

incompatible. It would maintain a critical distinction between an offender's coerced obedience and his free consent to a remedy. And it would nourish the good whenever it appeared without making utopian claims about the good will of offenders in general. Justice cannot always be achieved, but Bianchi's proposal would at least allow a saving clarity about what it is and what it isn't.

Changes are now taking place at the margins of criminal justice systems in a number of countries. The growth in mediation, the use of sentencing circles in native communities and the substitution of community conferences for court hearings in juvenile justice are all examples. Bianchi's work, in my view, offers guidance to these changes. His youthful hopes for a revolution in criminal justice may have been disappointed, but from a mature perspective, he can see that he has contributed to the intellectual foundation of a movement that may last much longer than a lifetime.

Herman Bianchi

When I began my career as a professor in criminology in 1959, I thought we would be able to come to radical changes in the system. Thirty-five years later, I realized it had not happened. But the following thing happened at the goodbye ceremony at my university when I retired: I was addressed by several people, including the don of the university, who spoke very friendly words to me and said, "You have been dean of the faculty of law in very difficult years: when the university was extending, when the students caused all these problems, the Free Speech Movement. You've done a wonderful job, and the university is grateful to you. Thank you, my dear colleague." Those very nice words. But he was not a lawyer. He was in the faculty of physics or something. Then the dean of the faculty of law, also very friendly words. Then several colleagues. One colleague was a forensic psychiatrist. He said, "Dear Herman, I like you as a person. I see you as a friend. But my dear God, what have you achieved? Nothing." And someone else said, "Yes, I'm sorry to say, but you have not achieved anything."

And then I got up, because I was expected to answer all these remarks. So first I thanked the don for his kind words, then I thanked the dean for his kind words, and then I said, "Now, my colleagues, your remark is unfair because the system that went astray in the last 700 years you cannot change in one human life. That's unfair. But another thing: Dear Bart—"—his name was Bart—"—I have not been writing for you. You would never

understand it. I'm like Saint Francis. I have not been preaching to you. But when the sinners were not listening, Saint Francis spoke to the birds. Where are my birds? They are over there." I indicated the students sitting on the balcony, who cheered. I'm like Saint Francis. I've been preaching to the birds. It takes time. It takes another generation, another two generations, but one has once to begin.

David Cayley

On *Ideas* tonight, you've listened to the third and final program of "Justice as Sanctuary," a profile of Dutch criminologist Herman Bianchi. I'm David Cayley. My technician was Dave Field. Associate producers Kate Pemberton and Liz Nagy. Producer Richard Handler. The executive producer of *Ideas* is Bernie Lucht.