 15

The more the home, school, and neighborhood surround death with mystery, the more the child is forced to base his concepts of death on information he gets from mass media. What his concept will be will depend largely upon the kinds of mass media he enjoys and the programs or movies he prefers. If he looks at pictures in newspapers or news magazines, he will often be limited to information about death from accident or murder. Concepts based on such sources will certainly not give him a wholesome understanding of death; in fact, they will often be heavily weighted with emotion, especially with fear. 16

Adult reactions: The child's concepts of death are greatly influenced by adults' reactions to it. In their attempt to shield the child from grief or in
their absorption with their own grief when a member of the family or a close friend dies, parents often overprotect or ignore the child. He is frightened and upset by the parents' reaction and resentful of their neglect. As Barclay has explained, these circumstances not only affect the child emotionally but also color his concepts of death. The child who is "surrounded by gaunt-eyed adults who do not see you or hear a word that you say can magnify the idea of death's enormity almost beyond belief." 17

Religious Training: The religious training the child receives at home, in Sunday School, or in church has a marked influence on his concepts of death. If he is told that "good children" go to Heaven where they will be eternally happy and where every wish will be granted, he will have little fear of death for himself or for those he loves if he believes they have lived "good" lives. However, the typical child is told more often that he is bad or naughty than he is good. If he has learned to associate death with eternal punishment in Hell for those who are "bad", then his concept of death will be weighed with fear and other unfavorable emotions. 18

Children who come from religiously oriented homes have more specific concepts of death than those who come from homes where religion plays a minor role. Their specific concepts vary, according to the religious beliefs and death concepts of the parents, how these have been presented to the children, and the kind of Sunday school or church the children attend. 19

Personal Experiences with Death. Every child has some firsthand experiences with death. He loses a pet, he sees a dead bird or cat on the street, or he hears about the death of a family member from one of his peers. Such experiences introduce him to the finality of death and sometimes to the physical distortions that death brings. When a death occurs in the child's immediate family, even though he has been spared firsthand experiences with the dead person or the funeral and burial, he learns that the permanent absence of the family member means a revision in the pattern of his life. If the family member is replaced in time by a step-parent or an adopted sibling, his concept of death will be colored by the way he reacts to the replacement and by the changes in his life pattern that death and the replacement have brought about. 20

Concepts of Life after Death. Children are not very much concerned about what happens after death. Unless religious instruction emphasizes Hell as a place of eternal punishment, children learn to think of life after death as pleasant. The concept formed in early childhood is likely to persist with few modifications until adolescence. Children who receive little or no religious instruction about the life after death seldom wonder about it or build up any concept of it. Religious instruction is likely to foster such unrealistic concepts that children have to revise them radically when they reach adolescence and become aware of how unrealistic the concepts are. 21
Grief, shame and guilt are not far removed from feelings of anger and rage. The process of grief always includes some qualities of anger. Since none of us likes to admit anger at a deceased person, these emotions are often disguised or repressed and prolong the period of grief or show up in other ways. It is well to remember that it is not up to us to judge such feelings as bad or shameful but to understand their true meaning and origin as something very human. The 5 year old who loses his mother is both blaming himself for her disappearance and being angry at her for having deserted him and for no longer gratifying his needs. The dead person then turns into something the child loves and wants very much but also hates with equal intensity for this severe deprivation.22

The fact that children are allowed to stay at home where a fatality has stricken and are included in the talk, discussions, and fears gives them the feeling that they are not alone in the grief and gives them the comfort of shared responsibility and shared mourning. It prepares them gradually and helps them view death as part of life, and experience which may help them grow and mature.23

It is unwise to tell a little child who lost her brother that God loves little boys so much that he took Little Johnny to Heaven. When this little girl grew up to be a woman she never solved her anger at God, which resulted in a psychotic depression when she lost her own little son three decades later.24

Changes in the household and effects on the family are brought about by death. Death will bring about relevant changes in the household which the wife has to get accustomed to. She may feel threatened by the loss of security and the end of her dependence on her husband. She will have to take on many chores previously done by him and will have to adjust her own schedule to the new, strange and increased demands. She may suddenly have to get involved in business matters and their financial affairs.25

The difficult task of telling the children is often left to parents. Communication depends a great deal on the structure and unity of a given family, on their ability to communicate and on the availability of meaningful friends.26

When we lose someone, especially when we had little if any time to prepare ourselves, we are enraged, angry, in despair; we should be allowed to express these feelings. The family members are often left alone as soon as they have given their consent for autopsy. Bitter, angry, or just numb, they walk through the corridors of the hospital, unable often to face the brutal reality. The first few days may be filled with busywork, with arrangements and visiting relatives. The void and emptiness is felt after the funeral, after the departure of the relatives. It is at this time that family members feel most grateful to have someone to talk to especially if it is someone who had recent
contact with the deceased and who can share anecdotes of some good moment toward the end of the deceased's life. This helps the relative over the shock and the initial grief and prepares him for gradual acceptance.  

Many relatives are preoccupied by memories and ruminate in fantasies, often even talk to the deceased as if he was still alive. They not only isolate themselves from the living but make it harder for themselves to face the reality of the person's death. For some, this is the only way they can cope with the loss, and it would be cruel indeed to ridicule them or to comfort them daily with the unacceptable reality. It would be more helpful to understand this need and to help them separate themselves by taking them out of their isolation gradually.  

Children are often the forgotten ones. Not so much that nobody cares, the opposite is often true. But few people feel comfortable talking to a child about death. Children will react differently to the death of a parent, from silent withdrawal and isolation to a wild loud mourning which attracts attention and thus a replacement of a loved and needed object. Since children cannot yet differentiate between the wish and the deed, they may feel a great deal of remorse and guilt. They will feel responsible for having killed the parents and thus fear gruesome punishment in retribution. They may, on the other hand, take the separation relatively calmly and utter such statements as "she will come back for the spring vacation" or secretly put an apple out for her in order to assume that she has enough to eat for the temporary trip. If adults, who are upset already during this period, do not understand such children and reprimand or correct them, the children may hold inside their own way of grieving which is often a root for later emotional disturbance. They should be listened to and allowed to ventilate their feelings, whether they be guilt, anger or plain sadness.  

The person should be allowed to talk, cry, or scream if necessary. Let them share and ventilate, but be available. The relative has a long time of mourning ahead of him, when the problems for the dead are solved. He needs help and assistance from the confirmation of a so called bad diagnosis until months after the death of a member of the family. They need a human being, a friend, doctor, nurse or chaplain. Try to understand their needs and direct them constructively to diminish guilt, shame or fear of retribution. If we tolerate their anger, whether it is directed at us, at the deceased, or at God, we are helping them take a great step toward acceptance without guilt. If we blame them for daring to ventilate such socially poorly tolerated thoughts, we are blameworthy for prolonging their grief, shame and guilt which often results in physical and emotional ill health.  

Fear, worry, and anxiety are all possible results of a child losing a parent. Fear is aroused by a stimulus in the environment. Worry is an imaginary fear and is a product of the child's own mind. Anxiety is described a painful uneasiness of mind concerning impending or anticipated ill. It is marked by apprehension, uneasiness and foreboding from which the individual cannot escape.
Some Special Conditions of Fear

Fear of strange things, conditions, and circumstances. Many of the fears of children are reactions to something strange, new and unfamiliar. Throughout childhood and throughout life the growing person is confronted by new people, unfamiliar surroundings, new ideas, new features in his own development (as at adolescence), new discoveries concerning himself and his limitations. In the normal process of growth, the child frequently stands at the threshold of the unknown; this may give him pause or may induce fear, but when all goes well, the strange recedes into the realm of the familiar. But sometimes a child (or an adult) stands at the threshold of something new and is unable to cross it. 32

The new is particularly frightening if it calls not simply for a bit of inspection and study but threatens to confront a person with an unwelcome discovery concerning himself. The concepts of hostility and anxiety are among the unfamiliar ideas that are frightening to some older children and adults, especially when they begin to suspect that these concepts also apply to them. 33

Fear of the dark. This fear is frequently reported by children and by adults. There is something dangerous about the dark, both in what it represents is reality and what it symbolizes. In the dark we usually are less powerful than when we can see; we might stumble or lose our way. Darkness also signifies that we are out of sight and that others are out of sight, so it means psychologically that we are cut off from others. Darkness is an added menace when a child is already frightened, for his imagination can supply what he cannot see, and he can people the darkness with dangers that reside within himself. 34

Fear of solitude, abandonment, loneliness, death. Many children have had momentary experiences of being abandoned: The mother may be in another room, out of sight and out of earshot; on a walk the parent may have moved out of view; in a crowd the child may have found himself completely surrounded by strangers. Such an experience even of brief and quite unintended, may be very frightening, but the child is likely soon to recover from his fright when his parents make their appearance. 35

Fear of abandonment does not arise only from the physical fact of being abandoned. A child can be abandoned, psychologically, if threats and punishments are held over him in a manner that says he cannot count on his elders to protect him. In the studies by the writer, many children reported cruel instances of having been threatened in this way. One form of abandonment some children face is the threat of death and hell fire connected with religious instruction. When the threat of Hell is held over a child as a punishment for his sins,
it is as though he were being consigned to outer darkness. The picture of a hell from which there is no escape, a hell out of reach of his parents presents about as black a prospect of abandonment as any child could imagine. Such a frightful place is not wholly imaginary from the child's point of view if his elders have told him that there is such a place. 35

For children who have thus been frightened, death may become a symbol for their unworthiness and of the means by which the threat of abandonment is achieved. According to this view, death is the ultimate in loneliness and isolation. With such teaching and with a child so taught that he extracts the gloomiest elements from such teaching, religious symbols come to stand for despair rather than hope, a conviction of being damned rather than being saved. The child can only extract a gloomy view of himself from what he is taught, and the rejection implicit in it. 36

Death is a part of life that even children have to deal with. The way this is handled by all involved with the children can determine the future feelings the child has concerning death and also the mental and emotional health of this child.

Natural grief is a gradual healing of the many broken bonds that have been rent by the death of a loved one. The grieving person talks sorrowfully of the many merits of the departed one, and in talking begins to heal the hurt within. 37

Hopefully with the right kind of guidance the child can experience natural grief without lifelong impairments to his physical and mental health.
FOOTNOTES


2. Ibid., p. 431.

3. Ibid., p. 431.

4. Ibid., p. 432.


6. Ibid., p. 364.


9. Ibid., p. 201.

10. Ibid., p. 201


15. Ibid., p. 354.

16. Ibid., p. 354.

17. Ibid., p. 355.

18. Ibid., p. 355.

20. Ibid., p. 355.


22. Ibid., p. 4.

23. Ibid., p. 6.

24. Ibid., p. 6.

25. Ibid., p. 139.

26. Ibid., p. 141.

27. Ibid., p. 156.

28. Ibid., p. 158.

29. Ibid., p. 159.

30. Ibid., p. 159.


33. Ibid., p. 265.

34. Ibid., p. 266.

35. Ibid., p. 267.

36. Ibid., p. 266.

THE PLATONIC IDEA OF THE GOOD
by
Rod Cameron

INTRODUCTION

Of all ancient philosophers Plato stands on a pedestal. His philosophy literally changed (and still changes) the world. Nowhere can this be demonstrated more conclusively than in the Platonic Idea of the Good.

The mysterious nature of the Good first arrests the attention. In the end, when all speculations and inductive analyzations are long past, the inspiration of the Good lingers on. It cannot be defined, only described. Vision of the Good is achieved by reason without the aid of bodily desires. But the Good is more than a theory of knowledge -- it is a way of life, a world view. The Good exists as a principle of Being, the cause of all else, whether universal absolutes or "worldly" particulars (which are not "really real"). The Good theologically is Plato's Ultimate Concern; ethically the Good guides all of life to the best possible goal, Goodness itself. The Good is a principle of unity --- all descends from it, all ascends to it. The Good is complete in itself, yet extends Being to all else; its absolute supremacy encompasses the entire cosmos, yet the Good is One. Above all, the Good is good.

I. VISION OF THE GOOD

The Republic stands as the major work of Plato's career. His genius can be seen by combining ten separate books into a systematic whole, all centered around the good life for which every individual must strive. The heart of the dialogue (for the present paper) lies in Book VI, the Analogy of the Sun, and in Book VII, the Myth of the Cave. "The highest object of knowledge is the essential nature of the Good, from which everything that is good and right derives its value for us" (Rep. 504e-505a). Without a knowledge of the Good all else would be mundane (Rep. 505a).

How can one attain such knowledge? Plato compares the Form of the Good with the (physical) Sun. Unlike the other four senses, in the case of sight and its objects a "third thing" is necessary for vision --- light (Rep. 507e-508a). "The Sun is not vision, but it is the cause of vision and also is seen by the vision it causes" (Rep. 508a).

It was the Sun, then, that I (Plato) meant when I spoke of that offspring which the Good has created in the visible world, to stand there is the same relation to vision and visible things as that which the Good itself bears in the intelligible world to intelligence and to intelligible objects (Rep. 508b).

Three basic points of comparison may be made from this analogy:
(1) As the Sun makes physical things on earth visible, so the Good illumines and makes meaningful the lower levels of knowledge and opinion.

(2) As the Sun nourishes plants and other living things, the Good, by analogy, is not a cold, lifeless, indifferent searchlight illumining our knowledge, but an active and creative power.

(3) There is an affinity between our eyes and the Sun— the eye is so constructed that it perceives at least a part of the range of light emitted by the Sun; thus, Plato recognizes a structural similarity between the Sun and our eyes that makes visible things visible. Likewise there is an affinity between the Good and our minds, such that the Good satisfies the kinds of questions minds such as ours ask.¹

This analogy can be pictured in the following manner:²

The Republic continues by giving Plato's positive epistemology, based on the ultimate vision of the Good. Book VI relates further the four stages of cognition within the Divided Line (vd. infra, see chart). Book VII draws Plato's epistemology to a climax in the Allegory of the Cave. In brief, Plato compares the process of ascension up the Divided Line with the example of a man struggling to leave the cave (representing the material world of the particulars, known only by sense awareness, and based on presuppositional conjecture) to bask in the true knowledge, Knowledge itself, which only reason affords.

THE DIVIDED LINE ³

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<tr>
<th>State of Mind</th>
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<tr>
<td>Knowledge (ἐπιστήμη)</td>
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<td>Conjecture (εἰκασία)</td>
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So here, the summit of the intelligible world is reached in philosophic discussion by one who aspires, through the discourse of reason unaided by any of the senses, to make his way in every case to the essential reality and perseveres until he has grasped by pure intelligence the very nature of Goodness itself. This journey is what we call Dialectic (Rep. 532a).

The Analogy of the Cave, according to Socrates, describes how to attain the vision of the Good: (1) the prisoner dwelling corresponds to the opinionated state of mind of sensation (δοξα); (2) the fire light within the cave acts as a surrogate for the Sun; and (3) the upward ascent out of the cave typifies the journey of the soul into the realm of the intelligible (Rep. 517 b-c). The intelligible realm, like that of the physical, requires: (a) something to know (Forms); (b) the power to know in the mind; and (c) light (cf. Rep. 507d) with which to see — the Good (cf. Symposium 211c, 210e-211a).

Knowledge of the Good is innate, though few recognize it on account of the (evil) power of bodily desire. The prisoners in Plato's cave had a dim and dormant view of the Good (yet they still had one!) because their reasoning was based on empirical cause/effect relationships (cf. Rep. 516d). Clearly the Divided Line teaches that opinion (δοξα) and intuition (μαντεσία) lead to wisdom (cf. Rep. 516a, 511b, 517c). True Knowledge (διδασκαλία) grasps the universals and the causal principles (answering the query, Why?). The Good, by virtue of being the epistemological source, is beyond knowledge; it also must possess knowledge potentially, since it generates it. In this way Good both transcends knowledge and is immanent within it (cf. Rep. 517c, 534b; Symp. 210e). Goodness, in the Socratic tradition, is knowledge (Laws 860d).

"Not even the concept of the good is supposed to be completely knowable and describable." Properly, the Good should not be completely attainable. Only when the soul separates itself from the body (for the body remains in the cave) and ceases to be human can the Good be glimpsed. Even for the best thinker the concept of Good remains knowable essentially via premonition. Opinions which originally force themselves upon us by reflective examination be gradually freed from contradictions and so refined. Step by step progression in dialectic is made. In so far as it can be known, the Good is ineffable, discovered only by ecstasy. Vision comes by a leap: it entails the passivity of man (in conjunction with an identification with the divine).

Plato's Ideal Good remains the supreme ultimate principle of the world of Forms, the static perfection of goodness, the "Absolute Living Creature," the eternal pattern and cause of the visible universe. Phaedrus (247c 6-8) defines the Good in terms of the (ethical) vision of the ultimate: It is absolute justice, and absolute temperance, and absolute science; not such as they appear in creation, nor under the variety of forms to which we nowadays give the name of realities, but the justice, the
temperance, the science, which exist in that which is real and essential being (τὴν ἐν ὦ ἐστὶν ὄν ὑπὸ τῆς ἐπιστήμης ὄνομαν).

The more universal a term, the more complete and richer is the content of its reality. The Good, therefore, is not a remote abstraction, a sort of lowest common denominator of all individual goodness, but a reality/essence containing within itself all the kinds of good there can possibly be. 10

Goodness in reality is impossible to define. Philebus informs us that do not even demarcate the Ideal Good. Plato further insists in his Seventh Letter (Ep. 7. 341c) that he will not (cannot?) write about the Good. As a postulate, Agathon ("Good") is a "surmise" (ἐλπίς) known but to God (Rep. 517b). The Idea of Good "I (Plato) find very hard to accept, but in another way no less hard to deny" (cf. Rep. 532d). "I (Plato) cannot be sure whether or not I see it as it really is; but we can be sure that there is some such reality which it concerns us to see" (Rep. 533a). This appears more a definition on the basis of negation than conviction; Plato's ἄνωθεν ἀρχή resembles 'belief clinging tenuously to unbelief.'

Shorey aptly remarks that to ask the very question, What is the Good?, or to complain that Plato never tells us, is to misconceive his meaning. Like other Ideas, the Good is hypostatized and described in poetic and mystical language. "The idea of Good is not primarily a substantive idea at all, but a regulative ideal for the constitution of ethics, politics, and social science."11 It means nothing less than the good in its reality, in its true nature and objective basis, as cause of goodness.12

II. THE GOOD AS AN ONTOLOGICAL ABSOLUTE

In our discussion of epistemology we noticed that Plato's analogy between the Sun and the Good tended to break down on account of the semi-apparent) contradiction between the Good as (a) above knowledge, (b) the cause of knowledge, and (c) an object of knowledge. Now, in terms of metaphysical Being, this problem again arises.

The Sun not only makes the things we see visible, but also brings them into existence and gives them growth and nourishment; yet he is not the same thing as existence. And so with the objects of knowledge (i.e., Forms): these derive from the Good not only their power of being known, but their very being and reality; and Goodness is not the same thing as being, but even beyond being, surpassing it in dignity and power (Rep. 509b).

Just as the Good is beyond knowledge (the epistemological analogy), so it is beyond Being (the ontological analogy). Fogelin posits the notion of existence
as our widest ontological category. The parallel analogy would then be:

1. "The Sun exists, but enjoys a higher status of existence than those generated objects that depend upon it for their mode of existence."

2. "The Form of the Good exists, but enjoys a higher status of existence than those dependent objects that rely upon it for their mode of existence." ¹³

One of the (unresolved?) difficulties of Platonic metaphysics centers around the transcendent 'other-worldliness' of the Forms. Aristotle's objection to Platonism stresses that universal absolutes exist objectively within the Forms themselves. Copleston notes that the \( \chi \omega \rho \iota \mu \delta \xi \) ("separation") of universals and particulars implies an essential reality beyond the subjective reality of the abstract concept, a subsistent reality, not just a local separation. Therefore, he concludes, one can truthfully say essence is immanent as well as transcendent: Plato's point is that it (essence) is real and independent of particulars, unchanged and abiding, both transcendent and immanent, inaccessible to senses, apprehensible only by intellect. ¹⁴ Although Plato gives no previous indication that Ideals are regarded as subsistent or "separate", his Ideal Good reveals such thinking. The Good does not exist as an object among objects as does the Sun. It is impossible to conclude, affirms Copleston, that the Good is a mere concept or even a non-existent end, a teleological principle, as yet unreal, toward which all things are working: Agathon is not only an epistemological principle but also an (ill-defined) ontological principle of being. Consequently it is real in itself and substantival. ¹⁵

Everything designated "Idea" has Being. (\( \varepsilon \delta \delta \varsigma \), \( \iota \delta \varepsilon \alpha \), \( \delta \varepsilon \tau \iota \) are of equal value.) Idea is known reality. Consequently, \( \eta \tau \omega \& \\alpha \theta \gamma \theta \theta \omega \nu \iota \delta \varepsilon \alpha \) would have Being and belong to the realm of reality. Constantin Ritter maintains the concepts "Being of the Idea" and "Idea of Being" can hardly be separated. The Idea of Being is cause of the objective world; the Idea of Good is the cause of the world's being. The Good is the significance of Being; Being is the actuality or endurance of the Good. Only the Good is real. All being is good and persists because it is good. ¹⁶ '\& \alpha \theta \delta \nu \) is the meaning and content of \( \sigma \upsilon \sigma \alpha \) ¹⁷

In what sense is Good "other than" Being? We may illustrate the relationship of the universals (the Good and the Forms) to the particulars this way:

\[
\begin{align*}
\text{GOOD} & \quad \uparrow \\
\text{FORMS} & \quad \downarrow \\
\text{PARTICULARS} & \quad \uparrow
\end{align*}
\]

The Good is the epitome and norm for all existence. Its essential nature, Goodness, causes all else to strive for goodness. It is good to be.
In ontology the Ideal Good is source both of Being in itself and being as infected by non-being. Paradoxically, the Good is partially immanent in being and partially transcendent above it; it exists both present and forever beyond attainment. In terms of values, the Good expresses the principle of criticism for the realm of all Being. In its nature, the Good is striven for but never attained. The Good, finally, remains the summit of all being as well as the defining principle of all being.\(^{18}\)

III. THE GOOD IN RELATION TO THE FORMS

The pyramid illustration demonstrated Plato's Great Chain of Being, with the Good as the terminus of the upward ascent of dialectic and as the source of the downward cause of Being. The Good embodies the absolute, highest exemplary of Goodness itself because it is desired both for its own sake as well as the sake of its (particular) results (cf. Rep. 358a; 387d; Phil. 67a). Its self-sufficiency omits infinite regress (Lysis 219c).

The Good, as rational cause, originates both knowledge and being, both the visibility of the particulars and the existence of them as well (cf. Tim. 41 c-d). The Idea of Good means the cause of goodness. Causality helps to explain both epistemology and ontology. The good is the foundational origin, making its existence "beyond knowledge" and "beyond being." "If the Idea of Good is the ultimate cause or reason of the universe, it must be also the principle of unity in the consciousness of man, the principle that constitutes his intelligence and makes knowledge possible to him."\(^{19}\) Aristotle characterized the Platonic Good when he wrote, "the Forms are the cause of the essence of all other things, and the One is the cause of the essence of the Forms" (Metaphysics 988a. 10-11). The Ideal Good "is the single transcendent reality of absolute perfection which is the ultimate cause and explanation of the universe."\(^{20}\)

The Good includes both the realm of Forms and of particulars, for it cannot be a definite good without its particular entities. There can be no general good; every artifact has its own specific nature and specific good (cf. Rep. 353c; Gorgias 506c).\(^{21}\) For Plato, the Good (or First Principle) of the world of Forms was a Form itself and a substance, the all-inclusive Form containing all others. Such is the purpose of the myth of the cave, to "shadow" both the epistemological transcendence and ontological transcendence of the Agathon relative to the other Forms. The Good, as rational cause of the Forms, abodes "wholly other" to both particulars and (universal) Forms. Its mystery lies in its vision by analogy, dialectic and mysticism. It cannot be predicted or taught, only experienced.

IV. THE GOOD AS A THEOLOGICAL PRINCIPLE

Naturally the possibility of a Platonic philosophical theology must be considered, especially in light of the supreme transcendent nature of Agathon. Is it
possible to understand the Good as Plato's God? Or, in a more Neo-Platonic vein, are the Forms ideas in the mind of God? Can we conceive of the Idea of Good as a (quasi) personal Νοῦς? Or do the pilot of the Statesman, the Demiurge of Timaeus, the God of the Laws belong to Platonic poetic myth, not metaphysics? Did Plato conceive of a personal God different from (or identical with) the impersonal Good? Can his theology and his metaphysics even be correlated?

Burnet recognizes the Neo-Platonic developments actually represent Plato's (later) thinking in the Republic, but only with reference to the Good as ἐπίσημον τῆς ὑσίας. However, that the Form of Good cannot coincide with God Plato saw himself -- God is soul, not Form (cf. Timaeus). In this way Plato avoids pantheism, which he places on a parity with atheism. The Good is a self-moving mover, independent of and above God, and used by God as a Pattern (i.e., Form) by which to fashion the world. To say, "God is the Good," appears meaningless.

The Good, in the sense that its distinguished characteristic is as a transcendent source of all reality and intelligibility other than itself, resembles the Christian God. The philosophical theology ens realissimum dissolves the esse/essentia dichotomy. Metaphysically, the Good is what Christian philosophy has meant by God, and nothing else.

V. THE GOOD AS A PRINCIPLE OF UNITY

As alluded to earlier, the history of philosophy could well be described as the quest for unity of the One and Many, Being and Becoming, universals and particulars. Plato intrigues me in that he offered the first scholarly systematic organization developed by Aristotle, Plato's three analogies of the Sun, the Divided Line, and the Cave do combine as the First Principle of Unity, the Ideal Good, welds together the world of Forms and the world of particulars. Significantly, Plato termed his highest reality the Form of the Good, by very definition something that orders all that is known and unknown, answering man's ultimate questions. In keeping with the Greek idea of κόσμος, world and man form an organic unity.

Aristoxenes (cf. Elements of Harmony ii. 30) quoted Aristotle on the effect Plato's Lecture on the Good had on people. Expecting to hear some good things they heard nothing but arithmetic, astronomy, the Limit, and the One (cf. Seventh Epistle 341 c-e). In his Eudemian Ethics (1218a. 24) Aristotle says Plato identified the Good with the One. Elsewhere Aristotle wrote, "Of those who maintain the existence of the unchangeable substances, some say that the one itself is the good itself, but they thought its substance lay mainly in its unity" (Met. 109b. 13-15). Again, for Plato "the Forms are the cause of the essence of all other things, and the One is the cause of the essence of the Forms" (Met. 988a. 10-11).
Plato did identify the One, the unifying principle, with the Good (cf. Rep. 509b 6-1; 526e 3-4), though he himself did not (wish to) speak often of that relationship (cf. Ep. 2, 314b. 7-c4). Philebus identifies the correlation of the One and the Infinite Dyad with the fixed and fluid relations of things united by measure (Phil. 24c-25a). The One of Aristotle and the Good of Plato appear identical with μετροῦ of the Statesman (284d), the starting point of dialectic. The One makes measurement possible and is the unconditioned term beyond which no one can go. This way all things - large and small - are equalized by application of the One (cf. Tim. 286, 30a). Goodness consists primarily in the imposition of Limit and Unity. As best as possible this seems to properly interpret Plato's dictum:

Since the Forms are the causes of everything else, he (Plato) thought that their elements are the elements of all things. Thus the material principle is the Great and the Small, and the substantial principle is the One; for the numbers (i.e., the Forms as Ideal Numbers) are derived from the Great and the Small by participation in the One (Meta. A, 987b 19ff).

In keeping with the Socratic dictum that "the city (state) is an individual writ large against the sky," Plato viewed every particular a microcosm. Characteristics of the Idea of Good naturally are demonstrated in part as well as in the whole. Unity comes by participation in the Good. Philebus (66a; cf. 64 d-e) ranks measure highest in the list of perfections. The extreme significance of this can be seen as a Platonic refutation of the Sophistry of Protagoras. Rejecting the homo mensura doctrine that "man is the measure of all things," Plato puts forth the Form of the Good, the Principle of Unity (Measure), as the ultimate, static, perfect embodiment of Proportion and Justice:

A measure of such things which in any degree falls short of the whole truth is not a fair measure; for nothing imperfect is the measure of anything (αὐτελεῖς γὰρ οὐδὲν οὐδὲν οὐδὲν μέτρον), although persons are too apt to be contented and think that they need search no further (Rep. 504c).

The Good is a formula expressed in a ratio, relative and absolute, Good in itself and my own personal good (cf. Rep. 352e; a-b), revealed in measure. "Measure is the Good in so far as it can be grasped by reason." 26

Unity of intelligence and the intelligible world is the first presupposition of all experience. Oneness is not reached by abstraction but by correcting the abstraction of our ordinary consciousness, by realizing that unity which is always with us and brought to light by dialectical reflection and recollection. 27
VI. THE GOOD AS AN ETHICAL PRINCIPLE

In pursuing the Platonic ethic a mandatory preliminary would be to recognize that the basic purpose of his dialogues is to provide ethical principles good for all time. Each principle discussed heretofore leads (teleologically) to ethical norms. Only when we acquire a vision of the Good as an existent, absolutely Real, totally One Being which stands as the cause of both universals and particulars is the "good" life possible, and, in fact, tenable.

The highest Good is the complete life expressing the Good itself. The Good as an ethical absolute is tantamount to the philosopher's descent back into the cave (Rep. 516c-517a). The good life is incomplete and not quite fully learned until one returns to the 'real' world as an educational 'gadfly' for humanity. From our discussion of the One it appears as if the all-inclusiveness of the Ideal Good would bring a loss of meaning. Upon ethical analysis, however, this unity is more properly the (potential) incorporation of the Good in all things, the visible expression contingent upon a "partaking" of Goodness.

In our investigation of the Good we must remember that we are not speaking of moral virtue. The Good is value in general, of which moral virtue is a particular (instance). The very notion of the Good is good. The Form of Good is a theory of ethics, for it is "greater than justice and the other virtues" (cf. Rep. 504d). Ethics deals with specifics and hypotheses; these need validation by a study of the ultimate principle of the Good.28

Plato recognized three classes of goods, the last which expresses Goodness itself:

1. things good for their sale only
2. things good for their consequences only
3. things good for their own sake and for their consequences also.29

Timaeus (76d, e) mentions that purpose is best known by considering it in its highest form. Eventually, since infinite regress is an impossibility, the supreme purpose will be obtained. Here is the determining concept of the Good: teleologically this definition (not technically a definition, but the nearest we can get to one) ascribes a value to the Good, makes it independent of pleasure, and raises it above the particulars.30 If essential Being makes the realization of the end/goal possible, then by characterizing the purpose we also describe the Idea (i.e., ἤγερτο to πρᾶγμα would equal αὐτό καθ' αὐτό).31

"Thus ethics and politics find their ultimate basis in a theology which contemplates the world as a teleological system, and of this system the Idea of Good is the end and principle."32 This entelechy unites both microcosm and
CONCLUSION

Of all the elements of Plato's Idea of the Good, the one that intrigues me the most centers around its innate mystery. The Good keeps beckoning ...

The very act of struggling out of the cave represents desperation and a craving for truth. The ascent is not without its difficulties. The stark contrast in methodology focuses attention upon the inconsistencies (intentional?) of Agathon. The Good stands (1) above knowledge, (2) causes knowledge, and (3) is itself an object of knowledge. It can be spoken of solely through analogy, known only by reason. Ineffable, indefinable, it is still there ............... 

Progression up the Divided Line (another analogy) leads to \( \pi \iota \chi \tau \lambda \varsigma \). But how can one believe in a non-visual Form cognized only rationally? Is not sense perception an essential element of man's nature? The Good exists as, to plagiarize Aristotle, Being \( qua \) Being. A glimpse at the Sun's rays streaming into the mouth of the cave shows that its ontology emanates even into the commonplace routine.

This 'faith' needs -- yes, demands -- content and a firm foundation. Since \( \varepsilon \tau \iota \sigma \tau \omicron \omicron \nu \eta \) is the meaning and content of \( o\omicron \omicron \zeta \alpha \), epistemology and ontology unite. Vision of that union comes via other Forms (especially mediated through Beauty itself). The Good, as cause of all universals, created the Forms. Belief grows into Understanding.

Questions and doubts still linger. What has the concept of God -- if there really be such a concept -- to do with the Good? God, though eternal, is subordinated to the Good. Theology is a necessary mode of incarnating the Good, but the Good abides still higher.

The quest for meaning is life amid the flux and the secure seems an endless road ahead. Pure, unmitigated vision draws together all loose ends into a single whole. Problems mean little now. Conflicts which were insurmountable before are now mundane. The Good is One. Inconsistencies in the Idea of Goodness fall before compelling force of dialectic. Do such inconsistencies really exist? Only do they to those left behind in the cave. Problems are not ignored, they just cannot logically be answered. But then, they do not need solutions.

Now, with renewed vigor, back into the cave. This act is indispensable to Plato. Despite the critic's claims that the Good is overly transcendent, ethics prove contrariwise. The universal has invaded the particular. All of life finds reality in teleology. Dialectic has been achieved.
FOOTNOTES


7. Ibid., p. 322.

8. Demos, Plato, pp. 64, 75.


10. Ibid., p. 45.


17. Ibid., p. 376.

18. Demos, Plato, p. 76.


22. Armstrong, Ancient Philosophy, p. 182.


26. Demos, Plato, p. 64.


30. Ritter, Plato, p. 60.

31. Ibid., p. 245.

32. Caird, Theology, p. 162.


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