

mulate or even to retain wealth and land. The object: to divert inheritances to the church. Bans against the marriage of cousins, such as that issued by the Emperor Theodosius I in 384–385, had little scriptural justification; indeed, Christ's earthly parents may have been cousins. Theologians were forced to plunder the Old Testament (e.g., Leviticus) to justify their regulations. Furthermore, adoption, a common practice under Roman law, virtually disappeared in Europe, as the church became the sole guardian of orphans. (In France, common law adoption was not reintroduced until 1892.) Goody traces the impact of the church's new interest in families, showing how it contributed to the rise of chivalry, romantic love, and new forms of kinship, including godparenthood. Goody's history is a provocative reminder of the plasticity of society's most cherished, and supposedly immutable, institutions.

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**THE RECONSTRUCTION  
OF PATRIOTISM:  
Education for Civic  
Consciousness**  
by Morris Janowitz  
Chicago, 1983  
220 pp. \$22.50

For years dismissed by most intellectuals as the pride of fools and the refuge of scoundrels, patriotism is long overdue for serious scholarly contemplation in America. The conspicuous silence, argues Janowitz, a noted University of Chicago sociologist, is symptomatic of a general decline, since 1945, of this nation's civic spirit. According to current fashion, U.S. citizenship involves rights and entitlements, not duties and responsibilities. Janowitz surveys the decline of those institutions that once provided Americans with a strong civic education. The tradition of the "citizen-soldier," forged during the revolutionary war, instructed the citizen in the relationship between the state and the military and united him with a wide range of fellow countrymen in the nation's defense. Since World War II, the changing nature of warfare, rejection of conscription by Left and Right alike, and a general antimilitary mood have gradually eroded support for a citizen soldiery. Its death blow was delivered by President Richard Nixon in 1973, when he ended

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the Selective Service System. Janowitz also charts the changing tenor of civic education in the public schools. During the 19th century, students were offered courses that gave a long-term historical sense of the American "experience." Since the Great Depression, a new breed of social studies teachers has begun focusing on specific current political and social conflicts, thus reinforcing a general trend toward ethnic and racial "fragmentation." Recalling Franklin D. Roosevelt's Civilian Conservation Corps (which, between 1933 and 1942, employed more than three million young adults), Janowitz urges the creation of similar programs of national service, perhaps even privately supported, to help restore a unifying sense of civic obligation—and health to the idea of patriotism.

**THE POLITICS AT  
GOD'S FUNERAL:  
The Spiritual Crisis of  
Western Civilization**  
by Michael Harrington  
Holt, 1983  
308 pp. \$16.95

With the disappearance of God from the modern world, an event proclaimed by many philosophers and theologians, "one of the prime motives for noncoerced obedience and acquiescence in the social order" has vanished. That conclusion, surprisingly, comes from one of America's best-known socialists, Michael Harrington (*The Other America*, 1962). Not surprisingly, however, he laments the demise of religious faith mainly for social, political, and economic reasons. Capitalism, for instance, no longer restrained by John Calvin's austere ethic, has become the "compulsory hedonism of unplanned and irresponsible economic growth." Values and moral responsibilities that once bound people together have given way to relativistic codes, all encouraging an unhealthy individualism. Theologians of the 1960s (e.g., Harvey Cox and Paul Tillich) who tried to "demythologize" God created a God too "problematic, subjective, [and] existential" to provide a moral center for individual Americans. And Harrington dismisses the new Protestant fundamentalists as "too secular" to inspire a broad religious reawakening. Religion, Harrington concludes, can no longer be the integrating force it once was in medieval Europe,