

MODERN AGE

A QUARTERLY REVIEW



A Lost Civilization

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AMERICANS BORN in the early decades of this century grew up in a different civilization than what exists at the end of the twentieth century. The old civilization is a lost civilization. American mores have changed almost beyond recognition. The American moral scene has altered so much that those who were adults in earlier decades would find the present time almost unrecognizable. A pseudo-religion of tolerance, a kind of neo-paganism, has replaced an order derived from Judaism and Christianity, except among holdout sectors in the population—those who are fighting to retain the principles and practices of early Christendom.

John Howard, the distinguished former president of the Rockford Institute, reminded us of this in an address commemorating those Americans who died in the military disaster suffered by the United States on December 7, 1941. Since then the United States has suffered a far greater disaster—the near collapse of its moral values, institutions, and

mores—the moral foundations on which American society was established.

Dr. Howard entitled his address “A Half Century and a Whole Civilization Ago.” He observed that “the features and conditions of the American reality fifty years ago” had been utterly transformed, citing “the banishment of God, and faith and prayer from the educational process,” and the loss of “the centrality of the family that was a key dimension of the America of 50 years ago.”

Pre-World War II America, or early post-war America for that matter, is so far away in terms of psychological climate that younger Americans can't really conceive its character. In that period the unwritten American constitution of principle, faith, custom, and convention was virtually unchanged from what it was in the America of early days. It was assumed in court decisions that ours was a Christian country, a country without an established religion, to be sure, but with the Old and New Testaments as its foundation. American life

existed on the basis of a clear moral understanding. That situation no longer exists and has not existed for some time. Though the old constitution is still in place, the rules of life have undergone near total change.

In their wildest dreams, the adults of fifty years ago could not have envisioned the America of today. The America of a half century ago could not have conceived of dial-a-porn, of enormously rich pornographers whose lobbyists and apologists in law schools and the media persuade courts to destroy society's safeguards against filth. Our parents would have found unimaginable the screening at local theaters of films containing sexual acrobatics or the brutalization of language that is commonplace in films and much of the media, the sale of sex and sadism videos at the corner video store. They would not have known what to make of judicial prohibitions against Bible-reading in school, the banning of prayer at public events, or the deletion from school books of any mention of God. Unthinkable would be municipal anti-discrimination laws, such as exist in the District of Columbia, which require church-owned and -operated universities to provide facilities to groups that advocate sexual perversion. The entire "gay rights" concept would have been beyond the ken of Americans fifty years ago.

The America of fifty years ago had a completely different view of society. Americans of that era would not have known what to think of "welfare rights" organizations or the notion that public schools should distribute condoms to school children. Nor could they have imagined murders in public schools, the placement of metal detectors at school entrances to prevent "students" from entering with pistols or knives. The idea that this would be a drugged society, with cities awash in cocaine and other narcotics, could not have entered the

minds of Americans even thirty years ago. No one would have thought it possible that muggers, rapists, and murderers would control the streets in the immediate vicinity of the Capitol. This would have seemed the ultimate in fantasy.

In the years after World War II, one could walk the streets of New York City, or take the subway at midnight, without fear of attack. Forty or fifty years ago, strong social sanctions existed in communities across the land, sanctions which worked effectively against anti-social behavior. Radio programs didn't titillate but were filled with wholesome humor. Commercial products weren't sold by sex, as is customary today. Greed existed, of course, but wasn't extolled, as it has been in recent years. Adults in the 1940s and 1950s had come through a terrible depression that made Americans understand the importance of cooperation and concern for one's neighbors. In every way, then, the America of four or five decades ago was a more wholesome society, a better, infinitely more decent place.

Cultural and social decay has accelerated since the beginning of the 1960s and seems destined to continue through the final years of the century. A few years ago, Dr. Joseph Epstein, editor of *The American Scholar*, asked in this connection the relevant question: "Does the future have a future?" Tragically, there are many signs that America doesn't. This question could not have been imagined in the 1930s or 1940s. However, America is busy creating its own Huns and Vandals, not only the Huns and Vandals of inner cities areas but also the much more dangerous cultural and ideological Huns and Vandals.

In this New Age era in which the values and standards of our inherited Western culture have been scrapped, the pseudo-religion of tolerance requires that the rising generation be instructed without any discriminatory judgments

as to what has value, thereby downgrading everything that has come to us through long usage by civilized people. To be sure, this cult of tolerance, or supposed tolerance, is utterly intolerant of whatever is long-established or rooted in historic faith. It's an irony of modern history that Western civilization survived the two great armed and subversive assaults of barbarism in this century, the Nazi and Soviet assaults, but has been ground down by the assault from within.

In the United States, the principles of our civilization and our system have been twisted out of shape. Freedom of religion, for instance, has been distorted into a national policy of freedom *from* religion. And freedom of the press is employed to cover depictions of sadism and other perversions. Greed is glorified and man is cast as a mere consuming creature. The powerful media, especially the electronic media, impress upon young minds that self-gratification and instant gratification—materialism and sexual experimentation—are accepted in this society. It's no wonder, therefore, that children turn to drugs and violence, parents abandon or abuse children, husbands and wives prove faithless, and crime of every sort flourishes at every level of society.

It's also no wonder that those Americans who grew up in or respect the old civilization of yesteryear are filled with a sense of foreboding about the future of the United States. Dr. Stephen Bertman, a leading classicist, remarked in a scholarly paper (USIC Educational Foundation, 1990) that "In my waking hours I have known . . . a lurking fear that the stability of our nation is being undermined." He warned that "the original ideals of classical civilization have been inverted by our society. . . . self-sacrifice by selfishness; moderation by excess; rationalism by rationalization; honor by greed."

Given this inversion of values, it's

hard to comprehend how the next generation of Americans will live—indeed how the United States will survive. Pockets of resistance to hurtful change are to be found in our society, but the holdout sectors, or groups, or individuals are surrounded by a hostile culture that demands obedience to its dictates. We live in a media-dominated world that drenches society with its counter-values and that fills the imagination of the young with visions of lust, brutality, and promiscuousness. Parents who endeavor to shelter their children from destructive messages and images face an incredibly difficult struggle. Their children have to live in a non-religious world, a world that increasingly treats perversion as a civil right and that insists that a high wall separate education and faith—in controversy of everything Americans have believed since the foundation of the country. Teachers who seek to impart to their students a decent respect for their peers and elders, who urge them to treat human life with respect, face the enormous obstacle of a popular culture that portrays human bodies as meat and that celebrates permissiveness in human relationships.

Fifty years ago the American past was honored. Every schoolroom displayed a picture of the Father of our Country. Today the Founders of our country are portrayed as oppressors and the American political system as embodying oppression. Dr. Jacob Neusner, a great scholar of Judaism, has rightly said that culture is represented by its documents, such as the Constitution of the United States. A country's past properly defines its present and future, what it should be, but today much of the American and overall Western past is denigrated. The 500th anniversary of Columbus' discovery of the New World is treated as an opportunity to describe the European entry into these continents as shameful invasion and oppression of innocent

peoples. Tragically, there is very little public defense of the adventure of the Western spirit that led to the emergence of the great free nations in North America, nations that became havens for truly oppressed peoples elsewhere on this planet. It isn't deemed politically correct to defend Columbus' venture or the ambitions that lay behind all the voyages from the Old World.

Ron Powers, addressing the State Historical Society of Missouri in 1990, expressed a justified concern for the future of American history. He said that thoughtful critics and scholars "sense a rapidly hardening attitude that history is not relevant to America's future." This isn't surprising in light of the demise of the old civilization that existed on these shores until recent times.

Both history and literature are the subject of terrorist attacks in major American colleges and universities. The cultural terrorists describe themselves as deconstructionists—destructionists would be a more accurate term. Their aim is to undermine the cultural and intellectual foundations of the Western world and American society and to make the worse the better cause, namely to elevate revolutionary Third World writings to the highest place in the curriculum studied by the rising generation. Deconstructionism is decadence. It is the refuge for perverted intellectual causes that place America last, Western civilization last. It amounts to the proletarianization of the academic world.

The proletarianization of American life proceeds apace in many areas, nowhere more so than in our once great cities. Vast stretches of these cities are "no-go" zones in daylight as well as after dark. Proletarianization, as Russell Kirk reminds us (in a Heritage Foundation address, December 6, 1980), means domination by "a mass of people who have lost, if they ever possessed, community, hope of betterment, moral convictions,

habits of work, sense of personal responsibility, intellectual curiosity, membership in a healthy family, property, active participation in public concerns, religious associations, and awareness of ends and objectives in human existence." These people and the conditions they create are increasing in number. More and more Americans are forced to live in compounds behind locked gates or in residences protected by electronic sensors and alarms, and use only certain safe corridors through the large cities where they live. This situation would have been unimaginable forty years ago or earlier. Cities contained many poor people and depressed areas. Tenement districts were a scandal. But crime was very limited compared to today. Vice was restricted to a few areas. Violence didn't permeate society as a whole. And the public was not exposed to the most horrible forms of violence and sick behavior by the then more limited media available in the earlier decades of the twentieth century. Now, perverse elements are militant, organized and supported by special pleaders for "civil rights" who are sympathetic to the forces of disorder and cultural and community destruction. Then, there wasn't a vast literature, academic and otherwise, that supported a counter-culture of the lower depths or that strenuously opposed the primacy of traditional moral and community standards.

The decultured masses and those who cater to them in politics, in the media, in church organizations, and in the academy are major components of the decadence that threatens to overwhelm the United States and that has caused it to lose the civilization it inherited. Another component is made up of those in the entertainment business who have profited from contributing to the collapse of the established moral order. They are among the most pernicious enemies of our society, corrupters of a generation.

They have engaged in deliberate destruction of essential codes and conventions that ensured civilized life in this country. They are nihilists who have shredded the fabric of society. They have engaged in—and largely won—a war against the civilization of the people who established this country and those later settlers from Europe who enhanced American life and built upon it. These enemies of Western civilization have wreaked havoc upon our cultural patrimony.

Nowhere is the proletarianization process more apparent than in New York City, which is the dumping ground for Third World immigrants devoid of understanding of American traditional culture. In the main, today's immigrants aren't like the immigrants of the nineteenth century, the early twentieth century, or the post-World War II era who brought with them the values and habits of strong European cultures. Many of them are unassimilable for a complex of reasons. First of all, the culture gap between many of today's immigrants and the existing population is wider. In the early years of the century America was rich in land and jobs. Another critical factor is the failure of today's schools. Some years ago Bernard Weisberger, writing in *American Heritage*, pointed out that at the turn of the century "thousands of immigrant children learned the rules of civil behavior by which all Americans supposedly lived." The rules have been all but destroyed in half a century. Schools can't give the new immigrant children, or any children, the education in values that they need.

Today's liberal-left commentators refuse to face up to the nature of the new immigrant population and the breakdown in the rules of civil behavior. Yet reportorial work discloses the reality of differences. Thus Richard Cohen, a columnist for the *Washington Post*, who is driven by the liberal-left ethos, gave this disturbing picture of the New York City

reality in an account of a ride on a subway train. His column, published March 3, 1992, states:

The New York subway de-cocoons a person. I have only to look up at the advertisements. The first thing I learn is that English is the second language of New York—at least the advertisers on the subway think so. Spanish is the first. Then I learn something about misery and desperation. Here are ads for abortion services, medical services, lawyers on the cheap; ads for drug counseling, sex counseling, AIDS counseling. Stay in school. Use a condom.

Life in the metropolis no longer is focused on the achieving part of the population, on the upwardly mobile elements, on full-scale Americanization, or on married life, but on those who don't belong to society and who are content with a multi-cultural separateness, and on those who have cast aside Judaeo-Christian moral teachings. This is the city, after all, where the Mayor refused to march in a St. Patrick's Day parade because the sponsoring Christian organization refused to allow homosexuals and lesbians to march alongside those who honor the moral heritage of a Christian saint.

This truth is fiercely denied by those who extol our present-day debased democracy as the model of political order for the rest of the world. And they adamantly refuse to allow dissent from the new democratism to be accepted as an appropriate issue for serious discussion. Dr. Claes G. Ryn, a professor of politics at the Catholic University of America and author of *The New Jacobinism* (1991), has warned of the thought control characteristic of this political element:

Through government, mass media, education, and entertainment a plebiscitary, democratist orthodoxy is promulgated and enforced which changes somewhat depending upon the fortunes of particular pressure groups. Violation of its te-

nets is grounds for grave suspicions about the offender and cause for ostracization, or worse. Professions of liberal tolerance and free speech somehow interfere not at all with the enforcement of ideological assent. . . . Suffice it to say that they lie opposite the views that people keep to themselves or express only in whispered conversation while looking anxiously over their shoulder to see who is listening.

The thought controllers and guardians of the prescribed orthodoxy tell the world that our contemporary democracy is suitable for export everywhere. Here and there a prominent American dares to challenge the prevailing orthodoxy. Patrick J. Buchanan, writing in *The National Interest* (Spring 1990), pointed out that “like all idolatries, democratism substitutes a false god for the real, a love of process for a love of country.” Americans who truly love their land of birth or adoption cherish its civilizational inheritance and are devoted to restoring the values so brutally damaged over the past four or five decades.

Despite the zeal of those who urge that contemporary American democracy be “waged around the world,” the world isn’t buying it. This is evident in the widespread belief in Japan and elsewhere that the United States has entered a period of decay and has abandoned standards of education and behavior, being caught up in crime and other forms of disorder. For generations the United States was a model for the world, but no more. The grim social and cultural realities, plus the decayed state of our political institutions, are apparent to all except the Third World hordes that sneak across our borders or otherwise endeavor to infiltrate the United States. For them the shattering of the old American civilization is meaningless. They would be quite content with another India or Brazil built on the ruins of the old America—and the next half century may give them the contentment they seek.

History is replete with examples of the rise and fall of civilizations. We have only to look at the destruction of the old Roman republican institutions, a truth lost upon the younger generation of Americans because Roman history is no longer taught in the schools of the United States. The framers of the Constitution and several generations of descendants of the founding generation were very mindful of all forms of despotism, including democratic despotism. But awareness of the threat exists among only a small minority of Americans today, those for whom history and the lessons of antiquity still have meaning.

One ought to bear in mind what Irving Babbitt, the great Harvard thinker, wrote in *Democracy and Leadership*, published in 1924, that “Democracy in the sense of direct and unlimited democracy is, as was pointed out long ago by Aristotle, the death of liberty.” According to Babbitt, Aristotle attributed this to democracy’s “tyrannical temper.”

Given the deteriorated condition of the American republic at the end of the twentieth century, it isn’t surprising that many members of the historically and culturally aware minority think of becoming refugees from our time. There is a great temptation to become an internal exile from contemporary America, to find a small community where the decline of the old American civilization is not so marked, and such spots remain. But a flight from the ugly realities of the main centers is not really a valid option because such retreats don’t ensure the well-being of one’s children and grandchildren. Alexander Solzhenitsyn found a place of refuge in Vermont, but a compound in Woodstock isn’t an answer to a family over the long run. Therefore, one has to continue to fight manfully for the civilization in which one believes, staying in the arena regardless of the stresses, costs, and penalties imposed for asserting unpopular truths. Believers in the

old American civilization can't ever abandon the struggle. The committed believer can't embrace despair, no matter how disheartening the surrounding political, social and, cultural environment.

A prime feature of the democratist ideology, a virtual totem, is the goal of diversity. No educational institution today is deemed acceptable unless it has a studied balance in its student body and faculty, a system structured in such a way as to parallel a national ethnic mosaic. Many institutions are subject to professional and economic sanctions if they fail to adopt a diversity plan in accord with an abstract political design. Even boards of trustees are often required to be organized according to an abstract ideological design. This is an example of militant utopianism that is utterly lacking in American roots and that is derived from the ethos of revolutionary systems. Diversity actually may be a good thing in some circumstances, but it should not be a requirement for every institution, academic or otherwise. Educational and social organizations should not be forced into a straitjacket, compelled to accept an outside design instead of utilizing an admissions policy that allows it to preserve its own distinctiveness. This seeking of power over all groupings of people is characteristic of the new democratism, which may be described as totalitarian democracy. We have learned from the experience of recent decades that the linkage of the terms "totalitarian" and "democracy" is justified in certain movements and cases. Certainly the contemporary demand for an artificial and compulsory diversity isn't something that the founders of the United States intended or desired when they drafted the nation's fundamental law. The framers of the Constitution were completely unlike the bloody-minded egalitarians who directed the French Revolution and created the Terror—all in the name of liberty, equality, and fraternity.

The contemporary emphasis upon enforced togetherness has had an impact upon the presentation of history. The would-be regulators of society aren't content with structuring the patterns of association but are determined to restructure history as well. Hence the history of the past half century and earlier is subject to an ongoing process of re-writing in order to make it a suitable backdrop to the political movements of today. The editors of *The Economist* put it very well (January 25, 1992) when they said that "history is rarely innocent, contemporary history least of all. Memory, manipulation and myth see to that." And today manipulation is very much with us. This can be seen very clearly in the extreme feminist movement with its denigration of both history and Christianity.

Joanne Sadler, a graduate of the Kennedy School of Government at Harvard University, wrote in *Foundations* (March 1992) about the teaching at the Episcopal Divinity School in Cambridge, Massachusetts. Miss Sadler stated that "the teaching revolves around feminist liberation theology, especially geared for lesbians who wish to become priestesses in the Episcopal Church." Flying in the face of every bit of historical knowledge about the teachings of Jesus, the instruction creates a new pseudo-religion, falsely employing the label of Christianity. Miss Sadler reports that one of the priestess-professors asserts that homosexuals are better suited to the Episcopal priesthood than heterosexuals. When one learns of such twisted teaching in a seminary operated by a mainline denomination, one realizes anew how counter-culture values have replaced the values and historical truths that have come down as part of our civilizational inheritance. Alas, the situation in Cambridge is widespread, as the proliferating literature of the aberrant feminist world plainly indicates. One is reminded, in an American cultural con-

text, of Alexander Solzhenitsyn's statement that the real crime of the Soviet regime was to rob the Russians of their history. The teaching reported at the Episcopal Divinity School illustrates the way in which the counter-culturists are robbing Americans of their moral heritage.

The rise of strange cults on the foundations of an older faith is not something new in the world. But the kind of anti-moral, anti-historical intoxication evidenced by the doings among the lesbians of the Episcopal Divinity School represents a shift in human thinking, a reversal of all the standards, a denial of a civilization-wide moral consensus. The feminist multi-culturists have large ambitions. They aren't interested in small, cloistered communities. Theirs is a militant attitude towards the surrounding normal society. Andrea Dworkin, a feminist quoted in *Chronicles* (April 1992), reveals the larger goals, declaring that "the destruction of the middle class lifestyle is crucial. . . . We want to destroy patriarchal power at its source, the family and its most hideous form, the nation-state." They espouse an alternative culture that will overwhelm the pattern of civilization that has existed in the West since ancient times. It's no wonder that parents are so deeply opposed to the employment of homosexuals as teachers of the young. The aberrant element is dedicated to the demolition of the family and seeks to abolish all moral restraints. The existence and the proliferation of such groups compel believers in family, nation, and civilized values to face the most important questions: What is to be done to prevent further destruction of civilized life in the United States? How do we recreate the conditions of civilized life?

The beginning of knowledge in respect to these questions is that it will take time. It has taken fifty years for American society to come to this pass—fifty years of destructive court decisions.

And it's likely that any successful recovery will take another half century, if the nation has that amount of time before current cultural conditions bring about a total collapse. There is so much to undo in almost every sector of American life and thought. The evil genie long ago escaped from the constitutional bottle, and it won't be easy to put him back into the bottle where he belongs. Moreover there will be enormous organized resistance to restoring old principles and re-establishing views that prevailed until four or five decades ago. Indeed it may be an impossible task, but it's one that has to be attempted for the sake of future generations. Clearly, a long-range battle plan has to be devised to snatch victory from the jaws of near total defeat. To recreate civilized conditions and restore civilized values and standards it will be necessary to overcome the influence and massive resistance of jurists, politicians, media elements, entertainment industry moguls, social theorists, advocates, and lobbyists of every type—a vast, highly organized apparatus represented by such groups as the American Civil Liberties Union, which serves as a praetorian guard for the oligarchs of pornography and licentiousness that are the hallmarks of late twentieth-century America.

The roots of our disorder were first manifested in the 1940s with the Supreme Court decisions that undermined state anti-obscenity statutes. These decisions opened the door to the flood of filth that now stretches across the land. Ending protection for the pornographers will require a complete reversal of the notions now prevailing as to the character of First Amendment rights. From 1789 to 1947, Americans enjoyed First Amendment protection as it was envisioned by the framers. Within the space of a few decades the First Amendment came to be treated as a protective shield for any and all types of debased expression, thereby stripping the larger commu-

nity—other citizens—of constitutional protection against obscene and destructive activities. This distortion of the First Amendment, disregard of the original constitutional intent, lies at the source of most of our ills as a society.

The extent to which the original intent has been distorted is revealed in a speech John Frohnmayer, then head of the National Endowment for the Arts, gave at the National Press Club in March 1992, when he declared (without a shred of supporting historical evidence) that “The First Amendment was developed explicitly to protect those voices”—what he called the “voices from the edge,” meaning the voices of pornographers. According to the *Washington Post*, “he defended works that have incensed religious groups including Andres Serrano’s photograph of a crucifix submerged in urine and David Wojnarowicz’ depiction of Christ with a needle in his arm.”

Change in interpretation of the First Amendment, both public and judicial, necessarily will be incremental. Realistically, the increments will be very small, for the entrenched views of the First Amendment will be fanatically defended by those who believe its sheltering arms properly embrace any kind of expression. That’s the result of fifty years of agitation and political action translated into court decisions. And large sections of the public have been brainwashed into believing that is the only proper view of the First Amendment, that it is in accord with the intention of the framers. First, then, it’s essential that the falsity of this view, the falsity of the pseudo-history, be exposed through the work of scholarship and counter-political action.

On the larger question of whether traditional American civilization can be recreated after it has been lost, one has to recognize that many people who cherish the old American civilization will have doubts as to the possibility that it can be recreated after the destructive

power of the counter-culture has worked its will. History is not without evidence of the recreation of a seemingly lost civilization. In the twentieth century Nazism destroyed the old German civilization. The brutalities of the Nazi regime and the hideous character of its program and ideology convinced many people in and out of Germany that the culture could not be reconstituted, that Christianity was over in Germany. However, the Christian, civilized roots of historic German culture soon gave life to a new era based on traditional moral foundations. The ugly heritage of the Nazis is no more. The same thing happened to the former Soviet Union and to the communist regimes of Eastern Europe. Almost three quarters of a century of communist brainwashing proved to have been futile, and in the space of a very few years the old religious and cultural traditions of Eastern Christendom have sprung to life.

Americans can draw support and intellectual comfort from the revival of Germany and Eastern Europe. What has happened in the United States is another kind of dehumanization. It can be overcome if the will to do so exists in the hearts and minds of Americans, as it exists in the hearts and minds of Germans, Russians, and others formerly under the intellectual thrall of Nazism and Communism.

The thrall of Nazism and Communism under which Americans labor is more insidious, of course: many Americans don’t realize that their society is in servitude to false, dehumanized ideology. They have been told time and again that the counter-moral teachings of the left-liberal era represent advances in authentic freedom. Hence, the task ahead for believers in American civilization is immensely difficult. This difficulty must not deter Americans from attempting to recover their country and culture. Indeed, Westerners have been fighting for their culture since it began to

take shape in classical times. Against all odds the ancient Greeks stood up to the Oriental despotism of the Persians, and at the sea battle of Salamis turned back the Persian hordes, thereby preventing Western civilization from being strangled in its cradle. For centuries Europeans resisted the onslaught of the Muslim world—a struggle that continued until as late as the seventeenth century, when the Turks stormed the gates of Vienna. And it can be argued that this particular struggle may be renewed and intensified in the twenty-first century, if Iranian-style Muslim fundamentalism renews its assault. Happily, meantime, the West has overcome one set of Huns and Vandals within, the communist totalitarians.

Now the great challenge is the salvation and renewal of American civilization that has been crippled by another set of Huns and Vandals, who directly attack all the teachings of the Christian West and strive to undermine its moral heritage.

To regain the old American civilization, or at least as much of it as possible, is the great challenge facing those who believe American civilization must be saved and restored as an arm of the historic civilization of Christendom. It is a challenge that demands a total commitment on the part of those who recognize the nihilism of the New Age as the mortal enemy of everything decent and moral.

On Holding the Death Mask of Keats

Burden of earth has stopped the breath; has turned
the luminous eyes to night; set lips in stone.
This is death's parable. Yet something burns
across the years and will not be undone.

No light discovers hieroglyph of pain
now on this ivory mask, this sculptured peace;
yet anguish drew harsh lines here once, and stain
of fever flagged time's swift inveterate pace.

And still frail flesh wove nets to snare a star,
Art's alchemy transmuted grief to gold;
beat jeweled crowns for unborn pauper years,
and bought with blood what never could be sold,—

Till tidal music washes on our shores,
submerging temporal rocks of grief and blood—
"Beauty is Truth."

We hear, and are restored.
Cover the face. Remember where we stood.

—LOUISE DAUNER