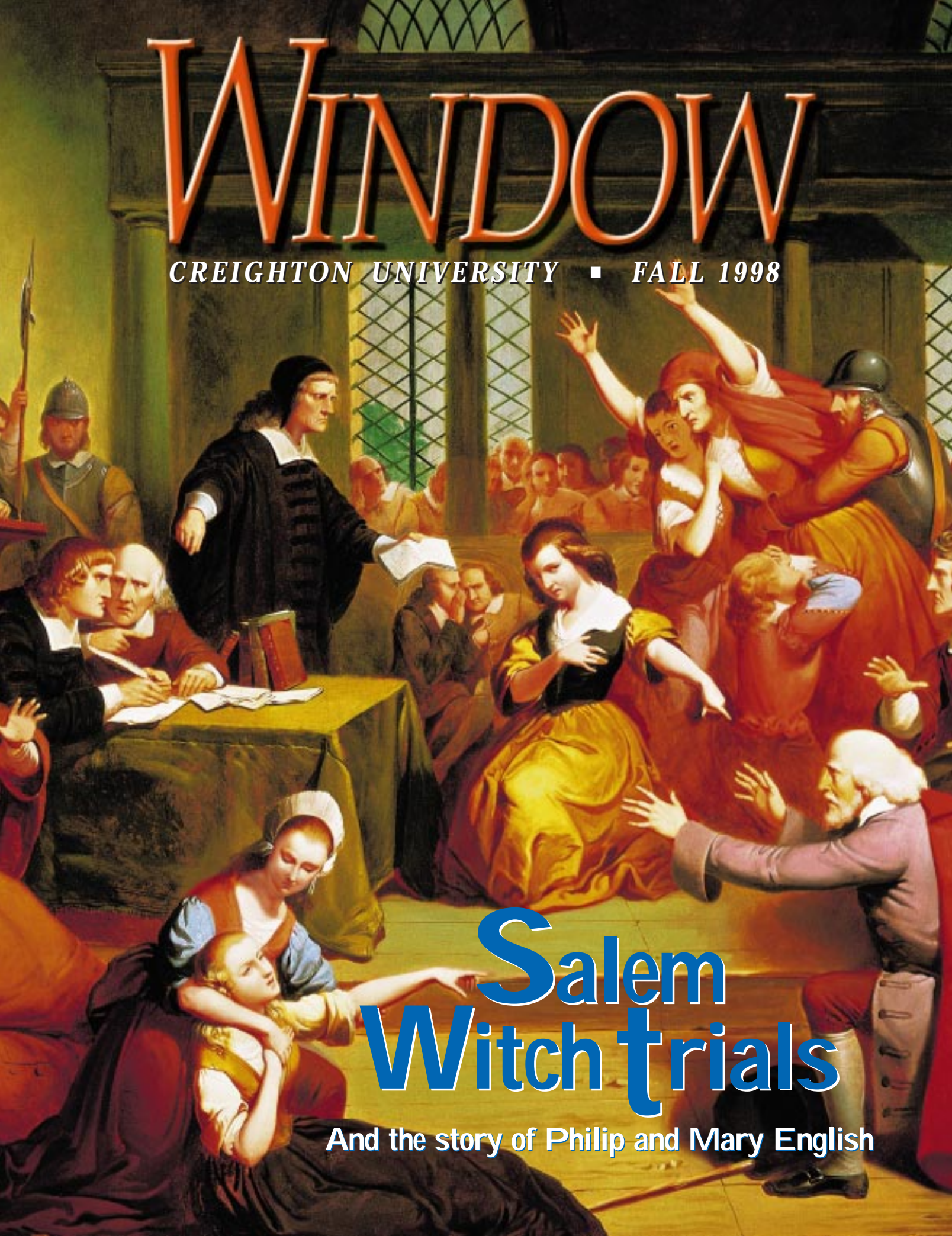


# WINDOW

CREIGHTON UNIVERSITY ■ FALL 1998



## Salem Witch trials

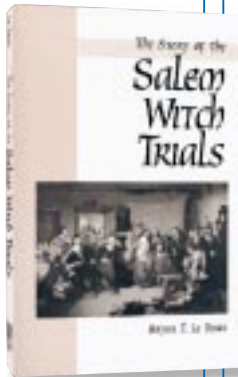
And the story of Philip and Mary English

# WINDOW

Volume 15/Number 1 ■ Creighton University ■ Fall 1998

## The Hunted

Dr. Bryan Le Beau, chair of the Department of History, is the author of a new book on the Salem witch trials (pictured at right). Inside this issue, Dr. Le Beau chronicles the ordeal of two of the accused. See Page 4.



## Dancing with Steel

A sculpture by Creighton's Littleton Alston, titled the "Tree of Life," takes root in Chicago. Read more about how the artist brought it to life, beginning on Page 12.



## Theology in the Pit of the Stomach

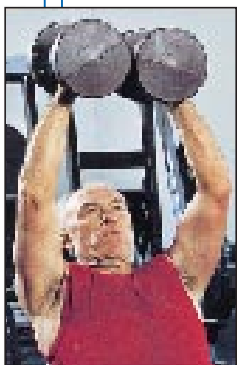
Roger Bergman, director of the Justice and Peace Studies Program, joined a group of Arts and Sciences students in the Dominican Republic this past spring as part of Creighton's *Semestre Dominicano*. What did they discover? Find out, starting on Page 16.



Photo by Monte Kruse, BA '83

## Strength Training Over 50

Dr. Thomas Baechle, chair of Creighton's Exercise Science Department, has a message for aging baby boomers: If you want to enjoy an active retirement, start strength training now. See story on Page 22.



### On the cover:

"Examination of a Witch," oil on canvas by T.H. Matteson, 1853. *Courtesy, Peabody Essex Museum, Salem, Mass.*

Alumnews .....Pages 26-27

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Pursuant to our educational obligation to search for truth and to expand knowledge, WINDOW Magazine promotes the discussion of a variety of issues. Although published by a Catholic, Jesuit university, the opinions expressed in WINDOW are not intended to be construed as the official teaching or position of Creighton University or of the Catholic Church.

# LETTERS

WINDOW Magazine may edit Letters to the Editor, primarily to conform to space limitations. Personally signed letters are given preference for publication. Our FAX telephone number is: (402) 280-2549. E-mail to: window@creighton.edu

## Core purpose of sports

Thank you for the timely article on the importance of sportsmanship (Summer '98). With two young adolescent children playing competitive sports, this issue is important to our family. Fortunately, our children's coaches exemplify the qualities outlined in the article. During their season, I have seen the problems Dr. Feezell outlined in his article. Most children will not grow up to be collegiate or professional athletes. All of them, however, can develop character, which will transcend their sports career. Thank you, Dr. Feezell, for reinforcing this core purpose of the athletic experience.

Robert Sandstrom, Ph.D., P.T.  
Creighton Department of Physical Therapy

## Good sports hard to find

I found Dr. Feezell's article on sportsmanship very timely and insightful. As a parent of four children who are deeply involved in sports, it has become more and more difficult to find examples of good sportsmanship at the level that they play and on the collegiate and professional levels. His "10 Ways to Raise a Good Sport" are right on the mark. We have been following a set of guidelines similar to these with our children. Unfortunately, not many parents do. Games have become so stressful for us as parents that they are no longer fun. Sitting at a game, listening to the language and watching the behavior, it reminds us that our society in general has become less kind, more belligerent, more win at all costs, winning is everything. We have forgotten how to have fun.

We have been fortunate so far because our children have had coaches who feel the same as we do. My youngest son begins youth football tomorrow. I plan to

hand out Dr. Feezell's "10 Ways to Raise a Good Sport." I think it is an excellent way to begin the season. Thank you, Dr. Feezell. As a gift, each of my children's coaches will receive your book.

*Deb Roscoe Traub, BSN'78  
Albuquerque, N.M.*

## Cover story disappoints

I have enjoyed reading the issues of *WINDOW* but was really disappointed in the cover and the story "Whatever Happened to Sportsmanship?"

I think Dr. Feezell's article would have been much more effective if he would have written about and shown pictures of those athletes who exemplify good sportsmanship. There were six awful pictures of disgraceful athletes. Why honor them with pictures when you could have honored so many other good athletes? I'm sure Creighton has many of them right there. Kansas State had a nice cover and story about its tight end Jarrett Grosdidier this fall. What an honor to him, his family and friends! How does one make the news and get on TV? Commit a crime? There are a lot of good people in the world (e.g., Fr. Portz). Let's hear more about them.

*Sr. Mary Grosdidier, OSB, MA'60  
Atchison, Kan.*

*Editor's note:* The pictures and cover art were chosen by the editor. Unfortunately, the precepts of good sportsmanship — respect, humility, honor — are difficult to illustrate. Also unfortunately, acts of poor sportsmanship in contemporary sports abound (as the pictures illustrate and the article states), and we felt this fact could not be ignored.

## 'Ostrich in the sand'

Dr. John Dunn's letter (Summer '98) complaining about an alleged bias in Mary Heng's article on labor really takes the cake. It might help if Dunn would read some of Studs Turkel's work so that he might better appreciate the positive works the labor movement has brought this country.

His letter seems to ignore the incredible problems in his own area that threaten to bankrupt the country. Inflation rates for the medical field fairly consis-

tently tripled the inflation rate of the rest of the economy as doctors, hospitals and insurance companies (all with incestuous relationships) fought for more and more with little to stop them. Right now much more of our population is left uncovered for medical benefits than at the time the Clinton health bill was attempted.

Almost any person can be pretty well bankrupted at any time by medical costs.

As far as socialism is concerned, a single-payer, government-run medical program would be much cheaper and efficient than what we now have. All the horror stories of such a program are coming true anyway with the HMO mess, but with little of the advantages.

Dr. Dunn's letter reminds me of the supposed "ostrich in the sand concept."

*Stephen P. Horn, BS'61, MS'71  
Blair, Neb.*

## Contemplative gentleness

I finished reading the engaging article about Fr. Bernard Portz, S.J. (Summer '98). I met Fr. Portz when I was a parishioner at St. John's Church on the Creighton campus. I spent eight years in Omaha completing my graduate degree in public administration and doctorate in public policy. Reading the words in the article reminded me of the man I encountered during parish liturgy planning meetings, conducting a Baccalaureate Mass choir rehearsal, walking in the Jesuit Gardens, or praying near the front of St. John's close to the east door. Contemplative gentleness best describes Fr. Portz. This is what I hope to exude during my time on this planet — just like Fr. Portz. I am grateful that he showed me another aspect of my personality. I wish Fr. Portz a very happy retirement.

*Gregory Fant, Ph.D.  
Kansas City, Mo.*

## Portz article strikes chord

Thank you for the piece on Fr. Portz. One of my happier memories of Creighton was being in the chorus for a year. Fr. Portz's love of music and people was obvious if you were his pupil. Even if your talent (as mine was) lacked a little something, he treated you the same as his more talented students. His love of music made everyone work hard in a subject one might have considered an

easy credit. And it helped lead me to an interest in musical theater that still survives to this day. I'm sure I am among his many ex-students wishing Fr. Portz happiness in his retirement.

*Jerry Wilson, BA'75  
York, Neb.*

## Rare books known

It was a pleasure to read of the antiquarian volumes in the article "Rare Books" (Summer '98). I am pleased to see that new state-of-the-art preservation techniques have been provided for these scarce volumes in the Klutznick Law Library. However, it would be erroneous to conclude that the present library staff was the first to recognize the value of this collection.

Former Dean Steven P. Frankino told me about the valuable old books in 1973, when they were housed in the Jesuit Attic. The law library, at the time, was located in what is now the Hitchcock Building. When the library was moved to the present Ahmanson Law Center in 1975, Frankino advised the law library staff to provide for the rare books in the TePoel Rare Book Room of the Klutznick Law Library. In 1976, the rare book collection was moved from the Jesuit Attic to its new home, which Frankino referred to as the "jewel case" of the Klutznick Law Library.

Many library staff members have since contributed to the cataloging, conservation and preservation of these volumes. The "rare books" were identified in the card catalog and in the shelf list of the Klutznick Law Library. This allowed the public to access the material and alerted staff to a book's rarity to prevent accidental withdrawals from the collection. In addition, each volume was entered in the accession records of the library.

To preserve the works, the volumes were dusted and oil was applied to the bindings annually.

With these few notes to fill in the gaps of the history of the Klutznick Law Library, I bow in respect to our many predecessors who cared lovingly for the bibliographic treasures.

*Robert Q. Kelly,  
Former director, Klutznick Law Library  
(1973-1990)*



# The Ordeal of Philip and Mary English

By Bryan Le Beau, Ph.D.

*Editor's note:* Le Beau, chair of the Department of History, coordinator of Creighton's American Studies Program and a Massachusetts native, has always had an interest in the Salem witch trials. But it wasn't until he discovered that his wife, Chris, was a descendant of two of the accused that he started studying the lives of Philip and Mary English. At the time, very little had

been written about the Englishes. Le Beau found the couple unique among the accused for their prominence and wealth. The Englishes escaped the gallows. (They were among only a handful of those accused to actually flee Salem.) But they could not escape the specter of the witch trials, which continued to haunt them until their deaths.

# Salem Witch Trials

pressed to death for refusing to enter a plea (rocks were piled on his chest), and more than 150 others from 24 towns and villages were jailed, where an additional four adults and one infant died. The Salem witch trials were only a small part of the Great European Witch Hunt that lasted from the middle of the 15th century until late in the 17th century, resulting in the deaths of thousands of individuals. What happened in Salem was only “a small incident in the history of a great superstition,” one historian has written, but it was nevertheless the largest outbreak of its kind in the British colonies of North America, and it has never lost its grip on the popular imagination.

Signs of the devil first appeared in Massachusetts during the winter of 1691/1692. Salem winters were long, and typically the children of Puritan minister Samuel Parris were confined to their house for what must have seemed an eternity. They had little else to occupy their time but their chores and listening to Parris’ slave, Tituba, reminisce about



**Samuel Parris...his 9-year-old daughter was one of the “afflicted.” She accused others of witchcraft.**

*Photo from the Massachusetts Historical Society*



*Photos courtesy of Peabody Essex Museum, Salem, Mass.*

## SALEM & THE GREAT EUROPEAN WITCH HUNT



**T**he Salem witch trials were only a small part of the Great European Witch Hunt, which was an amalgam of hundreds of separate hunts occurring throughout Europe and the Americas. Most involved only a handful of individuals; a few numbered in the hundreds.

What characterized the largest episodes was the naming of names, or attempts on the part of those charged to escape the gallows or stake (they hanged witches in England and New England; they burned them elsewhere) by accusing others of the same crime. In Trier (France), for example, 300 witches accused another 1,500 individuals. Large hunts also were characterized by hysteria. In the area around Eichstätt (Germany), 274 witches were executed in one year. In Quedlinburg (Germany), 133 went to the gallows in one day! *More about the Great European Witch Hunt appears in the gray boxes throughout this story. While the statistics for the Great European Witch Hunt are much disputed, the numbers that follow are generally agreed upon.*

**a**s he lay dying, Philip English did his Christian duty. He forgave those who had trespassed against him. Still he could not resist adding in reference to his neighbor, Judge John Hathorne: “[But] if I get well, I’ll be damned if I forgive him!” The year was 1736, and Philip English was a broken man. But just what did Hathorne have to do with it? The story begins more than 40 years earlier with one of the most dramatic and tragic events in early American history. Philip English had been among the accused at the Salem witch trials. Hathorne had been one of his judges.

Between June 10 and Sept. 22, 1692, 19 people were hanged for witchcraft in Salem, Mass. One man was

## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT



**W**omen were the prime targets, but not uniformly so. Women averaged about 75 percent of all those indicted during the Great European Witch Hunt, but in what was to become Germany, England, Hungary, France and New England the percentage exceeded 75 percent. In Spain the percentage dropped to 57 percent, in Finland to 51 percent, in Estonia to 40 percent, and in Russia to 32 percent.

her Caribbean home. We do not know exactly what went on in the parsonage, but the Rev. John Hale of nearby Beverly later reported: “One of the afflicted persons (I was credibly informed) tried with an egg and glass to find her future husband’s calling, till there came up a coffin, that is, a specter or likeness of a coffin. And she was afterward followed with diabolical molestation to her death.” Suspending an egg white in water to divine the future seems harmless enough, but at the time it was fraught with danger for the young and impressionable girls of Salem village (then part of Salem town, now Danvers). They had been warned that such dabbling could open their souls to the devil!

At first, the circle Tituba entertained may have included only Betty, Parris’ 9-year-old daughter, and Abigail, his 11-year-old niece — an orphan, her parents having been killed in an Indian attack. It soon widened, however, to encompass several other equally curious and bored young single women ranging in age from 11 to 20.

### The “evil hand” upon them

In January the pressure became too great for the youngest of the group, Betty Parris, and she began to respond in a manner that deeply disturbed even those well acquainted with the most devastating maladies of the day. Betty became uncharacteristically absentminded. Often while supposed to be engaged in prayer, she appeared preoccupied, silently staring into space. She began to lapse into periods of weeping, and, finally, she succumbed to uncontrollable bouts of incomprehensible babbling, choking and writhing in pain as if being physically tormented by some mysterious invisible being. Abigail soon matched Betty’s actions.

Samuel Parris and other adults resorted, alternatively, to words of comfort and reprimand, but neither served their purpose. When prayers were offered, the two girls

responded even more violently. Betty sobbed and, at one point, hurled a Bible across the room; Abigail covered her ears, stamped her feet and roared at the top of her lungs. Parris summoned Dr. William Griggs, the town’s physician, and he confirmed Parris’ worst fears. The “evil hand” was upon them.

“Who torments you?” Parris and the other ministers asked of each girl, but neither responded. Suspecting foul play, Parris provided the names of those who had been suspected of practicing witchcraft in the past. Still there was no response. Some of the village women baked a “witch cake,” consisting of rye meal and the afflicted children’s urine. They fed it to a dog and interpreted its response as indicating affliction. Parris flew into a rage.

All of this was simply too much for the girls. Betty Parris was the first to crack. She named Tituba. Abigail and other girls named Sarah Good and Sarah Osborne. The girls had chosen three of the most likely suspects the community had to offer. Tituba, with her exotic Caribbean



# Salem Witch Trials

background and well-known knowledge of the suspected arts, as well as her proximity to the afflicted, was an almost certain victim. Sarah Good would later be described as “a proper hag of a witch if Salem village had ever seen one,” and Sarah Osborne’s behavior had long been the scandal of Salem.

Landless, eccentric, melancholic, distracted and, perhaps worse for a woman of the times, outspoken, Sarah Good roamed the village with her husband seeking day labor and begging handouts. Osborne, upon the death of her first husband, had chosen to live out-of-wedlock with a much younger Irish indentured servant, had been accused of attempting to deny her sons from her first marriage their rightful inheritance, stopped attending church, and constantly quarreled with other townspeople.

On Feb. 29 (it was leap year), arrest warrants were issued against Tituba, Good and Osborne. The women were taken into custody and, on March 1, brought before town magistrates John Hathorne and Jonathan Corwin for

## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT



About half of all witchcraft trials occurred in the German speaking area of Europe. About 15,000 trials took place in Poland, 10,000 in France, 10,000 in Switzerland, 2,500 in Scotland, 2,000 in England, and 250 in New England.

a preliminary hearing. The law was clear: “Thou shalt not suffer a witch to live.” But determining whether the accused were actually witches was more complicated.



## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT



The total number of accused is unknown, but likely was in the hundreds of thousands.

Fortunately for the judges, there was a long history of witch trials, not only in Britain and on the European continent, but also in New England, to

guide them, and, quite unexpectedly, Tituba made their task easy.

### The trials begin

The magistrates called Sarah Good first, and upon her entrance into court the young girls fell into seemingly uncontrollable fits and swoons. Good denied the charges and insisted that she neither had entered into a “contract

*The document below was written by Mary Esty and Sarah Cloy in 1692. The two sisters were accused of witchcraft.*

*The humble Request of Mary Esty and Sarah Cloy to the Honourd Court,*

*Humbly sheweth, that whereas we two sisters Mary Esty & Sarah Cloy stand now before the Honourd Court charged with the suspicion of Witchcraft, our humble request is first that seeing we are neither able to plead our own cause, nor is counsell allowed to those in our condition, that you who are our Judges, would please to be of counsell to us, to direct us how in we may stand or neede, & secondly that whereas we are not conscious to our selves of any guilt in the least degree of that crime, whereof we are now accused (in the presence of Living God we sweare) nor of any other scandalous truth, or mis carriage in consistant with Christianity, those who have had y<sup>e</sup> longest and best knowledge of us being persons of good report, may be suffered to Testifie upon oath what they know concerning each of us, viz for Capt<sup>n</sup> Thos<sup>s</sup> of Somers & Church of Stonefield, who are ready to say something which we may be looked upon as very considerable in this matter, with the seven children of one of us, viz mying Esty, and yet may be produced of like nature in reference to the wife of Peter Cloy, his sister, thereby that the Testimony of witches, or such as are afflicted, as is supposed by witches, may not be improved to condemn us, without other legal evidence concerning. we hope the Honourd Court & Jury will be so tender of the Lives of such, who have for many yeares lived up, as the unblemsihed reputation of Christianity, without a fayre and equall hearing of what may be sayd for us as well as against us. And your poore supplicants shall be bound always to pray. We*

## Causes of the Great European Witch Hunt

It has been the quest of all scholars of the Great European Witch Hunt — of which the Salem witch trials were only a small part — to find a cause or causes for what happened. Unfortunately, scholars have reached no consensus. Their explanations vary, and often they rely on multiple causes. Here is just a short and incomplete list of some of the most popular explanations:

- The beliefs of the times. The people in question believed in witches. Some of the accused were actually practicing, or thought they were practicing, witchcraft.

- The economy. The rise of the modern state and capitalist economy severely disrupted the West, pitting neighbor against neighbor; they needed someone to blame for their many misfortunes, and witches were a prime target.

- Misogyny. The witch hunters hated women, especially women who did not conform to their traditional roles. They feared women, whose powers over life and death and sexuality seemed beyond the control of men. Yet, they believed that women were “weaker vessels” and therefore more subject than men to the seductive powers of the devil.

- Religion. The witch hunts were an extension of Protestant and Catholic religious wars following the Reformation. They resulted from religious (Protestant and Catholic) zeal in crushing the last remnants of pre-Christian pagan religious beliefs, which Christians attributed to the devil. In addition, they were provoked by the desperate attempts of clergy to arrest their own declining influence in society as the West entered the Age of Enlightenment.

- Medical ignorance. Physicians attributed the causes of medical maladies they did not understand to the “evil hand” of the devil. Sometimes, the symptoms, attributed to possession, were really due to the intentional or unintentional consumption of hallucinogenic substances.

- The courts. The premodern legal system failed to protect the rights of the accused.

# Salem Witch Trials

with the devil” nor afflicted the children. “I scorn it,” she responded when asked whether she hurt the young girls. Sarah Osborne took much the same approach, though less argumentatively than Good. Both entered pleas of innocent, but, then, Tituba was summoned.

Tituba confessed and, in the process, named Good and Osborne! She admitted to having “signed the devil’s book,” but claimed she signed it only after having been threatened and bribed by her two co-defendants. For three days, Tituba told the awed residents of Salem village everything they feared, yet expected to hear. Even her young accusers fell silent. She spoke of having met a tall man from Boston, who wore black clothes and proclaimed he was God, and of having attended religious services that were presided over by the man in black, which involved real flesh and blood and included dozens of people she had not recognized.

Tituba would later recant her confession, saying that Parris had beaten her until she succumbed to his pressures, but, for the moment, the dye had been cast. The magistrates ordered all three held for trial, but only Good and Osborne were ever tried. They were found guilty and hanged. Tituba was held for the duration of the trials for further testimony, a lesson that was quickly learned by some 50 others, who, upon their being accused, named still others and escaped the gallows.

Despite Tituba’s testimony of having witnessed other individuals at the devil’s services, many in Salem village believed that with the condemnation and execution of Good and Osborne, peace would return to the community. This had been the case for the nearly 100 trials that had preceded those at Salem in 17th century New England. The girls’ afflictions, however, did not subside, and the circle of tormented widened. Others soon were named and New England faced its first, and only, full-blown witch hunt.

On April 21, 1692, a warrant was issued for the arrest of Mary English of Salem town, the wife of one of the wealthiest men in New England. Whereas in nearly every other case in New England’s history only poor to average people stood accused, the charges at Salem climbed the socioeconomic scale, eventually to include even the governor’s wife! Mary English, born Mary Hollingsworth, could trace her ancestry to the founding of the Massachusetts Bay Colony and to the founder of a considerable shipping business. In 1675, she married Philip English.

**The Englishes: “haughty,” wealthy, “kind to the poor”**

On the one hand, Mary English was a professor of the faith. She regularly attended the Salem town church and was admitted to full communion in 1681. On the other hand, she developed a reputation for exhibiting an aristocratic bearing toward those she considered beneath her. Moreover, Mary’s mother, Eleanor Hollingsworth, once

## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT

**T**he total number of those actually indicted was at least 110,000.



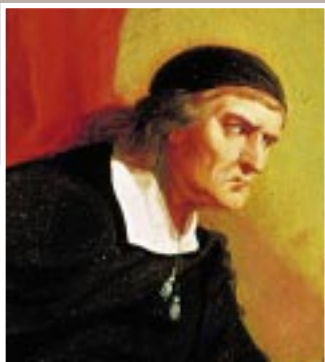
had been accused of witchcraft, though the charges were dismissed.

The warrant of April 21 ordered Mary English arrested “for high suspicion of sundry acts of witchcraft done or committed ... upon the bodies” of several of the young women. According to a granddaughter, the Salem town sheriff and his deputies arrived with their arrest warrant at Mary English’s house at about 11 p.m., by which time Mary and Philip had retired for the evening. When the arresting officers entered the chamber and ordered Mary to accompany them to jail, she refused, insisting that they return in the morning. The sheriff, according to the account, reluctantly agreed, but left his men to guard the house. When he returned in the morning, Mary went with him, but only after having joined her family at breakfast, bid farewell to her servants, and instructed Philip on the education of their children.

There is no way to know how much of this account is true. Moreover, the records of Mary’s examination before the Salem magistrates have been lost. But she was ordered held for trial and eight days later a warrant was issued for Philip English’s arrest. About 75 percent of those charged with witchcraft in the Salem trials were women; most of the men were related to those women —



## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT



The peak years were 1580-1650. The number of executions was at least 60,000.

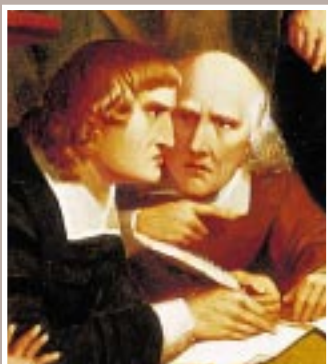
as husbands, children, etc. Philip's warrant charged him with afflicting the same girls.

Philip English — his name an Anglicization of the French L'Anglais — was

born on the Isle of Jersey in the English Channel. The date and circumstances of his arrival in Salem are unclear, but by the time he married, he had become a successful shipmaster with business connections throughout the British colonies and in Europe. His marriage to Mary added to his fortune, and by 1692 he was believed to be the richest man "on the coast." He and Mary lived in what was commonly called the Englishes' "great house," the largest and most opulent house in Salem, staffed by 15 to 20 servants.

If Mary was called "haughty," Philip received mixed reviews as a person. He was variously described as "at times choleric" but "not ungenerous" and "not overly conciliatory to his peers" but "kind to the poor." Perhaps his three most irritating characteristics, however, as far as his neighbors were concerned, were that he was litigious, having taken business associates 17 times to court by 1692; of French extraction, at a time when the English, including their colonies, were constantly at war with the French; and an Anglican, living among Puritan dissenters. Despite these "shortcomings," only two months before his wife's arrest, Philip English had managed to gather enough support from the men of commerce in Salem town to be elected town selectman, but that only confirmed the suspicions of the town's majority farming population that the likes of Philip English were poised to destroy the town's very soul.

## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT



The average execution rate of those brought to trial was about 50 percent, but local rates varied from 90 percent in some areas of France and German speaking lands, to about 15 percent in Finland, England and New England.

### On the run: Escape to New York

Philip fled arrest to Boston, where he had influential friends, but on May 30 he was apprehended and brought before the Salem magistrates. Philip was ordered to join his wife in jail to await trial, but, the jails of Salem and surrounding towns being filled, they and others were shipped off to Boston for detention.

Due to their high station, Philip and Mary English were given certain privileges not offered those less fortunate, including permission to leave jail upon occasion for specific purposes, including attending church. One Sunday, on the eve of their return to Salem for trial, the Englishes attended a service at Boston's First Church, led by the Rev. Joshua Moody. Moody, one of a growing number of critics of the Salem witch trials, chose as his text Matthew 10:23: "When they persecute you in one town, flee to another."

Following the service, Moody and his associate Samuel Willard, also opposed to the trials, visited the Englishes in prison to impress upon them the meaning of Moody's sermon. According to the Englishes' granddaughter, Philip English resisted their entreaties, but his wife did not. She is said to have told him: "Do you not think the [other] sufferers innocent? Why may not we suffer also?" All those who had been tried thus far had been found guilty. Moreover, Mary had contracted tuberculosis during her ordeal, and Philip feared for her life if they continued to be incarcerated. When Moody and Willard urged him to escape for her sake, Philip finally agreed.

Legend has it that Philip and Mary English were assisted in their escape by Moody and Willard, as well as by Govs. Phips of Massachusetts and Fletcher of New York. There is no proof of such collusion, but the Englishes did flee to New York City, where they were joined by other escapees. Massachusetts officials made no attempt to extradite any of them.

The Englishes stayed out of Massachusetts for the duration of the trials. One unconfirmed legend notes that at one point the Englishes sent a ship with 100 barrels of flour or corn to Salem to feed those who were starving because of the disruption the witch trials had caused in planting and harvesting.

In October 1692, in the face of growing opposition, Massachusetts Gov. Phips dismissed the Court of Oyer and Terminer, specifically appointed by the governor to hear the witchcraft cases. He sent the remaining witchcraft cases to the standing Superior Court of Judicature, which altered the use of evidence in the trials, and, thereafter, found nearly everyone innocent. Phips issued pardons for the few found guilty, as well as those left in jail, and ordered the jails emptied — once the incarcerated paid for their lodgings therein.

### Bitter to the end

The trials had ended, but much bitterness and many

# Salem Witch Trials

**D**r. Bryan Le Beau currently serves as chair of the Department of History and coordinator of the American Studies Program. He is the first to hold the John C. Kenefick Chair in the Humanities, with an installation ceremony set for Nov. 10.

Le Beau earned his Ph.D. in history of American civilization from New York University before joining the faculty at Creighton in 1983. His research and teaching interests are in pre-Civil War United States cultural, especially religious, history.

As a historian and Massachusetts native, Le Beau's interest in the Salem witch trials is longstanding. He has taught courses on the subject at Creighton, and his latest book, pub-

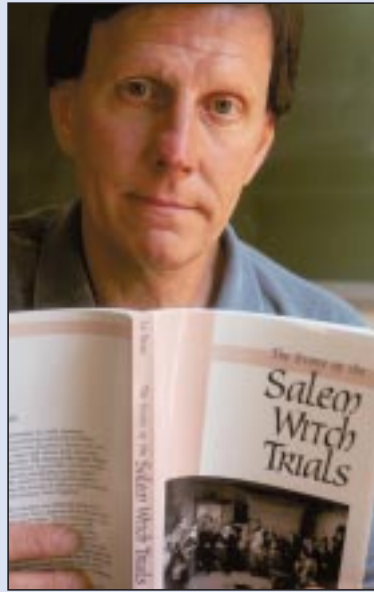


Photo by Monte Kruse, BA '83

lished this past spring by Prentice Hall, is titled *The Story of the Salem Witch Trials*.

In addition to teaching and research, Le Beau hosts a national, weekly radio program, called Talking History. It can be heard Mondays at 10 a.m. in Omaha on KIOS-FM 91.5. (The Oct. 26 show, incidentally, will discuss the Salem witch trials.) Talking History became available to public radio stations nationwide by satellite last month. Check your local listings for times and availability.

For more on the Salem witch trials, Le Beau recommends his *The Story of the Salem Witch Trials*, Prentice Hall, 1998, and Brian P. Levack's *The Witch Hunt in Early Modern Europe*, 2nd ed. Longman, 1995.

recriminations remained. Critical postmortems began to appear, prepared by some of the most prominent men of Massachusetts, including some who had at first supported the trials. Many confessed that they had been wrong in their actions taken against the condemned — including the jury of the Court of Oyer and Terminer, some of the young girls who had originally brought the charges, and even the Rev. Parris. The confessed were no doubt sincere, but it is interesting to note that in most cases, they insisted that they too had been deluded by the devil into their erring ways.

Finally, there was the matter of settling up. The condemned had been pardoned, but their convictions remained on the books, and most had lost sizable amounts of their earthly possessions, mostly through confiscations upon their arrest. Law suits ensued, as did petitions to the Massachusetts General Court (the colonial legislature).

Philip English was among those who sought redress. He wished to have his and Mary's "good names restored" as well as compensation for nearly £1,200 (about \$60,000 in current U.S. dollars) worth of goods Sheriff George Corwin had seized. His claim was the largest of all of the defendants. Moreover, he was deeply embittered by the death of his wife soon after their return to Salem, which he attributed to her ordeal of imprisonment and flight from almost certain execution. When Sheriff Corwin died, in 1697, English seized his body, holding it until a debt of some £60 (about \$3,000) was paid.

It took several years, but in 1710 the General Court finally agreed with the petitioners that they had been unfairly treated and began the process, which in some

cases took several more years, of reversing convictions and providing just compensation. One case was not settled until 1957! Following protracted negotiations, the General Court offered English £200, (about \$10,000) which he refused and which remained unpaid until his death, when the legislature awarded the amount to his estate.

English lived out the rest of his years angry and increasingly deranged. In 1722, Salem town minister Nicholas Noyes sued English for having called him a murderer, in reference to his role in the Salem witch trials. And, as already noted, on his death bed, he continued to condemn Magistrate John Hathorne.

English could not know, however, as he refused Hathorne his forgiveness, that two of English's granddaughters would marry grandsons of John Hathorne, and that one of those unions would initiate the lineage of English's and Hathorne's great-great-grandson, Nathaniel, who added a "w" to his name, changing it to Hawthorne, and made his ancestors' quarrel the subject of his writing. **W**

## MORE ABOUT THE GREAT EUROPEAN WITCH HUNT

**T**he Great European Witch Hunt began in the mid-15th century and ended by the mid-17th century, though some episodes occurred after that date — including the Salem witch trials.



# DANCES WITH STEEL

## Littleton Alston's 'Tree of Life' Sprouts on Chicago's Navy Pier

By Brian Kokensparger

“Chicago is such a sculptural city,” Littleton Alston told me this summer as we stood in the buffet line at a Thai place a few blocks off campus. The day was scorching hot, but Littleton retained his good humor and enthusiasm. “(Chicago) was created with steel, financed by steel, it even glimmers like steel from a distance.” So began our conversation about sculpture, Creighton, Chicago, steel – and the Creighton sculptor’s love for each.

Carl Sandburg’s poem “Chicago” immortalized the “City of the Big Shoulders” and captured the “Stormy, husky, brawling” town like no other.

And, although “brawling” Chicago brings us “da Bears,” Oprah, Ferris Bueller, Michael (Jordan), and even Dennis Rodman, more than anything else, it brings us sculpture. Glorious sculpture! Picasso. Miro. Richard Hunt. Henry Moore. And that’s where Littleton Alston and Creighton come in: This May through October, Chicago’s Navy Pier hosted major sculptural work by Creighton’s Alston and 170 other internationally prominent sculptors. At more than a mile long, the “Pier Walk” is the world’s largest



Photo by Bob Samuels

outdoor sculpture exhibition and attracts more than 6 million visitors each year.

### *The Invitation*

January 1998. Alston was preparing to start another semester at Creighton, teaching a full load of art courses, advising a group of energetic sculpture students on special projects and loading his calendar with as much service work as possible. Though he had crammed as much studio time into his day as he thought feasible, it was still short of what he knew he could be – should be – doing. Then the invitation came. Could he design, build and deliver a major work of art to Chicago by early May? “May of 1999?” he wondered. No. May of 1998.

Four months. Alston had four months to design a large-scale piece, purchase the materials, cut, bend, weld, shape, and reinforce the steel, buff it, assemble it and ship it 500 miles. It seemed impossible, especially with all of his regular duties as a professor in a busy fine arts program. “I had to sit back and think,” Alston said. “I knew I could give myself to this piece completely. But was that going to be enough?”

It became clear that time was not his greatest ally and would not become one in the foreseeable future. Neither would money. A major work of art would require as much steel as is normally used to outfit an armored car. He would be forced to rely on his own resources, not only to buy the steel and other supplies, but also to load and ship the piece when it was finished.

Alston said “yes” to the massive project. His was a “yes” to his students, who were at first perplexed and then inspired by Alston’s singleness of purpose. And he said “yes” to himself, and to that vision of a shining, slowly spinning sculpture that commanded a personal audience in both

his waking and sleeping hours. All other things could be addressed in due time – this special sculpture at this special time for this special exhibition demanded his full attention.

### *The work begins*

Up at 5 a.m. To the studio. Work until lunch. After a short lunch, to teaching. After teaching, a short bite of dinner and then back to the studio. Home again – sometimes after midnight. “A sculpture reveals itself all the time. I’d stand there,” Alston said, “bent over at 3 or 4 in the morning, staring at the piece. I understood at that point that I had to be there — at that time — for the piece to reveal itself to me. You have to be ready when it happens.” Day after day, his life took on a surprising rhythm of calm resolution, one of true abandon



Photo by Bob Samuels

to the creative process. Never did the question, “Is this worth it?” enter his mind.

Some days Alston’s work hummed along, and he knew if all his days were as good, he would finish on time. But he is not so naive to think that all days can be – or even should

be – good days. Even on his bad days he moved ahead, a little at a time. Some days were spent just trying to solve one problem, to get one little piece to fit. Some days were spent cutting cardboard templates and fitting them to what had been done before.

Alston’s trips to the steel supplier were an adventure. “I sometimes had to cut the pieces to fit in the car, only to weld them back together when I got back to the studio!” He arrived with a laundry list of dimensions and gauges. A sheet or two of three-eighths-inch steel. A couple more of quarter-inch thickness. One-inch steel plate cut to size. He and the sales rep loaded Alston’s old Nissan Stanza station wagon until the tires rubbed the fender. Then they weighed it all and computed the price. Too much. He did not have enough money for what he needed. Let’s take this sheet out, and this piece. Now how

much? Still too much. Let’s take this one out. That should do it. Now how much? Good. Not good, but workable. Once again he must rearrange his plans to match the materials he could



Photo by Monte Kruse, BA '83

**FACING PAGE:** “*The Tree of Life*” seems to shelter the Chicago skyline, from this Navy Pier view. **ABOVE AND TOP RIGHT:** Alston applies some of the “great critical effort” that makes steel move.



Photo by Bob Samuels

*Alston's many hours spent designing and creating the sculpture included a few inside it.*

afford that week. Payday was coming up in a week and a half. He would be back.

It would have been good if Alston's financial resources hadn't had to dictate so much of the unfolding project. But his respect for and love of steel and his diligence for daily work would not have come to the fore had he all the money he had needed all the time. In a short description he wrote for the exhibition guide, Alston said, "Interpreting free flowing forms out of a rigid material such as steel gives me a great sense of accomplishment because steel will not move without great critical effort." Indeed. Neither does it move without great financial effort.

### *Dancing with steel*

Working in steel is not the most comfortable or economical way for a sculptor like Alston to make art, but for him it is the most honest and straightforward. Were he interested in comfort he would have chosen wood or aluminum or some other cheaper material that is faster to form and easier to work. Alston seems to be after permanence, after the strength and clarity and purity that sculpting in steel has to offer. Instead of choosing the easy way, Alston opted for the

more difficult and satisfying path, and had faith in the help of others to make up the difference.

And make a difference they did. Alston is quick to point out the many people who played vital roles in getting the project off the ground, finished and delivered on time. Many students pitched in – some during exam week when they needed to hammer on something for awhile. Despite the busy weeks of the spring semester, the Fine and Performing Arts Department helped, too. Ray Madej from Creighton's Physical Plant offered the use of his larger-than-usual forklift when no other one would work. The local Friends of Art group appeared and toured – and bought some of his work – when his financial well had run dry and he was not sure where to look to buy his next shipment of steel. The Nebraska Arts Council provided him with a grant to defray transportation costs. Political science professor Philip Meeks kept him awake on the long road to Chicago and back again.

Hour after sweat-soaked hour, Alston marked, measured, welded, bent and twisted pieces of flat steel into an organic whole – rigid steel gradually became fluid with life.

Alston once described making a sculpture as a "dance with steel, a give and take that changes you as permanently and as absolutely

as you change it." In his short biographical description for the exhibition guide, Alston further writes: "My work is about form and its relationship and effect on the spaces it occupies. Creating my work is similar to the creative process found in playing and creating jazz music. First, I create a series of lines, shapes and free flowing forms in drawings; these ideas about form-relationships are translated and expanded further in the sculptures. I seek spontaneous line and gesture which has presence and character. It is as though I am drawing in space in three dimensions with steel."

### *A vision realized*

Because "The Tree of Life" was created in three distinct pieces, Alston did not see it assembled and upright



Photo by Bob Samuels

*"The Tree of Life" is finally set down on the pier, marking the end of Alston's four-month odyssey and his transition to international prominence as an artist.*

until it was standing in place on the pier. He had imagined how it would look – “imagine” is not the right word – he sensed how it would look, dreamed it. It invaded his sleep, spinning slowly in his dreams. When the giant crane finally unloaded it at the pier – stood it up on the back of the truck and lifted “The Tree of Life” with a slow spin into the air – it was the realization of a vision Alston had seen many times.

Indeed, he had envisioned the whole work from every angle before putting his welding torch to one millimeter of it. It is a type of foresight that true artists have – call it creative imagination – but they know how their creation should look, and they strive to meet that vision as honestly and completely as possible.

On May 6, Alston joined other artists and dignitaries at the opening reception for the exhibit, attended by Illinois Gov. James Edgar, Chicago Mayor Richard M. Daley, and Sears CEO Arthur Martinez. There he and two other Omaha sculptors, Catherine Ferguson and Les Bruning, took their



Photo by Bob Samuels

*Maquettes (on the right) await their turn to inspire full-sized sculptures.*

places “on the pier.” The list of exhibitors for Pier Walk 1998 is a veritable Who’s Who of sculptors with international reputations working in all kinds of materials.

Alston is finished with “The Tree of Life,” but there are many more projects waiting their turn for his attention.

Asked what he did the day after he returned from Chicago, Alston quickly replied, “I did some work in my studio. I have a new piece that I’m working on. It’s . . .”

Like the “Stormy, husky, brawling” city, if it’s a new day Alston is already hard at work on it.

## Littleton Alston’s Reflection on ‘The Tree of Life’

“‘The Tree of Life’ moves from the geometric to the organic. It begins with a pyramidal shape and folds out like origami. Each branch folds out into leaflets. There is a merging of the hard angle with the soft curve. When that happens you begin to see the growth of the piece. It’s reached its potential to become a purely organic shape.

“The work is constructed as a progression from mild steel to stainless steel. Mild steel is the steel of the 19th and 20th centuries. It’s the steel of boats, and bridges, and the steel that made the United States an international power in the 20th century. In ‘The Tree of Life,’ that steel is married to stainless steel. Stainless is the steel of the future, the ‘new’ steel, the steel that doesn’t tarnish or rust. The steel of the past transforms into the steel of the future.

“‘The Tree of Life’ moves from measure (or meter) to rapture. In the geometric base there is incredible harmony, a familiarity, a predictability that can nonetheless be complex. We know that each line will form a shape. That known is the expected. In the realm of this understanding lies a greater sense of the unknown. Beyond the base it becomes less measured. You’re entering a relationship just recently discovered – the realm of chaos. Within this chaos lies an extreme harmony where the organic resonates.

“All these things are about a progression, a journey of life — we have to know when these opposites marry. We need to know when this marriage, this transformation, is about to occur. Not everything is attained by the path that is first shown.” **W**



Photo by Bob Samuels

# THEOLOGY IN THE PIT OF THE STOMACH

Pursuing Creighton's Educational Mission in the Dominican Republic

By Roger Bergman, Director  
Justice and Peace Studies Program

**I**t's Good Friday in Port-au-Prince, Haiti — easily the most undeveloped, most miserable nation in the Western Hemisphere.

Fr. Ron Voss, an American priest who has joined his lot to that of the Haitian people, is leading a group of Creighton students and professors through the crowded, trash-ridden streets of this capital city for a uniquely powerful version of the traditional Catholic devotional practice, the Stations of the Cross.

Our first stop is St. John Bosco Church, where a prophetic young “priest of the poor,” Fr. Jean Bertrand Aristide — later *President* Aristide — had made a reputation in the 1980s by speaking out against the human rights abuses of successive Haitian governments.

On Sept. 11, 1988, Fr. Ron informs us, before Sunday morning Mass was to begin, Fr. Aristide was warned that government thugs were on their way to the church. After con-



***St. John Bosco Church in Port-au-Prince, Haiti, as it appeared in September of 1988 after armed government thugs had set it ablaze and attacked the congregation, killing 13 people.***

sulting with worshippers who had already arrived, Fr. Aristide went ahead with the celebration of the Eucharist. The gang arrived, scaled the walls around the church, and attacked the congregation with machetes, firearms — and fire. Thirteen people were killed, many others wounded, and the building itself was torched. Now roofless, gutted and weed-infested, St. John Bosco Church stands as a solemn monument to the courage and faith — and suffering — of the Haitian people.

After taking in this story, we head back to our van to make our way to the next “station,” and I casually remark, “That sure gets theology down out of the clouds.” One of the students responds, without missing a beat, “Yeah, right into the pit of your stomach.”

## **Long journey**

It had taken us 12 hours to negotiate the 250 roundabout miles (and the border crossing) from Santiago, in the

Photo by AP/Wide World Photos

Dominican Republic (DR), to Port-au-Prince. In another sense, it had taken our group three months to reach this destination. We were engaged in the College of Arts and Sciences' semester abroad program, housed at *La Misión*, a permanent Creighton facility just outside the city of Santiago. Since our introduction in mid-January to the reality of the developing world in the DR, we had been working up to this trip to Haiti.

*Semestre Dominicano*, as the program is called, combines academics, community service, cultural immersion, spirituality and other dimensions. The goal is not only critical knowledge of the world but also personal growth and even moral transformation. Our Holy Week trip to Haiti embodied much of what makes the program, for many students, "my best semester."

### Worse than this?

As Creighton professor of Latin American history Richard Super aptly puts it, the contrast between the DR and Haiti can seem as great as that between the United States and the DR. As a community service, two of our students had been spending one day and night each week in a Haitian *batey* (agricultural workers' community) outside of Santiago. All of us had visited the *batey* at least once. Conditions there were so poor — for example, six latrines for as many as 900 people — we couldn't imagine how they could be attractive enough to draw Haitians from the other side of the island.

On Good Friday, in Port-au-Prince, we found out.

### Context is everything

To a professor who fears that theology may mean little more to students than a course to be endured on the

way to a degree and a career, the "pit of the stomach" rejoinder was revelation. The insight was at least twofold. While formal theological study may be for the privileged few (such as Creighton professors and their captive-audience students), it ought to be undertaken with a view to its real-world ramifications, such as dying for one's faith.

Second, in education, especially an education inspired by a commitment to "the promotion of justice" (Creighton Mission Statement), context is everything. As one of the stu-

dents remarked in a final paper, "I can't imagine taking this course [Jesus Christ: Yesterday and Today] in Omaha. It just wouldn't have been the same. It wouldn't have meant so much." Another student explained why. On Good Friday, she said, we had encountered Christ himself in the crucified people of Haiti.

Just what is this pedagogical context that makes such a difference?

### What is Semestre Dominicano?

Many Creighton alumni and friends are familiar with the university's long involvement in the Dominican Republic through the Institute for Latin American Concern (ILAC). Originally a summer program of health clinics in remote mountain villages (*campos*) staffed by volunteer professionals, and professional and preprofessional students, ILAC has grown to include year-round programs to improve the health of the poor throughout the region. A relatively recent innovation, *Semestre Dominicano* (SD), is the first of the ILAC-affiliated programs to add academic study to the commitment to service in the developing world. The College of Arts and Sciences' spring program just completed its seventh year; the College of Business Administration's fall program is two years younger. One hundred nineteen students have participated in Creighton's SD programs. Students interview and are chosen based on their commitment to service, openness to new experiences and grade-point average. Most are sophomores and juniors and have had at least a semester of Spanish.

### Academics

The Arts and Sciences semester includes 15 credit hours for 1) a course in sociology of the Caribbean taught by a Dominican professor, 2) several levels of Spanish also



Remaining photos submitted

*Today, St. John Bosco Church (although no longer used for services) stands as a solemn monument to the courage and faith — and suffering — of the Haitian people.*

taught by local instructors, 3) a course in community service organized and taught by the director of the program with assistance from an intern, usually a “graduate” of SD, and 4 & 5) two courses taught by the accompanying Creighton professor. My wife, Dr. Wendy M. Wright, professor of theology, and I were the first faculty couple to participate in the program. We each taught courses emphasizing Latin American perspectives. The beautiful ILAC Center includes two classrooms, a library/study area, and a computer facility. All the courses except Spanish are taught in English.

### Immersion

Although SD is not less than a full academic program, it is also much more. It is a cross-cultural immersion experience. Few of the staff at the ILAC Center and even fewer Dominicans in general speak English. If you need a roll of toilet paper, you’ve got to ask for it in Spanish. Traditional Dominican cuisine, with few exceptions, is served three times a day. Each student was placed with a local family for an evening and overnight stay once a week. We spent a total of a week with coffee-growing *campesino* families high in the verdant and cloud-haunted Dominican mountains. We took trips many weekends, one, for example, to the ruins of Columbus’



**Creighton senior Katie Sullivan poses with some of her kindergarten students outside a school in the Dominican Republic. Sullivan taught English twice a week at San Juan de La Cruz School, instructing both junior high and kindergarten students.**

first house and another to the infamous and monumental lighthouse built to commemorate the 500th anniversary of his “discovery” of the Americas. We visited *zonas francas* (free trade zones) and their clothing and electronics assembly plants, which lure *campesinos* to the city with wages the equivalent of one U.S. dollar an hour, and we visited the con-

gested and polluted *barrios* (squatter communities) where these workers try to make a life for their families.

### Service and Spirituality

Each student’s service site also provided immersion into the Dominican reality as well as the opportunity to work with and on behalf of some of those most in need: poor children in *barrio* or *campo* schools with the slimmest of resources, public hospitals struggling to provide even minimal health care to the poor, a preschool for the children of *zona* workers, a Haitian *batey*, a support center for the city’s ubiquitous shoeshine boys, and a bare-bones orphanage for handicapped, autistic and retarded children.

These service sites often provoked break-your-heart experiences. Two of the students volunteered two mornings a week at *Hogar Luby*, the orphanage. My family joined them one morning a week. After our first visit, many of us found ourselves in tears, so moved were we by the plight of such children living in such deplorable conditions. Four months later, we again left in tears, this time because we were saying goodbye to



**The mural above depicts the “stations” of a uniquely powerful version of the Stations of the Cross in Haiti.**

Jorgito, Gary, Maria, Daniel — children we had taken care of and into our hearts. Those two leavings are, for me, symbolic “bookends” on our experience not just at the orphanage but in the DR as a whole. We moved from apprehension of and shock at the conditions of poverty, to friendship, solidarity and even intimacy with the poor themselves. Such a movement is fundamental to any “promotion of justice,” especially in Christian perspective.

In this and other ways, *Semestre Dominicano* has a strong spiritual dimension. Weekly reflection sessions and two weekend retreats serve as formal structure to what might be thought of as a four-month retreat — a time away from normal life and concerns to reflect anew on one’s life and calling in the world. Informal reflection seemed to go on nonstop. The ILAC Center has a lovely chapel, where Masses are held in both Spanish and English.

Pre- and post-semester weekend retreats also are held to prepare students for the experience and to help them translate its impact into action upon return.

### Outward Bound

According to the Book of Job, God speaks out of the whirlwind. Perhaps God also speaks out of the waterfall. Only three days into our semester, we found ourselves climbing seven *cascadas*, aided by the derring-do of two youthful Dominican guides. The semester, we discovered, was all about risk. We were then invited to slide and jump down those same seven cataracts. Sometimes God — or at least the director of the program — calls us beyond our comfort zones. SD has about it, in addition to academics, immersion, service and retreat, an element of “outward bound.” Even negotiating public transportation around Santiago was not for the faint of heart!

### Community

Nor was living in community. We

did almost everything together, in challenging and foreign situations, for four months. Students lived four to a room, almost all meals were taken together, all but the Spanish classes contained the same 16 faces, all the trips jammed as many as 24 travelers, luggage and a picnic meal into a van and a small car — and once, for several trying hours, into the van only. We survived, bones and friendships mainly intact.

And as community, we confronted more substantive issues of living together. For example, how do we respond to Hector, a neighborhood shoeshine boy for whom our group and the Center represented more attention, more beauty and promise than he would otherwise experience? But Hector could overstay his welcome, interfere with study time, and annoy staff by being underfoot. We met, we talked, we brainstormed, we proposed, we implemented. We learned something about how neces-



*Students helped paint a community center (pictured at right) at a Haitian batey. Service is a big part of the Semestre Dominicano program — immersing students in the Dominican reality and providing them with an opportunity to work with and on behalf of some of those most in need.*

sary it is to translate youthful idealism into real-world solutions. We learned that integrating the good of the individual with the common good is fundamental for human flourishing. We learned that educational context — in this case, communal living — is everything.

### Vacation

But the secret is out. We also learned that the Dominican Republic has beautiful beaches and affordable tourist hotels. That it is possible to scramble up a tropically forested mountainside where there is only the trace of a trail. That whales in the Bay of Samana are bigger and faster than whale-watching boats. And that the best pizza in Santiago is to be found at... (well, you'll just have to find out for yourself).

Academic program? Foreign-language study in a foreign country? Cross-cultural immersion experience? Overseas volunteer opportunity? Outward bound-style challenge? Extended retreat? Caribbean vacation? Or all of the above?

### Conscientization

Indeed, *Semestre Dominicano* is even more than the sum of its parts, as enticing a package as that is (and at bargain prices: in addition to regular tuition and board-and-room costs, students pay only for roundtrip airfare, about \$700 — plus, of course, Saturday night pizza). At the heart of SD and indeed its very purpose for existing, is the goal of “conscientization,” a hybrid of consciousness-raising and conscience-formation that is the indispensable foundation to a credible and sustainable commitment to justice. What makes SD a rare program even among Jesuit universities is this focus on critical awareness and personal responsibility through an academic program in a developing country.

With the support of a College of Arts and Sciences Faculty Development Grant, I am working on a project to document, describe and analyze this conscientization and moral development of the students. Fourteen of the 16 agreed to 1) meet with me three



**Senior Jaimee Trobough plays with three children at an orphanage in Haiti.**

times over the semester in small groups to discuss their experience, 2) keep a weekly journal of reflections on consoling and disconsoling moments (an Ignatian-inspired assignment!), and 3) take a pre- and post-test of moral reasoning widely used in moral development research.

### Good Intentions

Our first interviews were conducted early in the semester. I characterized the euphoria of this time as “the honeymoon phase.” Paul Burson, the director, thinks of it as “the National Geographic stage.” We tended to be enchanted by the charm of the simple wooden houses, the bump and bustle of a crowded *guagua* (public van), the warmth and hospitality of the Dominican people. Then someone mentioned that the average annual income in the DR was \$1,000 in U.S. money — precisely the amount we had been advised to bring as *spending*

*money* for just four months. Jaws dropped and hearts squirmed at this news. The phrase “reality check” came into our common vocabulary.

In this contradictory context, a famous speech by social critic Ivan Illich titled “To Hell with Good Intentions,” read for the community service course, knocked the students unceremoniously out of the honeymoon phase. By the time of the second interview near midway in the semester, we had seen past the warmth and charm to the exploitation and deprivation, and had been forced to acknowledge that the good — even magnificent — intentions of 20-year-old North American undergraduates were only that. A research colleague had advised me to be on the lookout for “moral distress.” What I heard and saw — tears flowed copiously down darkened faces — was better described as “moral anguish.” The cute little waif in the ads for this or that overseas relief agency now had become Julio or Marisa, and Julio and Marisa had become one of us: bright, energetic and full of promise, but they seemed doomed to mere survival for lack of the educational, cultural, athletic and employment opportunities that most of us take for granted.

### Open Your Eyes

By the middle of the semester, we had learned that, in only four months, about the only thing good intentions can be usefully translated into is “down time.” We learned that sitting with the poor, not doing *for* the poor, but getting to know them and their stories, sharing their frustrations and their dreams, may not change their prospects, but it may change us. We learned a little solidarity by letting go of our false sense of power, by confronting our own privilege (only one out of 100 people in the world today has a college education), and by beginning to see the world from the perspective of those at the bottom.

The Big Question in the last part of the semester was this: What are we going to do — or do differently — when we get back home? (Although,



**Juniors Jennie Pick and Emily Kruse hold two children at Hogar Luby, a Dominican orphanage for handicapped, autistic and retarded children.**

at this point, it was painful to think of returning.) Now that we'd been changed and had our eyes opened (the returned-student organization on campus is known as *Abre Los Ojos*, Open Your Eyes), how can we re-enter the life we lived in the States *before* this trip? By the time of the final interviews shortly before departure, stu-

dents were eager to try out their new identities and world views in old contexts. Context, we had learned in so many ways, is everything.

**What the eye doesn't see, doesn't move the heart. (Haitian proverb)**

Christian educator Russell Butkus has described the key to conscientization succinctly and insightfully. "Any hope of sponsoring people to critical consciousness and social action is directly related to their capacity to reflect on experiences and situations that *deeply* touch their lives." (My emphasis.) The process of conscientization in a faith context depends on 1) personal encounter with the poor, 2) analysis of their situation and its structural causes, 3) theological reflection (Where is God to be found, and what does God call us to do?), and 4) a commitment to intelligent and responsible action. All of this happens best in a community of support. *Semestre Dominicano* provides all of these ingredients through its various components.

I have been involved in justice edu-

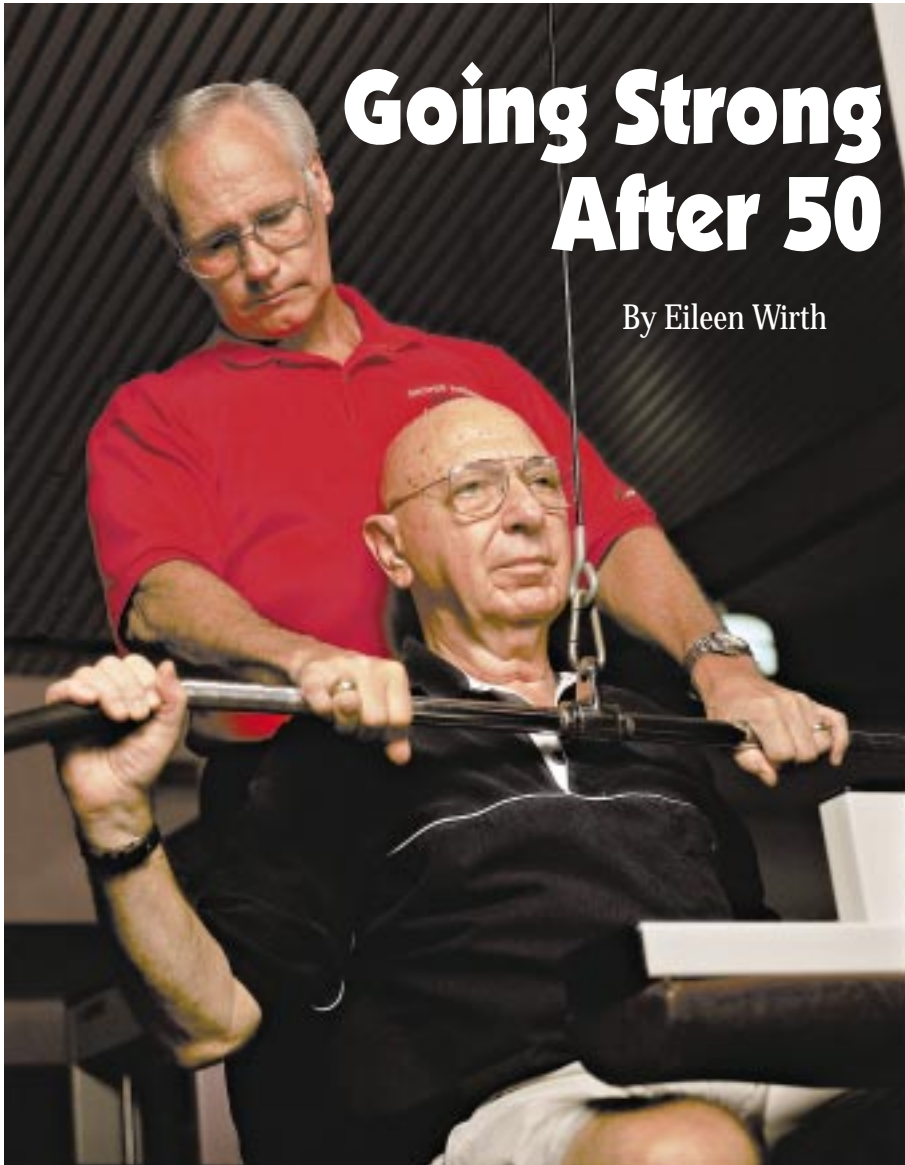
cation full time for 17 years. I know of no program that does it better than Creighton University's *Semestre Dominicano*. I know of few programs that do it so well. The extended Creighton community can take considerable pride in this effort.

Just ask this year's 16 students if they thought the semester achieved its purposes. But only if you've got some time on your hands. "And this picture shows me with my *campo* mom and dad and their kids. They were poor, but they gave me so much food it was incredible! And here we are at the *batey*. We helped paint their community building. It was awesome!" **W**

**End Note:** Creighton's presence in the Dominican Republic expands beyond *Semestre Dominicano* and the health care focus of ILAC, through the Montesinos Center for the Study of the Dominican Republic. The campus-based center, established in 1996, facilitates research on the DR so we may come to a better understanding of the country and its people.



**Sixteen students from Creighton's College of Arts and Sciences took part in the university's *Semestre Dominicano* program this past spring. Bergman and his wife, Dr. Wendy M. Wright, professor of theology, were the first faculty couple to participate in the program. (They are pictured at the front of the van, just left of the passenger side door.) Their two children, a student intern and program director Paul Burson (far right) also are in the picture.**



# Going Strong After 50

By Eileen Wirth

Photo by Keni Sievers

**Editor's note:** Dr. Thomas Baechle, chair of Creighton's Exercise Science Department, recently received the Lifetime Achievement Award from the National Strength and Conditioning Association for his 20 years of leadership of the organization.

**W**hen *myasthenia gravis* struck Dr. Allen Schlesinger last year, it left the longtime Creighton biology professor so weak that he couldn't lift a two-pound weight.

Following medical treatment and with approval of his physician, Schlesinger sought help from a nationally recognized expert in strength training for people over 50: Dr. Thomas Baechle, chair of Creighton's Exercise Science Department, author of nine

**Creighton Professor Dr. Allen Schlesinger works out under the watchful eye of Dr. Baechle. Schlesinger, 74, said he has noticed a difference in his physical health since starting a strength training program.**

books on fitness.

Baechle analyzed Schlesinger's problems and, along with Charlie Oborny, Creighton's head strength training and conditioning coach, created a strength training program for the Creighton professor and monitored his progress.

Today, Schlesinger, 74, shoots baskets with his grandsons with the ease of a young person. When his lawn mower needed repairing, he was able to lift it into his car. When the elevator to his

fifth floor office broke one day, he climbed the steps without puffing. His posture is that of a much younger person.

Schlesinger said he looks forward to his three weekly workouts at the Kiewit Fitness Center. "You get addicted to exercise," he said.

Thelma Stenlund, 83, turned to strength training to ease the effects of osteoporosis, muscle spasms and a broken shoulder. "My (broken) shoulder was pulled down so much that I could not keep my necklaces from sliding to one side," she said. Stenlund worked with Creighton Physical Therapist Judy Gale. Through resistance exercises, using a large elastic band, Stenlund was able to build strength and endurance in the muscles supporting her shoulder and her spine.

Gale said building muscle strength, through strength training and other weight-bearing exercise, not only can help ward off the effects of approaching osteoporosis, but can help reverse the toll the disease takes.

Stenlund, an Omaha piano teacher who plans "to live to 103," said she hopes to live the rest of her life with some relief from chronic pain.

## Strength Training Benefits

There's a message for aging baby boomers in the Schlesinger and Stenlund cases, said Baechle. If they want to enjoy an active retirement, they should get addicted to strength training NOW.

Strength training is synonymous with weight training and involves the use of barbells, dumbbells, machines and other equipment to improve strength, overall fitness, appearance and/or sports performance. The basic premise of strength training is to use weights and resistance to make muscles work harder than they are accustomed to working. Concerns that strength training causes "muscle boundness" or reduces speed or flexibility are myths, Baechle said.

Instead, 30 minutes of strength training twice a week from midlife on can make the difference between independence and inability to function 30 years from now, he said.

"Physical planning for retirement is just as important as fiscal planning," Baechle added, especially because

Americans are living longer than ever before.

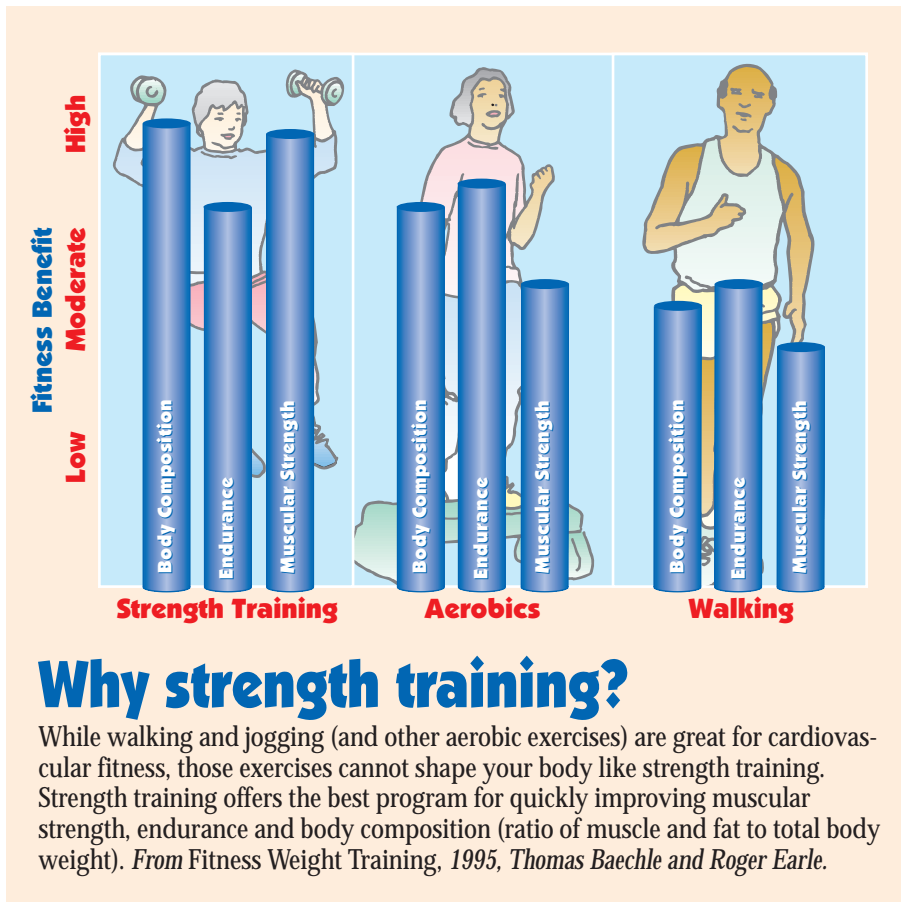
Baechle's advice is making a national impact. His book, *Strength Training Past 50*, (co-authored with Wayne Westcott of Massachusetts) has sold more than 10,000 copies since its publication this spring. It is available at major bookstores nationwide. A follow-up book, *Strength Training Seniors: A Guide for Instructors*, is due out this month.

According to Baechle, people who don't exercise lose five to seven pounds of muscle tissue every decade of adult life.

"Because muscles are the engines of the body, this muscle loss is similar to dropping from an eight-cylinder car to a six-cylinder car, to a four-cylinder car, to a motor scooter," he said. Capacity to function is reduced and a slower metabolic rate means that eating the same amount of food results in a gain of body fat.

And, he said, people must maintain muscle mass in order to do common tasks that everyone takes for granted. Women, who have less muscle mass than men to begin with, are at greater risk of losing muscle. They can benefit as much from strength training as men. (Women afraid of "bulking up," need not fear. Baechle said women don't have the hormonal disposition to gain in muscle size as men do.)

Elderly women often end up in care



## Why strength training?

While walking and jogging (and other aerobic exercises) are great for cardiovascular fitness, those exercises cannot shape your body like strength training. Strength training offers the best program for quickly improving muscular strength, endurance and body composition (ratio of muscle and fat to total body weight). *From Fitness Weight Training, 1995, Thomas Baechle and Roger Earle.*

settings because they've lost so much muscle mass that they can't perform simple tasks, such as lifting grocery bags or moving common household items, he said. Some have trouble even getting out of chairs or bed.

The Baechle solution: Start strength training at midlife to help prevent and reverse muscle loss, making an active, independent old age far more likely.

Studies have shown that strength training also reduces the risk of obesity,

## Pumping Up Your Heart

**S**trength training can help keep heart patients from becoming "cardiac cripples," according to Dr. Mark Williams, director of cardiovascular prevention and rehabilitation at the Creighton Cardiac Center.

Williams said that the Cardiac Center has been using strength training since the 1980s and finds it has numerous mental and physical benefits, including:

- Assisting heart patients in carrying out normal daily activities
- Improving their self-confidence that they can do things safely
- Increasing the confidence of spouses and children that their family member can resume normal life.

Williams said the Cardiac Center encourages heart patients to do 15 to 20 minutes of strength training at the end of their normal exercise routines two

or three times a week.

Gabe Parks, 77, a retired editor at the *Omaha World-Herald*, is an enthusiastic supporter of the Cardiac Center program.

Parks, who recently published a book on Nebraska trivia, had double bypass surgery 12 years ago and began a strength training program created by Dr. Thomas Baechle as part of his rehabilitation.

He and several other people still meet at 6 a.m. several times a week to work out at the Cardiac Center. The time permits patients to work out before going to work. Parks continued with the group after his retirement because he enjoys the people.

Parks said that if it were not for strength training, he doubts he would still be playing tennis regularly. However, he said, there are limits to the benefits.

"It's toned up my muscles, but it hasn't helped my backhand much."

osteoporosis, diabetes, colon cancer, high blood pressure, unfavorable blood cholesterol, low back pain and arthritic discomfort, he said.

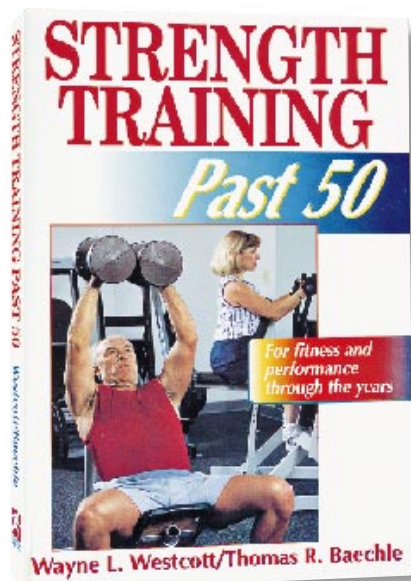
In raising metabolic rates, strength training allows people to eat more without gaining weight. (Unlike dieting, which decreases the number of calories a person eats each day, strength training increases the number of calories a person uses per day.) It increases bone mineral density, helping prevent osteoporosis. Stronger back and abdominal muscles provide better support for the spine, thus combatting the epidemic of back problems.

And results of strength training show up rapidly, Baechle said, noting the progress of 1,132 out-of-shape adults he tracked in a strength training research program.

“On the average, after just two months of training, they added 2.4 pounds of muscle, lost 4.6 pounds of fat and increased strength by 43 percent. They also lowered resting blood pressure by 4 percent and increased joint flexibility by 16 percent.”

#### Mental Obstacles

According to Baechle, mental attitudes are often an obstacle to getting started with strength training, especially



*Baechle's book Strength Training Past 50 was listed in USA Today as one of the top-10 fitness books for 1998, as chosen by the American Council on Exercise.*

for women over 50.

Traditionally, American society has scorned strength in women. Those attitudes have deep roots which continue to affect today's baby boomers.

For centuries, women wore constrictive

clothing which hindered even ordinary movement and fitness. Even an 1890 book on physical training was enlightened enough to cite corsets as an obstacle to female fitness.

“A corset that supports the back, that keeps the back from supporting itself, is antagonizing the first principle of physical development — the perfect muscular possession of the body,” the author admonished.

While women of the 1950s and 1960s no longer wore corsets, they were required to wear dresses to school which made active play difficult, Baechle said. There were few competitive sports for high school girls and even legal restrictions against some sports, such as girls' basketball, in some states. Even Iowa, the pioneer state for girls' basketball, restricted girls to half-court play. Women athletes often were considered unfeminine.

In order to attract women into exercise classes, physical education courses tended to stress appearance as a reason to exercise, he said, recalling the course, “Figure Fitness for Women,” which he taught at Briar Cliff College in the late 1960s.

Such mental conditioning against athletics and especially against athletics

## 10 reasons to strength train, especially for those over 50

- 1** Maintain your muscle and add muscle tissue. Research has shown that you're never too old to replace muscle tissue.
- 2** Maintain or increase your metabolism. Muscles use calories. As you increase your muscle mass, your metabolic rate increases, thus giving you the added benefit of burning more calories each day.
- 3** Reduce body fat. Strength training has been shown to be more effective at reducing body fat than walking or cycling.
- 4** Increase bone mineral density. Numerous studies have found that strength training, done properly, helps maintain bone strength.
- 5** Improve glucose metabolism. Your ability to use glucose is closely related to your risk of adult onset diabetes. Recent studies have shown that strength training can increase glucose metabolism, although more research in this area is needed.

**6** Speed up food transit. The slower food travels through the gastrointestinal system, the greater your risk of colon cancer. A recent study at the University of Maryland found strength training to increase gastrointestinal transit by more than 50 percent.

**7** Lower blood pressure. In Baechle and Westcott's study of more than 250 men and women over age 50, participants showed a 4 percent reduction in resting blood pressure after eight weeks of standard strength and endurance exercises.

**8** Improve blood lipids. Some studies have shown strength training to favorably influence cholesterol levels.

**9** Maintain or improve low back health. Studies have shown well-conditioned muscles provide better back support.

**10** Reduce arthritic pain. Some research suggests stronger muscles may be helpful for improving joint function and easing arthritic comfort, although the exact mechanisms are not fully understood.

*From Strength Training Past 50 by Thomas Baechle and Wayne Westcott.*

## Strength Training for Athletes

Even elementary school athletes can benefit from strength training as long as they avoid heavy lifting, overhead exercises without supervision and competitive lifting, according to Charlie Oborny, Creighton's head strength training and conditioning coach.

Oborny said that children can start strength training "as long as they are old enough to understand instructions." He suggested starting with broomsticks, five pound weights, soup cans, or milk jugs. The broomsticks teach youngsters the physical skills involved in weightlifting while keeping loads light.

By the time they reach high school, most athletes are lifting weights regularly, Oborny said. It's increasingly common for Division I recruits to have their own personal trainers.

At Creighton, all varsity athletes are required to lift weights three or four



Photo by Kent Sievers

**Oborny works with Creighton student-athlete Dan Vrbancic, a junior on the Bluejays' baseball team. All Creighton varsity athletes are required to lift weights three or four times a week.**

times a week with workouts tailored to the needs of each sport. Varsity athletes have their own workout room in the Old Gym and are carefully supervised by certified strength and conditioning coaches to ensure proper technique and maximum benefit. Proper technique helps prevent injury.

Sessions range from 30-45 minutes during an athlete's season to 45-90 minutes during the off-season, Oborny said. Exercises are tailored to build the muscles most vital to individual sports. For example, volleyball players stress both upper body strength (for blocking and serving) and lower body strength (for jumping) while soccer players include a greater emphasis on cardiovascular conditioning to cope with longer bursts of running.

Oborny, a 1992 exercise science graduate of Creighton, has an M.A. in Exercise Science from the University of Nebraska at Omaha. In addition to working with varsity athletes, he teaches weight training and works as a personal trainer through Creighton's Human Performance Laboratory.

involving strength makes it hard for many middle-aged women even to consider starting strength training, he said.

Even male athletes of the 1950s and 1960s seldom lifted weights, so many male boomers are ill at ease with strength training, too, he said.

How did these biases crumble? Strength training began transforming overall athletic training when European track and field competitors demonstrated its effectiveness in the late 1960s and early 1970s. Soon after, the strength training movement spread from field events such as shot-putting to football and other sports played by masses of American men.

The invention of the Nautilus and similar machines helped further popularize strength training, Baechle said. Workouts in attractive settings with the easy-to-use machines helped change the image of strength training.

Baechle said that people began to realize that you could be strong without being "muscle bound," and women discovered that weight training produced faster muscle toning results than aerobic exercise.

### Getting Started

Even people who are persuaded of the benefits of strength training may be reluctant to start because they don't know how to, or fear they will look ridiculous in a weight room surrounded by fit young people, Baechle said. But getting started is a matter of just a few steps.

The first is medical clearance. The next is to find a qualified consultant or personal trainer, Baechle said. He or she will assess an individual's condition, prepare a personalized fitness plan, teach the exercises and ensure that the trainee knows how to use properly any machines required.

Creighton's Exercise Science Department provides such services for a fee, Baechle said.

People should not avoid getting started with a trainer because they are embarrassed by being overweight or out of shape, Baechle stressed. After all, the goal of trainers is to help people get into shape. Everyone has to start somewhere.

Creighton alumni can join the Kiewit Fitness Center, with its greatly

expanded weight room or sign on with a training consultant at a local YMCA, hospital, corporate or community fitness center or health club, he said.

"Check to see if your consultant is nationally certified by an organization such as the National Strength and Conditioning Association," Baechle said. "People are often more concerned about who works on their cars than on their bodies."

He also urged people starting a strength training routine to:

- Set a regular time for training
- Find someone to train with.

Both establishing a regular time and training with a partner heighten the chances of enjoying workouts and decrease the likelihood of missing them, he said. Although more than 40 million Americans are involved in weightlifting or strength training, far more start but don't follow through.

"You need to build a time for this into your life," he said. "If it is important enough, you'll do it. Like financial planning, this is an investment in your future." **W**



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