

activity. For example, the "resource-consuming" industries (iron and steel, petrochemicals, etc.) are relocated in the currently undeveloped Northeast and Southwest, where water for industrial use is a potentiality for developing deep-water harbors to dock supertankers. Skill-intensive sophisticated industries (machines, tools, electronics, etc.) are distributed over several inland centers. Agriculture is discouraged in colder regions and encouraged in warmer regions, reversing the historical trend and current situation. Facilities for higher education now concentrated in Tokyo are decentralized, so that there will be multiple centers of excellence in several spots. International seaports and airports are dispersed over the entire country, reducing the privileges of the established centers.

Read in this way, there is no

The Senses of Walden: An Exploration of Thoreau's Masterpiece by Stanley Cavell (Viking Press; 120 pp.; \$5.95)

Stephen Thomas

Lovers of *Walden* will be drawn to this book which declares that "an essential portion of the teaching of *Walden* is a full account of its all but inevitable neglect." Stanley Cavell writes for negligent lovers, among others, showing us that some of the reasons for our neglect are to be found in our readings: "barriers to the book are not tracings of its outworks but topics of its central soil." This recovery of a masterpiece demonstrates that we have been cut off from more than not knowing what *Walden* is about. Thoreau's book and Cavell's are as strange to us as we are to ourselves.

Readers acquainted with the essays in Cavell's book *Must We Mean What We Say?* will recognize in this one the continuation of themes.

question of the book's highly revolutionary perspective. Its vision is anti-Tokyo, anti-Meiji, anti-élite, anti-pollution. Its emphasis is on equality and humaneness. Gaps of all kinds among men and women, or between them, are eliminated. Intergenerational peace is reestablished. The Japanese rediscover hometowns they can be proud of.

It is not difficult to point out technical shortcomings of the "plan." Indeed, that word is a misnomer; "vision" or "perspective" would have been more appropriate. But the book has compensating qualities: its concern over the social cost of past economic growth, its faith in the basic values of a democracy, its commitment to peace at home and abroad, and its all too human aspiration for happiness. It will, I am sure, survive the author's political crisis.

introduced there. For example, that we do not understand, or have lost our grip on, the difference between philosophy and literature reappears here in suggestions about America, about writing as such in a country whose "best writers have offered one another the shock of recognition but not the faith of friendship, not daily belief." Written in the din of religious and political prophecy, *Walden* addresses itself to a nation of the tongue-tied, to a people whose lives and language can only be redeemed together.

Thoreau's is a modern book, as Cavell makes it out, about reading as well as writing, inducing in the reader feelings of nervousness and wretchedness that are among the demands of the modern. Carrying an

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intense intimacy of design and doctrine, such a book promises, as Cavell once put it, "not the re-assembly of community, but personal relationship unsponsored by that community; not the overcoming of our isolation, but the sharing of that isolation." *Walden* is also an heroic book, aiming to be a nation's scripture, and, like the nation, it carries the weight of responsibility for its own existence.

Cavell remarks that his writing about *Walden* will seem to some readers "empty, even grotesque," a risk the writer runs in reading Thoreau. Yielding to Thoreau's words means defining the multiple audiences responding in yourself. That they are in subjective discord is the problem that for Thoreau had at once philosophical, religious, literary and political dimensions. Only by yielding to his words is it possible for Thoreau's reader to see that *Walden* points toward a literary and philosophical rescue of words from their status as relics in religious and political prophecy now merely historical. ". . . So how can a word get through whose burden is that we do not understand a word of all this?"

Ours are wordy and deedless times. This most subjective of American writers thought his capacities as a writer might display his neighbors' incapacity for action or self-expression. Our laboring and our speaking are mistaken, yet lent eloquence in the modern theodicy of political economy. The sacrament that this protestant would displace at *Walden* is the outward and all too visible sign of an inward and mystified disgrace. And since we learn words and the world together, we bear within ourselves the mark of self-inflicted ideology. One of the senses of *Walden* is given in Cavell's wonderful aphorism: "The first step in building our dwelling is to recognize that we have already built one."

For Thoreau one feature of civil disobedience is that it enters an appeal from the people to themselves. But appeals require ears to hear, and according to Cavell Thoreau could not expect even the writ-

ing of "Civil Disobedience" (the completion of the act of disobedience) to be effective: "An appeal to the people will go unheard as long as they do not know who they are, and labor under a mistake, and cannot locate where they live and what they live for. Nothing less than *Walden* could carry that load of information."

In one of its senses, then, *Walden* is a tract of political self-education, whose dialectic might fit us for a citizenship based on isolated "companionability" (Cavell), an interpretation of self-consciousness that seems a measure of defense against both liberal individualism and the Protestant conscience of New England. If I understand his meaning, Cavell finds Thoreau seeking to pass beneath the losses we feel in our world to some relation to all objects in our world, a relation that is primary (pre- or noncognitive). In that place both our living and our language, their autonomy recovered from each other's clutches, can rebuke us.

This seems a most precarious stance. Thoreau so addressed the State—"Do as I do . . ."—as to reenact in his own person the nation's perfectionism. On Cavell's showing, he also gave out the hope that at last we will recognize that the point is to change a world interpreted to death.

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Briefly Noted

Political Evangelism

by Richard J. Mouw

(Eerdmans; 111 pp.; \$1.95 [paper])

The sadness to which Mouw addresses himself is represented by the fact that the two words of his title are usually thought to be antithetical. That is, liberal mainstream Christianity underscores the political and social dimensions of the faith, while professed conservatives urge that religion stick to the business of religion, notably of evangelism. Mouw challenges this debilitating bifurcation of Christian responsibility. He does it in a way that is deeply sympathetic to the concerns of both camps, and therefore, as the publisher's blurb correctly notes, he "points the way toward a revitalized American Christianity that is more effective in meeting social needs precisely as it is more rooted in the theological and spiritual riches of the biblical tradition."

Three American Moralists

by Nathan A. Scott, Jr.

(University of Notre Dame Press; 229 pp.; \$6.95)

Scott, who teaches at the University of Chicago, is among our more prolific writers on literature and religion. Here he turns his attention to Mailer, Bellow and Trilling, arguing that each, albeit in quite different ways, defines himself as a moralist. Scott himself seems most deeply indebted to what he terms "the anxious humanism" of Lionel Trilling. At times one wishes Scott were more conversant with the nuances of contemporary ethical theory, but then one recalls the dreadful trend toward methodological reductionism among current ethicists and is ambivalently grateful that, for all their lack of precision, Scott and his three subjects are not part of the ethicists' excessively self-conscious fraternity. Unlike some who proclaim the "deeper meanings" in contemporary literature, Scott discovers meanings that are actually there.

Church Investments, Corporations and Southern Africa

(Friendship Press; 241 pp.; \$3.95 [paper])

Put together by the Corporate Information Center of the National Council of Churches, this handbook includes an analysis of all U.S. corporations doing business in Southern Africa, a summary of various statements and actions by church and other groups regarding the ethics of investment, and a listing of organizations, films, books, etc. dealing with that troubled part of the world. Unquestionably a useful resource.

The Interaction of Law and Religion

by Harold J. Berman
(Abingdon; 174 pp.; \$4.95)

The author is Story Professor of Law at Harvard Law School, and in this brief essay he underscores the religious side of law and the legal side of religion. While sensitive to the necessary tension between law and religion, Berman argues our current crises stem more from a neglect of the interdependence between the two. He traces the historical role of religion's contribution to our basic legal concepts and proposes a lively interaction that should increase both the social responsibility of religion and the moral integrity of Western law. A thoughtful and timely statement that is accessible to the general reader as well as the specialist.

Patton

by H. Essame
(Scribner's; 280 pp.; \$8.95)

This admiring study of George S. Patton by a retired British general who believes World War II would have ended a year earlier had Patton been given his head is solidly within the "blood-and-guts" genre of war history. That there is still a market for such writing is thought-provoking and not a little depressing.

The Trojan Horse edited by Steve Weissman (Ramparts Press; 251 pp.; \$7.95)

Weissman is joined by members of the Pacific Studies Center and of the North American Congress on Latin America in offering this "radical look at foreign aid." Every aspect of foreign aid comes off, quite predictably, as but another instrument of control exploited by American imperialism. Were the tone less screedal, and were the monocausal explanation varied even once, the argument might be both less tedious and more persuasive.

Proud Zion by Hans Habe

(Bobbs-Merrill; 287 pp.; \$7.95)

"In both war and peace the world will have to realize that David will not die as Shylock backed down. Israel marks the beginning of the sixth, the unwritten book of Moses." European-based journalist Hans Habe spent his time in Israel interviewing a wide range of leaders and common folk. Some of the interviews are remarkably revealing, both of leadership attitudes in Israel and of Habe's own, rather consistent, hard-line approach as reflected in the above statement. Written before the Yom Kippur War, Habe's interviews with the "hawks" make clear the war came as no surprise to some.

True Patriotism by Dietrich Bonhoeffer

(Harper & Row; 256 pp.; \$6.95)

Editor Edwin H. Robertson now follows up on his *No Rusty Swords* and *The Way to Freedom* with this third volume of writings drawn from the *Gesammelte Schriften* collected by Bonhoeffer's friend and collaborator Eberhard Bethge. The focus here is on the Church and on ethics, and the volume includes material from Bonhoeffer's public witness at and surrounding his trial. Most of the

materials have not appeared before in English. The testimony of this martyr to Christ and anti-Nazi resistance continues, quite rightly, to grip contemporary Christian consciousness. As this volume takes us to the end of Bonhoeffer's life, the reader is struck by the sense of incompleteness in his thought. But that, of course, is the necessary paradox inherent in the perfect completion of martyrdom.

At the End of the Day by Harold Macmillan

(Harper & Row; 572 pp.; \$16.50)

How he does go on. This volume covers the years 1961-63, through to the end of Macmillan's premiership. The leisurely and sometimes elegant style of the first five books is sustained, as are the basic understandings of what makes the world tick. In the preceding volume, *Pointing the Way*, we noted Macmillan's almost unreserved admiration for everything having to do with John Kennedy. One is again struck by the fuel he provides, no doubt inadvertently, for the fires of revisionists who would portray JFK as an unconstructed cold warrior. We should not be too critical of Macmillan's loquacity. Had he been more selective, he might have omitted some of the best parts.

The Inquisition by John O'Brien

(Macmillan; 232 pp.; \$6.95)

Speaking of revisionism, O'Brien of Notre Dame has taken on the probably impossible task of persuading readers that the Inquisition begun in the thirteenth century was not entirely bereft of legitimate moral reasons, at least at the start. The author is clear about its later corruptions and inexcusable barbarities, but insists the Inquisition had a rationale that is not entirely foreign to our modern consciousness and should not be dismissed simply as one item in the catalogue of history's atrocities. A disturbing book.

Tonight They'll Kill a Catholic

by R. Douglas Wead

(Creation House [Carol Stream, Ill.]; 115 pp.; \$4.95)

The story of Roman Catholics and Protestants in Northern Ireland who have discovered unity in Christian worship and the experience of the Spirit. Douglas Wead is an American "charismatic" who has visited Northern Ireland several times and demonstrates a fine feel for the human and tragic in Ulster's present plight.

The Life and Times of Eamon de Valera by Constantine Fitzgibbon and George Morrison

(Macmillan; 151 pp.; \$8.95)

In marvelous photographs and fast-paced narrative the book fulfills its title. Eamon de Valera, a fighter for Irish independence since the turn of the century, retired at ninety years of age as the President of the Republic of Ireland. The book is a great introduction to the bloody, tortuous and yet somehow grand history of modern Ireland.

Correspondence

(from p. 2)

To the Editors: Peter Berger's little essay, as one has come to expect from Peter Berger, is provocative. The chief problem with his "The Berrigan-Nixon Connection," however, is that he never makes the connection.

As I understand him, he condemns Daniel Berrigan chiefly because he operated with a double standard in terms of the atrocities of "our side" and "their side." Surely he is not suggesting, however, that there is a similar double standard in the sleazy politics of Richard Nixon. To put it another way, is it not obvious that while, for the sake of the argument, one might allow that Berrigan was a "dupe" and not consciously dishonest, there is every reason to believe that Richard Nixon has been fully conscious of the discrepancy between what he has said (in most conservative tones) about public integrity and what he knew was going on in his own campaigns and Administration?

A further difficulty with the Berger argument is that he seems to deny any legitimacy to the thesis that indeed the character of the cause may have some bearing on the justification of the means that are used. I seem to recall that a few years ago Berger wrote with Richard Neuhaus a book entitled *Movement and Revolution* in which he said that he agreed with Neuhaus on the criteria for a justified war. Yet in "The Berrigan-Nixon Connection" he has nothing but disdain for those who justify Viet Cong cruelties by reference to the "necessities of the liberation struggle." Would it not be more honest to say that Professor Berger simply does not believe in that or other liberation struggles and therefore can, from the luxury of his noncommitment, pronounce a pox on both houses?

Barbara Goldhush

Cambridge, Mass.

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