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## The Cresset (Vol. XIX, No. 8)

Valparaiso University

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*The*

# *Cresset*

A REVIEW OF LITERATURE,

THE ARTS, AND CURRENT AFFAIRS

JUNE, 1956

VOL. XIX, NO. 7

THIRTY-FIVE CENTS

# THE CRESSET

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## IN THE JUNE CRESSET . . .

NOTES AND COMMENT .....	<i>The Editors</i>	1
AD LIB. ....	<i>Alfred R. Looman</i>	10
VERSE: SPRING STATEMENT .....	<i>George A. Cook</i>	14
WORSHIP AND LITURGY .....	<i>Paul H.D. Lang</i>	15
VERSE: WIDER LEAFAGE .....	<i>Joseph Joel Keith</i>	23
SOME REFLECTIONS ON WORSHIP .....	<i>M. Alfred Bichsel</i>	24
VERSE: DENISE SPOKE AT THE WONDERS .....	<i>Charles Guenther (Tr.)</i>	28
THE WEREWOLF .....	<i>Walter F.C. Ade</i>	29
VERSE: OLD AND SECRET .....	<i>Judson Crews</i>	40
THE ACADEMIC APPROACH .....	<i>Robert Epp</i>	41
VERSE: UMBRELLA .....	<i>Marion Schoeberlein</i>	43
LETTER FROM XANADU, NEBR. ....	<i>G. G.</i>	44
MUSIC AND MUSIC-MAKERS .....	<i>Walter A. Hansen</i>	46
RECENT RECORDINGS .....	<i>Walter A. Hansen</i>	49
THE NEW BOOKS .....		53
A MINORITY REPORT .....	<i>Victor F. Hoffmann, jr.</i>	65
THE MOTION PICTURE .....	<i>Anne Hansen</i>	68
THE EDITOR'S LAMP .....		72

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THE

Vol. XIX, No. 8

June, 1956

# Cresset

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## *Notes and Comment*

### Super-NATO?

It would be interesting, although not particularly significant, to know whether the recent good-will tours of Messrs. Khrushchev and Bulganin represent a change in Soviet thinking or merely a change in Soviet tactics.

What ought chiefly to concern us are those geographical realities which make us so anxious to divine the attitudes and the intentions of the Soviet leadership. For the leadership can change, as it has in the past. The realities which give significance to any Soviet leader change only gradually. It is on these realities, rather than upon the personalities of the Soviet leadership at any particular moment, that we

BY THE EDITORS

must build our own plans for world order.

The nature of these geographical realities has been best expressed by Sir Halford Mackinder in an article, "The Round World and the Winning of the Peace," which appeared in the July, 1943, issue of *Foreign Affairs*. The article is, of course, somewhat dated by now, but it seems to us that Sir Halford's statement of the geographical realities of our world is as valid now as it was then.

In very brief form, the world which Sir Halford presents is organized around the great middle-latitude lowland which extends from the foothills of the Rockies on the west to the Yenisei River in central Siberia. Within this vast lowland lie the great resources of minerals and agricul-

tural land, the great industrial areas, the technologically-minded peoples of the world.

This lowland may be divided into two basins. From perhaps the Elbe River westward, there is a basin organized around the North Atlantic Ocean. Culturally and economically, this basin constitutes a unit; politically it is fragmented into many sovereignties. For centuries, these autonomous sovereignties have warred among themselves, but always within the context of the greater unity which made them one. When this oneness was threatened from outside, as by the Moors or the Turks, they showed a disposition to present a unified front to the common enemy.

The second basin, extending eastward from perhaps the Vistula River, constitutes, according to Mackinder, "the greatest natural fortress on earth." Rimmed by the frozen Arctic, by vast mountainous wildernesses on the east and by a broad desert fringe on the south, it is almost inaccessible from any direction except the west. Within it lie resources vast both in quantity and in variety. Like the western basin, this eastern basin constitutes a cultural and economic unit. Unlike the western basin, it constitutes also a political unit, dominated

by an authoritarian government which is capable of swift action because it can shape, rather than follow, public opinion. This is the seat of Russian power. "For the first time in history," Mackinder notes, "it is manned by a garrison sufficient both in number and in quality."

These are the geographical realities. An intelligent Western policy ought not to be directed toward curbing the ambitions of this or that particular tyrant, this or that particular party, but toward maintaining a posture of at least equality over against a potential rival strategically situated to upset the world balance of power.

NATO was set up, at the outset, to meet the very real and imminent danger of Russian military expansion. It will be for the historian to decide whether it actually was NATO that prevented the westward expansion of Russian imperialism. What we must decide now, without any benefit of the hindsight of history, is whether NATO as now functioning is an instrument capable of maintaining the power balance against the Russian power potential.

It is not realistic to suppose that any of the nations of the West is yet prepared to go any considerable distance toward ac-

tual political unity. But certainly the time has come when the nations of the West must seriously ask themselves how much of their sovereignty they are willing to pool in defense of their very existence. If they can agree on the major lines of policy, and if they can establish some common agency for quick and decisive action, they will have little need to fear any major thrust from the east. If they remain indecisive in policy and if they refuse to streamline their present cumbersome machinery for acting against aggression, they run the risk of degenerating to a mere paper alliance.

What it comes down to, then, is that we must be prepared, eventually, to concede to NATO or to some organization of its kind real powers which will somewhat abridge the sovereignty of all of our member governments. The necessity has been forced upon us by the development of weapons which are themselves international in nature and which make a mockery of national states as power units. We are free, of course, to deny this necessity. But we can not ignore it. Refusing to face it, and to decide what we are going to do about it, will itself constitute a decision.

## Boomerang

On April 24, a Louisiana judge issued a permanent injunction against the National Association for the Advancement of Colored People, the practical effects of which will be to make it impossible for the NAACP to operate in the state unless the injunction is set aside by a higher court. Ironically, the law upon which the judge based his act had been enacted in the 1920s to curb the activities of the Ku Klux Klan which at that time was enjoying a widespread resurgence.

We are not concerned, at the moment, with the wisdom of such a law or with the propriety of the injunction issued under its provisions. We are interested, rather, in the way laws which are designed to liquidate one unpopular minority may be turned against other unpopular minorities. In this case, a law directed against the Klan has been turned, a generation later, against the NAACP. It would not be difficult to imagine a law enacted in 1956 to outlaw Communism being turned, in 1986, against the United States Chamber of Commerce.

What we may learn from this case is that laws, like fire, make good servants but dangerous masters. A good law is no respec-

ter of persons or classes. It is worded so as to identify and prohibit some certain kind of conduct of which society disapproves. If, at a given moment in our history, we disapprove of the subversive activities of the Communist party, the law we enact must be directed against subversive activities. Such activities we usually define as any acts designed to overthrow the present constitutional structure of our government by force and violence.

But suppose that a generation from now, having perhaps experienced the shock of another depression, a large majority of us come to believe that business and economic interests have subverted our constitutional structure by economic force and by commercial manipulations which might be classified as violent. And suppose that the courts (which in Chief Justice Hughes' words "follow the election returns") should agree with popular sentiment. We have then the officers and directors of the U.S. Chamber of Commerce and the N.A.M. standing trial for subversive activities under a law originally designed to take care of the Commies.

Impossible? Well, the N.A.M. can't be much farther from the Communist Party than the

NAACP is from the Klan. And look what has just happened in Louisiana.



## The Veep

No one would pretend that Alben W. Barkley was a great statesman or a profound political thinker. No important legislation bears his name, despite the fact that the greater part of his adult life was spent in the House of Representatives and the Senate. History may not even remember very clearly that he was, for four years, vice-president of the United States.

Senator Barkley's career was the career of a party wheelhorse, in the best sense of that much-abused term. He was the kind of man who is always needed in a legislative body—the pourer of oil on troubled waters, the patriotic partisan who could pilot his party's program through without losing the respect of the men on the other side of the aisle. He was sometimes accused of being only a follower of the party leadership; if he was that, he was at least loyal and hard-working in that restricted role.

The Veep was one of the last of the old-time politicians who could manage simultaneously the role of man of the people and that of the national figure. He

knew the people as few of his contemporaries have known them, but he always moved among them with a graciousness, a courtliness, and a natural dignity which made it impossible for him to stoop to demagoguery. Among politicians, he was the best story-teller since Lincoln, and the stories he told had a certain Lincolnesque flavor. More often than not, they were wry admissions of his own limitations.

The passing of the Veep will not materially affect the course of events in our country or in the world. But it will leave a vacant place in our national life—a place only too rarely filled, usually by some Southerner or border-state gentleman known to his townsmen as "Jedge" and to his countrymen by some equally affectionate nickname.



## Rural Slums

Having just returned from our annual excursion away from our ivory tower, we are prepared to offer another in our series of reports on the face of the land.

What we found this year was an intensification of what we have noted, with alarm, before. The rural landscape is giving way, not to well-planned and intelligent urban growth but to

this messy and characterless development which sociologists and geographers have tagged with the unlovely (and, therefore, altogether appropriate) name of "rurban."

What you get in rurban development is a scattering of houses of all sizes, all styles, and all (or no) standards strung along the highways. People have built these houses in the hope of finding a little fresh air, a little land, and a little privacy. In return for these, they have put up with all of the inconveniences inherent in isolation, with poor drainage of their property, with sewage disposal systems which work at levels of efficiency ranging from excellent to intolerable; in short, with all of the inconveniences of rural life with few or none of its real compensations.

In the process, they have made a mess of the countryside. They have given it a sort of refugee-camp look. In the circumstances, it is not surprising that a considerable number of the families which spearheaded the move out to the country just after the war have moved back into town. They have discovered what others still have to discover: that when enough people move out to the country, it isn't the country any more.



But even as one deplors this urban development, he ought in all fairness to remember that what tempted people out here was a legitimate desire for something which they had despaired of finding in the city. In a sense, these people out along the highways actually are refugees—refugees from the dirt, the smoke, the congestion, the noise, the danger, and the corruption of our cities. The question, then, is not one of the legitimacy of their complaints but of the wisdom of their solution to these problems.

A fact which we have, until now, refused to face in the United States is the fact that, with our growing numbers and with our growing dependence upon commerce and industry for employment, we are destined to become more and more an urban people. Nor need we be appalled by this fact. Cities do not have to be the horrible things most of our cities are. Mediterranean peoples have been, by choice, urban for centuries. Their cities were built for people to live in and not merely as places to work in. We can have tolerable cities, too, when we make up our minds to live in them and to make them subserve our needs.

A first step toward restoring both the city and the countryside to their intended uses would

be the establishment of planning authorities on a county basis. City planning alone can not do the job, for cities are merely the focal points of the activities of larger regions. Counties are large enough units to allow not only for conservation of satisfactory landscapes and the restoration of blighted landscapes but also for the orderly development of new landscapes. Already in many places, county planning authorities have demonstrated their value. Counties which have not established such authorities must look forward to an accelerated spread of their rural slums in the next decade.



## A Question of Values

Right thinking citizens have every reason to wonder what the world is coming to when they read that the St. Paul, Minn., school board has suspended high school athletics, kindergarten, drama, choral groups, and debating in order to release funds for a \$50-a-month pay increase for teachers in the city school system.

What one smells in this action is the old, apparently indestructible bias in favor of learning which still, after all these years, seems to dominate the thinking of certain school administrators.

Certainly no one would deny that schools need teachers and admittedly there are statistics to show that the real earnings of teachers have been declining steadily through the years. But to pretend that teaching is the only, or even the most important, function of the modern school system is to ignore the whole trend of modern society and modern schooling.

In the St. Paul case, the situation is complicated by the fact that the good citizens of that city had already expressed themselves on the school problem by twice turning down, in democratically conducted elections, amendments to the city's charter which would have permitted the levying of more tax money for the schools. By what right does a public body insist that the sovereign electorate must accept what it does not want? One can quibble about whether a city ought or ought not to hire good teachers. But under our system of government, the people have a right to whatever kind of teaching they are willing to pay for. The voters of St. Paul had expressed a clear preference for cheap teaching and it seems to us that the school board should have given them what they wanted.

The only good that can come

out of this unfortunate situation in the long run will be a sharper definition of the issue which confronts all of our communities in the educational area. In its simplest form, the issue is whether schools are to be maintained for the education of the young or for the convenience and the amusement of their elders. Taxpayers will want to know whether their tax dollars actually are going into things like larger gymnasiums and better lights for the football field or whether they are going to be diverted by irresponsible school administrations into such fringe concerns as teachers' salaries and classroom equipment. We are all agreed that the young people ought to be kept off the streets. But is there not some better way of doing that than by penning them up in classrooms?



## Still Boiling

If a man had nothing else to do, he could easily fill up his days and nights keeping up with the oral and written broadsides which are constantly being issued by the parties to the Middle Eastern situation. As one of those who have attempted to find some rhyme and reason in the dispute, we must confess to a condition of hopeless befuddle-

ment. The temptation is to invoke a pox upon both sides and invite them to fight it out.

Unfortunately, any real explosion in the eastern Mediterranean area could easily trigger a major war in which we would find ourselves and perhaps most of the other great nations involved. This, everyone will agree, must not happen.

We have allowed the parties to the dispute ample time to come to terms with each other and we have tried to help them toward a solution by providing the best diplomatic skill we could offer them. All that has come of our efforts is a string of recriminations, broken promises, treacherous breaches of truce arrangements, and inhuman triflings with human life. Neither party has shown the wisdom or even the desire to restore any kind of order in the contested area.

It therefore seems to us that the nations which are not directly involved in the dispute, but which run the risk of becoming involved unless something is done soon, have every right to intervene. We believe that such intervention could be properly classified as police action, inasmuch as it would not be designed to help either of the disputants against the other, but simply to prevent the spread of a disorder

which, if it is not checked, could engulf all of us.

It is possible, through the United Nations, to assemble an international police force which would not need to include troops from any of the great powers whose motives might be mistrusted or whose sympathies might seem to have been engaged by either side. Such a police force should not be assigned the diplomatic task of settling the dispute between Israel and her Arab neighbors but the distinctly police job of keeping each side off the other's throat. Meanwhile, some other international agency might well take on the urgently necessary job of finding some solution to the refugee problem which is one of the most odorous disgraces of our century.

## Washington, D.C. (U.S.A.?)

An injustice of long standing made the headlines again recently when the citizens of the nation's capital were permitted to vote in a preferential primary. So little experienced were they in the allegedly basic right of the ballot that they were not even able to do an efficient job of tabulating the returns. It might be added that there seems

to be no pressing reason why they should strive toward greater efficiency, for it may be quite some time before they will be allowed to play at another election.

The citizen of the District of Columbia is not, in any meaningful sense of the term, a citizen of the United States. He is a colonial. He has no voice in choosing his officials, he has no voice in the shaping of the laws under which he lives. His city council is the Congress of the United States, a body much more interested in farm legislation and the conundrums of foreign affairs than it is in such purely local matters as schools, fire protection, and parks.

In defense of this peculiar arrangement, it might be said that Washington is an attractive, reasonably clean, reasonably safe city and that its citizens seem to be as secure in their persons and effects as are the citizens of most large cities. But that is not the point. The point is that something like a million American citizens are not free to govern themselves either directly or through representatives of their own choosing. They are colonials governed by a despotism admittedly benevolent, but a despotism nevertheless.

We seem to recall that both parties have promised to do something about restoring the rights of citizenship to the Washingtonians. This, in itself, means nothing, of course, for both parties have also promised to do something about the aspirations of the Hawaiians and the Alaskans to statehood. But surely, if members of Congress are as enthusiastic about De-moc-racy as they claim to be when they are out on the hustings, they must feel quite uncomfortable living in the midst of a whole metropolis of the disenfranchised.

What is chiefly responsible for the continuing refusal of Congress to allow the Washingtonians self-government is the fact that the city has a large Negro population. The boys from the Mulatto Belt are afraid that if the citizens of the capital were allowed to govern themselves they might elect some Negroes to office, in which case we're back to the old question of whether You Want Your Daughter to Marry a Negro. They should know, by now, that there are plenty of ways to prevent citizens from exercising their rights as citizens even when those rights have been granted to them on paper.

# AD LIB.



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By ALFRED R. LOOMAN

Last week I had a rather unusual experience. I had a ride on a railroad line that seems as interested in passenger traffic as it is in hauling livestock and freight. Perhaps my experiences in the past few years in traveling on the eastern lines have been unusual, but in almost every case as a revenue-paying passenger I have received substantially less consideration on the trains than the bovine customers in the cattle cars or an inanimate piece of freight in a box car.

My experiences have gone something like this: The ticket agent gets me off to a wrong start by giving the very definite impression that I am using up his valuable time and he is doing me a great favor in selling me a ticket on his train. Once aboard

his train, things get no better. I can walk up and down the aisles for the first twenty-five miles without any of the train personnel asking me if I might be looking for a seat. My only hope of getting their attention is by putting my suitcase down in the area between cars, because then one of them is likely to show up immediately and say I can't leave a bag there.

If I have been able to find a seat right away, before I'm settled, a gruff voice says, "Ticket," and the conductor stands there fidgeting around, his gaze fastened at a point two inches above my head, until I produce it. My attempts at small talk on those occasions have been met with terse replies that stopped conversation before it

get started. Should I seek information on such items as time of arrival, the reply is made so grudgingly that I am sorry I asked. The impression I have received over the past few years is that the railroads are manning their passenger trains with personnel who would in every way discourage such traffic in the future.

As I say, this may have been peculiar to the particular men who happened to be on that run that day, because I have known many railroad people who were friendly and polite on and off a train. So it may not be true that the conductors, brakemen, and flagmen consider an assignment to a passenger train as something akin to exile in Siberia.

The railroad does get more revenue from freight traffic than it does from the passenger business, but there must be some reason for operating passenger trains other than the mere complying with Interstate Commerce Commission rulings.

Well, last week I rode on the Monon, a line that operates between Chicago and Louisville and between Chicago and Indianapolis. The full name of the Monon is the Chicago, Indianapolis and Louisville but it doesn't say so on their time table. With the exception of a very few miles

in Illinois and fewer still in Kentucky, the Monon runs almost entirely within the state of Indiana, and its character is distinctly Hoosier.

I wanted to get down to Bloomington, Indiana, and, since I wanted to do some work on the way, I decided to go by train. One of the few railroads running into Bloomington is the Monon, and I could board the train at a small town just 30 miles away. This small town is Lowell, Indiana, and the station is located just off the one-street business section.

The station itself was a surprise. It was relatively new, made of brick, quite neat and very clean. Inside, across from the ticket window was a row of overstuffed furniture. It was the first time I had ever seen such comfortable furniture in a waiting room. True, the furniture was not new and it was 1920 Grand Rapids in design, but it was comfortable and it was also comforting to know that the station personnel thought enough of their customers to provide the chairs.

Fifty yards in back of the station, Cedar Creek flows under an old fashioned bridge and past a drooping willow tree. I don't suppose the station was located there just because of the attractive setting, but the overall ef-

fect of this location is pleasantly pictorial.

When I got up sufficient nerve I approached the ticket window expecting to get into a haggles over a round trip ticket. The man behind the window was at a desk working on freight papers and I feared the worst. But to my surprise he looked up, greeted me cordially, and came right over to the window. We chatted away while he prepared the ticket and he answered my questions as if he enjoyed being of service.

The train was late, so I sat back in one of the easy chairs feeling no irritation over the delay, because of the fine mood the ticket seller had put me in. Only one other customer came in while I was there. It was a lady inquiring about the cost of shipping a horse to Chico, California. The man at the window searched through many thick volumes quite willingly and came up with answers to all her questions. (The cost for shipping the horse by express turned out to be \$24 a hundred pounds plus around \$50 for insurance.)

Shortly I heard the train rounding the bend and saw it stop with the entrance to the passenger car right opposite the door to the station so passengers were not required to run the

length of the train to get on. The train consisted of a diesel engine, a mail car, a baggage car, and three coaches, one of which was a half-diner.

Although the train was not crowded the conductor suggested we look around for a double seat that was not occupied. He took my bag and put it aside while we looked. In the second car we found such a seat and he went back for my bag. I was overwhelmed by the service. When the conductor returned to punch my ticket, we fell into easy conversation. He was not a garrulous man, but he was an easy man to talk with and he was willing to stand there and talk as long as I wanted. Later, in the smoking section several of us were talking with all three of the trainmen and all of them were cordial and willing to impart information.

There is nothing hurried about the Monon. It may take a high-keyed customer some time to get accustomed to that fact. It does not run too closely to schedule but that does not seem to bother either the customers or the railroad personnel. The train runs on a single track and it is difficult to maintain a schedule when you may have to sit on a siding while another train passes going in the opposite direction.

The pace is leisurely and even the advertised running time between Chicago and Louisville, a distance of 324 miles, is eight hours, an incredibly slow time to the big lines, and it seldom makes that.

When I boarded the train, 44 miles outside of Chicago where it had originated, it was a half hour late and we never quite made up that time in the next 180 miles because we arrived in Bloomington twenty minutes late.

At one of the division points, Monon, Indiana, I have several times been eating in one of the restaurants when the train came in around noon and noticed that the whole train crew, including the engineer, got off and came over to the restaurant to eat while the passengers remained aboard. Apparently this was normal procedure, though there was a diner on the train.

The Monon goes through the west side of Indiana which is not unusually attractive country until you get into the southern part of the state, but the area around the Monon right-of-way is attractive. Of course this trip was made in the Spring and the countryside was looking its best with fruit trees in bloom and wheat fields turning a bright green.

But the Monon follows a number of creeks and small rivers which add to the scenery. We crossed the Little Iroquois, the Kankakee, the Wabash, and we crossed and re-crossed Wea Creek for miles. It began to seem as if the engine were chasing the creek and it was trying to dodge.

The houses in the small towns we passed had neat back yards with grass running almost up to the track. In many of these towns old hotels, now abandoned, were located across from the station, a final reminder of those days when anyone who arrived in town came by train. We made many stops to load and unload mail, but when we didn't stop, the mail bag was tossed off onto the platform. It was a little startling, riding in the first coach, to see a mail bag whiz past the window.

Though we arrived in Bloomington late, no one seemed in a hurry to get us off the train so they could get going again and catch up with the schedule. Instead the dozen or so of us getting off could pick out our bags, stored between cars, and exchange a few words with the conductor before stepping down to the platform. None of the women had to carry their own luggage off the train. The conductor relieved them of even the smallest



suitcase and insisted on handing it down to the brakeman.

I didn't know if I had happened on to a particularly pleasant crew on that trip or whether this was routine treatment. On my return trip the treatment, with different personnel, was just as pleasant. I arrived back in Lowell pleased, refreshed, and twenty-five minutes late. The trip had aroused my interest in train travel, and it occurred to me that if the big railroads want to increase their passenger traffic, they could learn a lot from a line one-twentieth their size.

If a man has to get somewhere in a hurry, he can fly. But most travellers, normally, will not suffer if they arrive a few hours later or even the next day. What this group wants, I believe, is a pleasant and comfortable trip on a train that goes fast enough to get there, but takes the curves easy and, in general, treats its customers as if they were welcome. I hope no combine ever buys out the Monon and tries to make a high speed, efficient outfit out of it. I hope the Monon never changes even if the trains don't come in on time.



## SPRING STATEMENT

The wind speaks green to the earth  
 With its burden of wet and seed,  
 Flings in exuberant cast  
 A hoard that will burst into birth.

Seeds once sprung will assume  
 Shapes extending to fruitage,  
 The promise to soil of clothing  
 A mammoth stretch with bloom.

The sampler stiff with stitching  
 Hangs blinding the gazing eye;  
 Can't man's dull brain make answer  
 To the new year's perpetual cry?

—George A. Cook

# Worship and Liturgy

By THE REV. PAUL H. D. LANG

*Pastor, Trinity Lutheran Church*

*Palo Alto, California*

The newspaper and radio publicity given the Decree of November 16, 1955, reforming the liturgy of Holy Week in the Roman Catholic Church, has made the subject of liturgy a matter of common discussion this year, not only among members of that church, but also among non-Roman Catholics. But much of the discussion which I have heard was confused and unintelligent, because the meaning of neither worship nor liturgy was understood and defined.

Liturgy must not be confused with Christian worship. Christian worship is faith in the Triune God through Jesus Christ and also the fruits of that faith expressed in Christian living. Such a Christian faith and life is worship, and worship is such a Christian faith and life. Digging ditches, scrubbing floors, studying school lessons, and everything else done in faith, fear, and love of God through Christ is worship. But if this faith is lacking, not even spending twenty-four hours a day on one's knees in

prayer is worship. I think we can readily understand that liturgy in itself is not worship when we consider the fact that an atheist, or Mohammedan, or Buddhist can do the Christian liturgy. But that is not worship. Worship requires faith in Christ. "Without faith it is impossible to please God."

So liturgy in itself is not worship. What, then, is liturgy? It is the outward expression or form of a particular kind of worship. When a Christian congregation comes together in the Name of Christ and worships in union with the Universal Christian Church, the Body of Christ, that is liturgy. This worship of the Holy Christian Church centers in that service which Christ gave His Church "on the night in which He was betrayed." And therefore the liturgy is properly what is now commonly called the Holy Communion Service.

But in a wider sense, liturgy refers to all the official worship forms of the Christian Church. It includes the rites or written

forms of her services, such as the Order of the Holy Communion Service, the Order of Matins, the Order of Holy Baptism, and the like. It includes the ceremonies with which these Orders are carried out, such as bodily actions, music, symbolism, and the observance of the Church Year. And it includes the physical properties connected with these services, such as buildings, altars, vessels, and vestments. These rites, ceremonies, and physical properties are the liturgy of the Holy Christian Church.

Let us now briefly consider these elements of liturgy with the object of learning to appreciate their meaning in our worship life in and with the Church.

First, there are the rites, called offices or orders, of the Church's various divine services. Each order has a specific purpose. Ever since Christ said, "This do in remembrance of Me," Christian congregations have come together for the purpose of doing what Our Lord commanded. And the manner of doing this developed in the course of time into the Order of the Holy Communion Service we have today. The same thing happened in regard to the command, "Baptize" and "Preach the Gospel," as well as the need of praying together

daily, confirming, marrying, and burying Christians.

These rites are not the product of an individual, a committee, or a congregation. They developed and grew up in the Church like a tree grows up into a stately, beautiful, and useful living organism. It took the Church more than nineteen hundred years of worship to bring these rites to their present shape, and the rites we have today are a heritage so precious that nothing else can quite take their place. Of course, the liturgy is a living thing, like a tree, and some of the branches will die and others come forth; but the organism as a whole will always be that beautiful and useful creation which is there for our benefit.

These wonderful rites with their strong unchanging parts and their arousing variable parts are the answer to a worship need of the Church and of each congregation and individual member in the Church. We humans are so constructed that we need a handle to take hold of when we worship. We see that so often in private prayer. There the handle for most Christians is the one they learned in infancy: "Now I lay me down to sleep." Few get beyond it. But it is a handle, and when they find the need for prayer, they grab hold

of it. It is better than nothing. Now, the need for a handle in corporate or public worship is even greater. There it amounts to a necessity, just as much as a musical score is a necessity when playing in an orchestra. And the answer to this necessity the Church has provided for us in her rites. She has done it in such a way that these rites recall to us and revive in us how to pray and for what we should pray. These rites make us aware of the needs, the truths, and the realities of worship far beyond our little selves and narrow circumstances. They unite us with the Church of all ages and places, and transplant our worship into the widest possible fellowship around the throne of the Lamb with angels, the redeemed in heaven, and all the saints on earth.

Then there are the ceremonies or the symbolism of the liturgy.

The rites of the liturgy are most closely connected with the operation of God's grace through the Word and Sacraments administered in them. Therefore, one of the main features of liturgy is symbolism. Symbols naturally convey and inspire thoughts of a spiritual nature. When Christ instituted Holy Baptism, He used water in addition to words in order to con-

vey the idea of the "washing of regeneration." At the Lord's Supper He represented in a symbolical manner the sacrifice of Himself for the redemption of the world. By bread and wine and the accompanying words, He announced the giving of His holy Body and precious Blood as symbols of His redemptive work. Of course, the sacraments are infinitely more in their nature and operation than symbolism. In all sacraments specific objects or signs are prescribed, which not only signify the grace of God, but are vehicles to offer and convey that grace. Nevertheless, liturgical rites are intimately united with the Means of Grace and are characteristically expressed through symbolism.

Symbolism does two things: 1. It expresses our inner thoughts and feelings; and 2. It teaches and inspires. In regard to the second, Evelyn Underhill in her book, *Worship*, mentions the James-Lang law. She says, "Here at least the James-Lang law has a direct application to facts. As those who deliberately smile are rewarded by an increase of cheerfulness, so those who deliberately kneel are rewarded by an increase in worshipping love. Hence symbolic gestures, verbal formulas, and sacramental acts ...are—when used and valued

rightly—impressive as well as expressive in effect.”

The most important symbol in the liturgical rites of the Church is the spoken or chanted word. God revealed Himself to us by the Prophets and Apostles through words. He sent His Son to be the Word Incarnate. He uses words or language today as a means of communication. Words teach the doctrines of the Holy Scriptures, turn our attention to Christ, recall His teachings, His Passion, His work of redemption and salvation. The liturgy uses words, not only to explain the meaning of the sacraments, but to perform the essential act of consecration. Words enlighten the mind and arouse the devotion of the worshiper.

Here we can see the importance and value of liturgical rites composed of pre-determined and accurate words. Because of the intimate connection between these rites and the administration of the Means of Grace, it is vital that the language of the liturgy express the truths of God's Word faithfully. Dr. Arthur Carl Piepkorn makes this point in an article of the *Seminarian* on the Form in Worship by saying: “Form influences content. It is a commonplace of denominational Church history that traditional forms have salu-

tarily tided the Church over many of her most difficult crises. . . . The Book of Common Prayer in the homes of England and on the altars of England's churches saved the faith of Anglicanism in the era of Deism and doubt. The rigid traditions of the Missale and the other liturgical books of the Latin Church have profoundly stabilized the doctrinal position of Roman Catholicism in face of forces producing change. On the other hand, the doctrinal chaos of Protestantism, and the tendency toward apostasy on the part of groups that a generation or two ago were solidly orthodox, is due in a significant degree to the lack of conserving forms.”

In corporate or public worship, we also need a form of words suitable for united worship, which is objective, devotional, and beautiful at the same time. This the liturgical rites provide. For example, take the words with which many of the services begin: “In the Name of the Father and of the Son and of the Holy Ghost. Amen.” This set formula gives the worshipping congregation the means of expressing unitedly their common purpose of worshipping the Triune God and their invocation of His presence in their midst. In unliturgical, undetermined, and

haphazard worship this purpose is never achieved so well. The same thing is true of the traditional Collects in the Holy Communion Service. They are never subjective, verbose, or sentimental. Or consider the prefatory sentences with which the Eucharistic Prayer is introduced: "The Lord be with you. And with thy spirit. Lift up your hearts. We lift them up unto the Lord. Let us give thanks unto the Lord, our God. It is meet and right so to do." These are matchless expressions for corporate worship.

Music enters into closest union with the words or the rites. It gives fitting expression to the words, especially the Word of God, and to the devout sentiments of the Church in her worship. Plainchant, the Lutheran chorale, and classical polyphony are especially suitable because of their sacred character, astonishing richness of theme, and great artistic value. But liturgical organ and other instrumental music also helps to carry out the purpose of glorifying God and edifying the worshipers, and contributes to the devotion and splendor of the Church's worship.

The words of the rites are given additional force by the liturgical actions which accompany them. By his actions the of-

ficiating minister conveys the impression that Christ Himself is present, and that the service is really conducted by Him, the real High Priest and Teacher for whom he is only the body and voice. Minister and people together show by their actions that the object of their worship is God, that they are humbly devoted to Him, submitting themselves to His Word and will, and that they extol, glorify, and adore Him. Their actions express their faith in the redemptive work of Christ and the hope of eternal life. And at the same time the worshipers are impressed by these actions as to what they should think and how they ought to feel.

Kneeling is the natural expression of penitential sorrow (in the Office of Confession, on days of humiliation and prayer), of humility and the feeling of littleness in the presence of Almighty God (when receiving the Holy Body and precious Blood of Christ), of earnest petition (during the Litany; at the words of the *Te Deum*: "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood."), of adoration (at the words of the Nicene Creed: "And was made man."). Kneeling is mentioned frequently in the Bible. Our Lord Him-

self often knelt in prayer, as, for instance, in the Garden of Gethsemane.

Standing is a symbolical action of joy (on Sunday and throughout Eastertide), of reverence (for the reading of the Gospel in the Holy Communion Service), of praise (Gloria in Excelsis), and of respect for persons and sacred objects.

Sitting is expressive of learning (hearing the lessons and the sermon) and of quiet meditation. Mary sat at the feet of Our Lord, hearing His word.

Bowing and genuflecting show reverence (to the altar as the symbol of God, and to the crucifix).

Folding the hands expresses prayerfulness, the resigning of oneself to the will of God, and the earnest desire to partake of the benefits and blessings of Christ's redemptive work.

The raising of the hands by the minister in saying the prayers of the Church expresses confidence in prayer and the readiness to receive God's answer. It also symbolizes the raising of the heart (Prefatory sentence: "Lift up your hearts.").

For women to have their heads covered in church is an expression of reverent modesty and is based on the injunction of the Bible (1 Cor. 11:3-15).

Crossing oneself (Luther's Small Catechism: The Morning and Evening Prayer, The Lutheran Hymnal: "The sign of the cross may be made at the Trinitarian Invocation and at the words of the Nicene Creed 'and the life of the world to come.'") is a prayer in action and shows that every blessing is sought from the merits of Christ crucified. The blessing of persons and objects with the sign of the Cross is a symbol of dedicating them to God and expresses the prayer that they may partake of the grace which Christ earned for the world by His Cross.

All these and many other liturgical actions have a deep meaning and practical purpose in the worship of the Church. They add force to the symbolism of the words of the rites, express the thoughts and feelings of the soul, and help to inspire the worshiper with spiritual realities.

Another wonderful liturgical aid is the observance of the Church Year. This is beautiful and helpful, no matter from what angle you look at it. It is a school for the teaching of the Holy Scriptures. One Christian doctrine after the other is presented during the course of the year and is brought to the worshiper's mind again and again

by yearly repetition. It holds these doctrines in proper balance and assures the teaching of the "whole truth" of God.

The Church Year not only teaches all the divine truths and applies them to life, but it also trains us in these truths. Every day of the year it helps us "to crucify the flesh with the affections and lusts, and to put on the new man."

The Church Year is a guide. In many respects we Christians are like little children who need the guidance and help of loving parents. Often we are like helpless sheep which are dependent on the care of a good shepherd. Throughout the year we need guidance. In this need the Church Year helps us. It shows us which way to go on our pilgrimage through this earthly life. It points out the dangers and leads us on the right paths. It holds before us the life of Christ, and also the lives of the great children of God who went before us on this pilgrimage, so that we can learn from them how to make our journey.

All this shows that the Church Year is of more than an historical significance. It is true that the Church Year holds before us the history of the past, but it does so in order to give us what we need for the present and the

future. As we learn to appreciate this, we shall want to live in and with the Church Year. Every day and every year our lives are enriched by it.

The symbolism of the liturgy is also expressed by certain objects. The church building is not only a functional structure which provides a convenient place for the congregation to assemble, but it is a liturgical object to remind the worshiper of Christ and the work of redemption. As the place where the Word of God is preached and the sacraments are administered, it is designed to be a sublime and majestic building which inspires reverence and encourages the congregation to draw near to God.

The altar occupies the most prominent position in the church building and is the focal point of the liturgy. We go to church to worship God, and therefore it is of tremendous importance that we have a symbolical object to represent the presence of God in the church building. This object is the altar. The altar is the place where God and man can commune with each other in a special manner. And since Christ is the Mediator between God and man, the altar is more specifically the symbol of Christ. Through Him, by the Holy Spirit, God comes to us through



the Word and Sacraments administered at or near the altar, and through Him our sacrifices of prayer, praise, and thanksgiving are offered to the Heavenly Father.

The chalice in the sacrament of Holy Communion is one of the most significant symbolical objects of the liturgy. The Lord's Supper is a sacramental means of our participating in the communion of the Body of Christ. The name, "Holy Communion," itself indicates this. And the chalice used for the distribution and drinking of the precious Blood of Christ is significant as a sign and symbol of this communion. We have received this symbolical object from Christ Himself. When He instituted the Blessed Sacrament, "He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it." The chalice is very important in the worship of the Church and its use inspires reverence and devotion, not only in those who with faith drink of it, but also in those who see it.

The burning candle is another object with natural symbolism. It shows forth Our Lord as the Light of the World, and as the candle is consumed by the flame, it suggests the love of Christ in sacrificing Himself for the redemption of the world.

Burning incense is also an object of liturgical symbolism. This is mentioned in connection with the worship of the Church both in the Old and New Testaments of the Bible. I have always liked this paragraph in defense of the use of incense written by Percy Dearmer in *The Parson's Handbook*: "The use of incense is a good test as to the continuance of ceremonial under the New Covenant: because it is now regarded, even by some Bishops, as a mark of extreme ritualism. The birth of the Forerunner was announced to his father when his lot was to burn incense; a singularly inappropriate moment from the Puritan point of view. One of the significant gifts offered to our Lord at His birth was incense. In the Apocalypse [the book of Revelation in the New Testament] an account is given of the ideal worship of the redeemed by one who, more than any other man, had opportunity of knowing our Lord's mind on the subject. Now the worship he describes is again ritualistic; and the use of no less than twenty-four 'bowls' of incense is mentioned. Incense is mentioned again three chapters further on in a manner that is significant; for it is then used ceremonially at the altar. The Angel stands 'over (or "at") the altar, having a golden censer,' to 'add it unto

the prayers of all the saints upon the golden altar.' 'And the smoke of the incense, with (or "for") the prayers of the saints, went up before God out of the angel's hand.' To forbid the use of incense would, then, certainly be to go contrary to God's Word written." Incense is a symbol of prayer. As it sends forth sweet odors and its smoke rises heavenward, it is to the sense of smell as well as to sight a symbol of acceptable prayer rising up to God.

All the other objects of the liturgy in the church building—

the sacred vessels, vestments, and ornaments—are of a symbolical and typical nature. And the Christian use of all the fine arts for these objects—architecture, painting, sculpture, metalcraft, and needlework—helps to express and suggest Christian thoughts and feelings. They direct attention to the Word of God and the sacraments, point the way to Christ and through Christ to God, and express the faith and feelings of the Church at worship.



## WIDER LEAFAGE

Always a country grows in mind.  
 Owners of acres, he who rents  
 house and lot, and others find  
 buds of abundances whose scents  
 touch more than the nostrils, fill  
 thoughts of men. Who owns a bin  
 or one plant on a windowsill,  
 farmer, city-born, are kin  
 when they grow the bulb and seed  
 for their children's bloom and fire,  
 greens and flowers for their need.  
 Something thrust in earth grows higher  
 when the eyes of depth perceive  
 goodness for another's store.  
 Now the empty hands receive.  
 Now the bare ground lifts its lore.

—Joseph Joel Keith

# Some Reflections on Worship

By M. ALFRED BICHSEL

*Associate Professor of Music*

*Valparaiso University*

Perhaps there is nothing more difficult for the human mind to comprehend than the things that pertain to the spirit. So bound up are we with things material that spiritual matters are almost, if not completely, foreign to us. So bound up are we with physical needs, physical urges and impulses, and so closely are our lives associated with the physical senses that it is very difficult for us to break the fetters of our physical being so that we might be able to fathom and search out the things of the spirit. And yet that is exactly what Christians must do in order to come into closer communion with God in worship. It has been said that the mystical conception of God makes Him remote; yet, since He is a spirit, such an approach to Him must be part of the life of all who would attempt to worship Him.

The Lord Jesus had a number of very revealing remarks to make about worship during his

conversation with the woman of Samaria at the well of Jacob. The woman's conception of worship was purely a physical one—one that was concerned with times and places. This she indicated when she said: "Our fathers worshiped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship." Jesus then indicated to her that neither in this mountain nor in Jerusalem would men in the future worship God and then continued with the words, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

We should indeed be sympathetic toward the poor woman, for all of us are in about the same condition. Too often we are tempted to think of the worship of God in terms of types of services, external organization, and denominations and sects,

and thus we lose sight of the very essence of worship which should be, but too often is not, a thing of the spirit. The Church has been called the mystical body of Christ, a concept that is a most spiritual one indeed, but all too often that spiritual concept has suffered because His mystical body has been adorned with the curious vestment of denominationalism.

Worshipping God in spirit and in truth would then imply a recognition of the purpose of worship. Something of this idea can be found in St. Paul's address to the Athenians on Mars Hill. St. Paul's remarks to the Athenians have a very special meaning to the Christians of our day who live in a world of near chaos and confusion, and it seems to be this: Faith in the living God must of necessity be accompanied by a desire for truth. A recognition of that truth will make it quite evident that man is totally and completely unworthy to stand before a holy and just God, were it not for the merits of Christ the Lord. Such a recognition should produce in man a spirit of humility and should make us realize the fact that we cannot confine the great spirit of God within temples made with hands, as St. Paul says, and that He does not *need* our wor-

ship. The works of our hands, the praise of our lips, and the sacrifices of our means are acceptable to the Father only through the Son.

Why should we worship, then, if God has no need of it? Quite simple! Because God has commanded it. The fact that He has no need of it does not mean that He does not want it and furthermore it is we who have a need of worship, for it is in worship, in part, that we see a revelation of that truth which will make us free. As far as it is necessary for us to know truth for salvation, God has revealed that truth to us. It is our duty then to worship Him in that truth.

This brings us then quite naturally to a consideration of the external aspect of worship. Generally speaking we recognize two forms of worship: first, private devotion or worship and second, public worship. Private devotion does not present too great a problem since it is a matter between the individual and God. The only restriction that is placed on man in this matter is that he do or say nothing in his private worship that would be at variance with God's revealed Word.

The matter of public worship is a much greater problem since a social group is involved. Most

of us have been brought up with the idea that there may be salvation outside of our own immediate church body—there may be, but we sometimes act as if this conviction is fairly doubtful. Such a view breeds contempt for those who are outside the so-called “fold” and also contempt for those who are within the fold but who may not agree with us in all points of view especially as concerns worship. Contempt for others is a special by-product of such irresponsible thinking when it is not tempered by an inquiring and searching mind which would strive toward the truth as far as is humanly possible.

In a country such as ours we are brought into close contact with many who, thanks be to God, are different from us in appearance, thought, action, and religious life. If we have received anything at all from our own religious life and beliefs, we can give these others something, and if we are open-minded and alert, we may learn much from them.

If there be any who according to our doctrines are wrong in their religious beliefs, and there are bound to be such in any community, then we should in our own personal way win them by positive means and not by negative slander. The words in the sixth Chapter of Galatians—

“do good to all men”—do not mean that we should ridicule those who by birth and family tradition have a different ecclesiastical affiliation from the one to which we are accustomed. The evidence of the love that we feel toward all men will result in doing good to all men. This is a positive quality and it will attract people to one's self. And this is a practical application of worship in daily life.

Furthermore, there are those who are one with us in the faith who may have a different way of doing things—of worshiping, for example. Until we have investigated and found that their method of doing things is definitely and irrevocably contrary to God's word, it would be better for us to hurl our ridicule and contempt against our own lack of knowledge or our unwillingness to learn.

The important thing is that we as individuals give glory, honor, praise, worship, and adoration to the God who has created, preserved, redeemed and sanctified us. Those about us will see the result of such worship in our everyday lives and be attracted by it.

To conclude these reflections on worship, it might be profitable to take a look at ourselves as worshipers. We as worshipers

can readily be divided into three classes.

In the first place, there are those of us who attend services merely because of a certain discipline that we either have imposed upon ourselves or that has been imposed upon us by those who are in authority over us. We who are older may have various reasons for having imposed this obligation upon ourselves if that is the reason why we attend the divine office. Those of us who are younger will realize that this discipline has been imposed upon us to help us find ourselves spiritually, in the hope that the formation of this habit will lead us to worship urged by a higher and more noble motive. Obviously this class of worshipers does not derive the full benefits of church attendance because the motivation is physical and external.

Secondly, there are those of us who attend various services in order to derive some benefit from them—in order “to get something out of them”, to put it bluntly. The quest may be a spiritual one to be sure, but very often it is an emotional one only—a sort of spiritual shot in the arm to keep us going for a while. Those of us who belong to this class are always in danger of being disappointed because that

certain elusive something that we were looking for did not measure up to our expectations. In that case we have a tendency to become critical because the sermon heard perhaps did not touch upon what we thought we needed most, or because we sang hymns that we did not know or did not particularly like. This approach to worship is most subjective and its chief weakness lies in its selfish motivation.

Finally, there is that small group of people to which all of us should try to belong. The people in this minority group go to services because they want to give something to God. They want to bring their gifts of praise, honor, prayer, and adoration to Him and in so doing they are actually giving themselves. This kind of worship is most objective because it is completely devoid of self and is focused only upon God. If we worship in that spirit, we can worship at any time, in any place, and on any occasion. The wonderful thing about this approach to worship is that the one who practises it actually derives immeasurably more benefit spiritually because he has given himself, and to such an one, knowing how to worship becomes a simple matter. We realize that public worship is dependent

upon human means and that because of this trivialities and banalities will at times find their way into services especially in this age of widespread bad taste. But to him who has learned to worship by giving of himself such things mean nothing. He can exclude them from his mind and he can worship in spite of them.

When we are young it is quite

natural that we must do certain things as a matter of discipline, even worshipping. As we mature mentally and spiritually our quest for truth is heightened and intensified and as we grow older we should give more and more of ourselves, yet knowing that our quest will never be fully satisfied until that moment when we can really worship God in spirit and in truth.



## DENISE SPOKE AT THE WONDERS

Evening was trailing swallows. The owls  
Shared the sun and pondered on the earth  
Like the untiring steps of a hermit  
Paler than nature and sleeping standing up.

Evening was trailing white arms over our heads  
Courage inflamed the women among us,  
They wept, they cried like animals  
The men anxiously fell on their knees.

Evening, a trifle, a swallow passing by,  
A bit of wind, leaves that no longer fall,  
A fine detail, a charm without virtue  
For a gaze which has never understood space.

—From the French of Paul Eluard,  
*translated by Charles Guenther*

# The Werewolf

(A glimpse into the history of this superstition and its place in international folklore.)

By WALTER F. C. ADE

Associate Professor of Foreign Languages

Valparaiso University

Among all the superstitious beliefs of man perhaps none is more terrible than that connected with the werewolf. This ghastly creature, with its human eyes and its bestial form, has terrified the people of every land and baffled the intellects of every century. Catholic theologians and Protestant doctors alike have tried to account for it; great demonologists have striven to explain it; eminent writers have exploited it. It has been the subject of learned disputations; it has provided us with stories of greatest horror. It was known to the author of the Homeric poems; it has captured the imagination of the modern "Saki" Munro.

The Modern English word *werewolf* (New High German *Werwolf*, *Waerwolf* or *Wehrwolf*) is a compound noun which means man-wolf, as Vestergan (pseudonym for Richard Row-

lands) tells us in his work, *A Restitution of Decayed Intelligence*, published in 1605. Professor Ernest Weekley, in his authoritative work entitled *More Words Ancient and Modern*, agrees with this definition of Vestergan and explains that "*were* is cognate with the Latin *vir* and the Gaelic *fear*." It is also cognate with the Lithuanian *vyras*. Philologically, *wer* or *were* has the following historical development. Beginning with the basic Sanskrit form *viras* (*man*), it progressively underwent the following changes: Indo European, *wiros*; Primitive Germanic, *\*wiroz*; Gothic, *wair*; Old Norse (Old Icelandic), *verr*; Old English, Old Saxon, Old Frisian and Old High German, *wer* = *man*. Except as a component of the two compound nouns *werewolf* and *wergeld* (or *wergild* = bloodmoney payable for having committed homicide), the word



*wer* (or *were*) = *man* was apparently dropped from the German language during or immediately after the Old High German period. Although *wer* (*were*) had previous to that time been far more widely diffused in the Aryan languages than *man* (*N.H.G. Mann*), it appears to have dropped out of the English language in Early Middle English at approximately the same time as in Germany. Thus we are able to refute the mistaken and over-facile explanation of George Tubeville in his *Noble Art of Venerie*, which was published in 1575. He states that "some wolves kill children and men sometimes; and they then never feed nor prey upon anything else afterwards; such wolves are called *Warwolves* (pronounced *ware-wolves*) because a man has need to *beware* of them."

The second component, *wolf*, in the compound *werewolf* is also first found in the Sanskrit form *wlkwos*: Primitive Germanic, \**wlqos*; Gothic, *wulfs* (from stem \**wulfo-*); Old Norse (Old Icelandic), *ulfr*; Old English, Old Saxon and Old Frisian, *wulf*; Old High German and Middle High German, *wolf*; New High German, *Wolf*; Modern English, *wolf*. Related to this are the Lithuanian *vilkas* (*wolf*) and the

Czech *vlk* (*wolf*), and the Germanic word is also cognate with the Latin *lupus* (French *loup*, Spanish *lobo*) and the Greek *lykos*. Synonymous with the word *werewolf* (*man-wolf*) is the compound *lycanthrope* (*wolf-man*), from the two Greek words *lykos* (*wolf*) and *anthropos* (*man*). In Old Norse, as we shall see presently, *werewolves* were also known as *skin-changers*.

In what may be described as the philosophy of werewolfism, there are three main theses which have generally been maintained. The first and most common one is that real men are supposed to have the power of transforming themselves for a time or at certain seasons into wolves and assume all the ferocity of that animal. Especially in the Balkans, where the werewolf and the vampire have always been closely related concepts, there are certain legends which also accuse the werewolf of disinterring and feeding on dead bodies. Sometimes, too, a werewolf was depicted as a sort of Dr. Jekyll and Mr. Hyde character, as a normal man by day and a murderous wolf by night. The second thesis is that the devil throws a satanic glamour round certain of his satellites, so that they may appear to be wolves; and the third one, that the vic-

tims of werewolfery appear to be wolves to themselves but not to anyone else.

The first thesis is usually adopted by peasants and ignorant persons situated in backward countries and remote hamlets. This interpretation of the phenomenon raises the whole question of the nature and possibility of the metamorphosis of men into beasts. To the vulgar this seemed entirely possible, and various traditional methods are recorded. Of these the most important one is the donning of a belt made from the pelt of the animal whose shape it is desired to assume. This was the method which Peter Stump declared that he employed, when he was tried and executed for werewolfery at Bredburg near Cologne in 1590. He said that, when he was about to be arrested, he cast his girdle or belt into a valley. All search for it proved fruitless, however, and we are told in the official account that the search party "at their coming found nothing at all, for it may be supposed that it was gone to the devil from whence it came."

Theologians and inquisitors of the period saw in this assumption of a belt a blasphemy on the vision of St. Monica in which she received a black leather belt from the Virgin

Mary. This belt is like the similar belts of St. Augustine and St. Nicholas of Tolentino and was a part of the habit of the Augustinian Eremites and also of the Archconfraternity of Our Lady of Consolation.

Another very common method of becoming a werewolf was to rub the naked body with an ointment or salve. Henri Boguet tells us in his famous *Examen of Witches* that the lycanthropes who were tried before him admitted that they had rubbed their bodies with ointment before receiving the wolf-skin from their master, the devil. Here, too, there would seem to be a blasphemy of the ritual of the church, and Delancre, in his *Tableau de la Meonstance des Mauvais Anges et Demons*, considers this to be a perversion of Holy Chrism at baptism.

Among other less scientific and simpler methods were drinking the water in a wolf's footprint, eating the brain of a wolf, drinking from the haunted streams, and plucking the mandrake. The mandrake has always been a potent herb in witchcraft, and from the pen of the great physician, philosopher and Cabbalist, Gianbattiste della Porta, who lived in the latter half of the sixteenth century, we have a special discussion on *How*

to make men mad with *Man-drake*.

In this category also belongs the werewolf portion of the Old Icelandic *Volsunga Saga*, Chapter *VIII*, which reads as follows:

"On a time as Sigmund and Sinfjotli fare abroad in the woods for the getting of wealth, they find a certain house, and two men with great gold rings asleep therein. Now these two were spell-bound skin-changers, and wolf-skins were hanging up over them in the house. King's sons they were, and every tenth day might they come out of those skins. Sigmund and Sinfjotli put the wolf-skins on themselves, and then might they nowise come out of them, though the same nature went with them as before. They howled as wolves howl, but both knew the meannig of that howling. They lay out in the wild-wood, and each went his way. An agreement they made between them, that they should risk the onset of seven men, but no more, and that he who was first to be attacked should howl in wolfish wise.

"Now each goes his way, and when they were parted, Sigmund meets certain men, and gives forth a wolf's howl. When Sinfjotli heard it, he went straightway thereto, and slew them all. Once more they parted. But be-

fore Sinfjotli has fared long through the woods, eleven men meet him, and he wrought in such wise that he slew them all. Awearied therewith, he crawls under an oak and there takes his rest. Then Sigmund came there, and said:

"Why did you not call on me?" Sinfjotli replied: "I was loth to call for your help for the slaying of eleven men." Then Sigmund rushed at him so violently that he staggered and fell, and Sigmund bit him in the throat. Now that day they might not come out of their wolf-skins. Sigmund then places the other on his back, bears him home, cursed the wolf-skins and gave them to the trolls.

"Now one day Sigmund saw where two weasels went and how one bit the other in the throat. The weasel then ran straightway into the thicket and took up a leaf and laid it on the wound. Thereupon his fellow sprang up completely healed. Sigmund went out and saw a raven flying with a blade of that same herb to him. He took it and drew it over Sinfjotli's wound, and straightway the latter sprang up as whole as though he had never been hurt.

"Thereafter they went home to their earth-house and abode there till the time came for them

to put off the wolf-shapes and burnt them up with fire. They prayed that no more harm might come to anyone from them."

The above tale includes most of the characteristics of the first thesis in pagan times, and ends by stating how the werewolves supposedly rid themselves of the dread wolf-shape in the days when Odin, Thor, and Freya were worshipped at the dawn of history in Northern Europe. In the Christian Middle Ages various methods were employed so that a person afflicted or obsessed might return to normal. The method in each instance was a relatively simple matter. The lycanthrope would simply remove his belt, or, as in the case of those tried before Jean Bodin, he would merely roll in the dew or wash in water. In some countries, particularly Germany, it was maintained that the werewolf recovered his human shape if maimed or if some member were cut off from his lupine body.

As to the appearance of the werewolf when he had returned to his human shape, most of the demonologists emphasize the same unpleasant traits. Both DeLancre and Boguet describe his sharp teeth, his long nails, especially the one on his left thumb. The eyes were particularly fierce

and savage; out of them peered his bestial soul. In Scotland certain shepherds, who were reputed werewolves, were noticed to have bushy eyebrows which met and formed a bar across their foreheads. In Bulgarian folklore, where legends of werewolves are inextricably bound up with those of vampires, the same sign—the meeting of the eyebrows, as if the soul were about to take flight to enter some other body—is held to be conclusive evidence that the victim concerned belongs to one of these classes.

But it is the evil eyes that are the most important and infallible characteristic of the werewolf. It was a tradition in more than one country that the look of the wolf would take away the power of speech. It is therefore to be included in the widespread ancient and mediaeval superstition regarding the *Evil Eye*. In his fourteenth *Idyll*, Theocritus asks: "Won't you speak? Has a wolf seen you? as the wise man said." Vergil in his ninth *Eclogue* has a classic instance of this superstition: "Vox quoque Moerim jam fugit ipsa; Lupi Moerim cidere priores." Indeed, so common was the belief in this supernatural ability on the part of the wolf in antiquity that a proverb arose concerning it: *Lupus est in fabula*. Dr. George

Hakewell in his *Apologie*, published at Oxford in 1627, refers to this fact when he states, "that a wolfe, if he see a man first, suddenly strikes him dumb, whence comes the proverb *Lupus est in fabula*." Was it because of this supposed ability on the part of the wolf to strike a person dumb if he see him first that the lady in Boccaccio's *Decamerone*, seventh story, ninth day, could not scream, or was it because of her lacerated throat?

It now becomes necessary to consider the second thesis, that the devil throws a satanic glamour over his satellites so that they appear, both to themselves and to others, to be wolves. This explanation commended itself to the subtle and tortuous theology of the Middle Ages. Orthodox opinion in the church would seem to support this, and Bodin quotes St. Thomas Aquinas to the effect that "all angels good and bad have power, by virtue of their natural ability, to change our bodies." In the *Summa Theologiae* it is maintained that God alone can work miracles, but that demons are permitted to perform lying wonders, extraordinary to us, and that they employ certain seeds that exist in the elements of the world, by which operations they seem to effect transformations.

St. Bonaventura discusses the ability of the devil to cheat and mystify in his *De Potestate Daemonum*. He comes to the following conclusions: one, that the devil cheats us by exhibiting as present what is not; two, by exhibiting what is present as other than it is; three, by concealing what is present so that it appears as if it were not. Now the devil has been described as "singe de dieu en tout," and so he has his miracles too. But these miracles are not real miracles, only illusions which he can teach his disciples. According to scholastic theology, such are the rods of Jannes and Jambres which feigned the appearance of serpents.

We come now to the third thesis: that the victims of werewolfery appear to be wolves only to themselves. This is lycanthropy proper, a disease of the mind. It is a recognized form of insanity, and has been termed by a recent psychiatric authority as "endormic insanity." The recognized mediaeval name for it was *Daemonium Lupinum*, and it was regarded as a form of demonic possession. Paulus Aegineta discusses the symptoms and the appropriate cure, for he considers it to be a species of melancholy. Most of the older physicians follow his account almost

word for word and recommend the same remedies, such as bloodletting and baths. Robert Burton in his *Anatomy of Melancholy* says of lycanthropy that "some make doubt that there be any such disease," and then goes on to say "that the malady, saith Avicenna, troubleth men most in February, and is nowadays frequent in Bohemia and Hungary, according to Heurnius." Heurnius is, of course, the eminent Dutch physician, who died at Leyden in 1601. His medical works were for many years regarded as practically standard, and his influence during his lifetime and after his death was very considerable. Arculanus of Verona, in his account of the disease, says: "Those who suffer from this derangement give the appearance of being not human beings but demons and wolves." Castelli says that "people so afflicted run about the town imitating wolves until dawn." Here again the dual personality, the Dr. Jekyll and Mr. Hyde aspect of the lycanthrope would seem to be in evidence. Salius, who also gives an account of the symptoms, does so in a language which recalls St. Luke's description of the possessed son of the man who begged Christ's aid on the day following the Transfiguration. We must remember that St. Luke, too, was a physician.

In historical times the werewolf has made his appearance wherever the wolf has been known. An attestation to its universality is the fact that even in primitive Abyssinia the Budas are said to play the part of werewolves in their district, as W. Taylor informs us in his *Primitive Cultures* which was published in 1873. Concerning its role in Greek Mythology, Herodotus attributes lycanthropic tendencies to the Neuri. Pampontius Mela later corroborates this assertion that "the Neuri once a year assumed the shape of wolves." Pausanias discusses the lupine nature of the worship on Mount Lycaeos in Arcadia. The Apollo of Delphi was also likely connected with the wolf-god from the steppes of Russia. There is in fact a complete cycle of myths and ceremonies originating with the worship of the Lycaean Pan in Arcadia, which is followed through and projected by the Romans later on, so as to include almost every aspect of the wolf in ancient Greek and Roman mythology. We propose to treat this aspect in more detail in a separate paper. Pliny in his *Historia Naturalis* claims that one of the family of Antaeus, chosen by lot annually, became a wolf, and remained so for nine years. Petronius' tale of Niceros

in his *Cena Trimalchionis* is one of the best werewolf stories in antiquity; Apuleius and Lucian have also written werewolf tales.

In Nordic Mythology, the wolf probably occurs more frequently than any other animal, the Fenris-Wolf being conceived as inspiring fear even in the gods until they devised a ruse to place him in fetters until the Doom of the Gods, whereby Ty'r lost his hand. This is all recorded in *Gylfaginning* Chapters 34 and 42 by Snorri, in the first lay of *Helgi Hundingsbani*, stanza 42, and later by the skald *Eyvindr Skaldaspillir*. That the belief in werewolves was prevalent in Iceland and the other Scandinavian countries at the dawn of history no less than elsewhere, we have already shown in our tale quoted from Chapter VIII of the *Volsunga Saga*. Ari Thorgilsson in his *Libellus Islandorum (Islandingabok)* also has werewolf episodes in several places of his history, especially in the stories of *Dufthach* and *Storwolf O'Whale*. At the very beginning of the mighty *Volsunga Saga*, Chapter I, the theme of envy on the part of Sigi of his thrall Bredi, for having slain more deer than he, results in Bredi's murder by Sigi. Sigi is subsequently proclaimed publicly to be "a wolf in holy places, and may no more abide

in the land with his father." This punishment of ostracism and the appellation *a wolf in holy places* point to a werewolf affinity. Again in Chapter V of the *Volsunga Saga* we have perhaps the most direct reference to our werewolf theme, in a situation packed with drama and pity. Siggeir, King of Gothland, the mortal enemy of King Volsung, is married to Signy, King Volsung's daughter. In a grim battle between the two enemies, Volsung and his ten sons have eight times slaughtered the Gothland people. The ninth time King Volsung has, however, been slain and his ten sons captured and doomed to death. Signy, her father slain and her brothers doomed, pleads piteously on behalf of the latter, so that they may live as long as possible. Siggeir grants her prayer only so that they may linger and suffer the more. He places the ten brothers in the wildwood with a mighty beam set across their feet so that they cannot move. At midnight on nine successive nights a huge, old, and evil she-wolf comes forth, bites one of the brothers till he dies and eats him up, and then departs. At last only Sigmund is left, who, with the help of his sister Signy, plans a stratagem whereby he is enabled to rip out the she-wolf's

tongue and thus cause her death. At the end of this episode the werewolf aspect of the she-wolf is made very clear: "but some men say that this same she-wolf was the mother of King Siggeir, who had turned herself into this likeness by troll's lore and witchcraft."

It was in the Middle Ages, however, that werewolf stories were most numerous and the superstition most widespread in Europe. Men possessing the power of becoming wolves at intervals, and oftentimes compelled to become werewolves or *loup-garou*, were believed to be entirely plausible and consequently have a large place in mediaeval literature. Baianus, Prince of Bulgaria, was reported to be a werewolf. In Spain the werewolf was relatively rare, but it was in the neighboring Pyrennees that the flowers and herbs were said to be grown which turned men into wolves. Germany has many recorded werewolf stories, and indeed so important was the superstition deemed there in the fifteenth century, that the Emperor Sigismund convoked a council of theologians to decide whether or not werewolves were real. This learned council concluded that werewolves did in fact exist! Giraldus Cambrensis will have it

that Irishmen may become wolves, and Nennius asserts point-blank that "the descendants of wolves are still in Ossory, who retransform themselves into wolves when they bite." This is the complement of what we have stated above, that the werewolf recovered his human shape if maimed or if some member were cut off from his lupine body.

France has always been a werewolf country, and all men dreaded the terrible *loup-garou*. Here originated the tale of William of Palermo, which was translated into English by order of Sir Humphrey de Bohun as *William the Werewolf*. In Normandy it was thought that anyone who had been excommunicated from the High Altar would become a werewolf for periods varying from three to seven years. This ban would seem to be somewhat similar to the "wolf in holy places" aspect, as depicted above from Chapter I. of the *Volsunga Saga*. The *loup-garou* of France became the *Varou* of the Channel Islands, and reappears as the *loup-garou* of French Canada. From France also comes the epic tale of the famous werewolf Gilles Garnier, the Hermit of Dole, who was executed on January 18, 1573, for his hideous sorceries in the guise of a wolf. In 1763 appeared the Wild Beast



of the Gevandan, which was mentioned in the *London Magazine*, June 1765. Most of the French peasants in the area believed that it was a werewolf.

In the British Isles werewolfery had its place too, but not a very large one. In the main this is due to the fact that wolves were early exterminated there and were never particularly numerous. Tradition has it that the last wolf was killed near Buxton in Derbyshire, and it is certain that after the reign of Henry VII (1485-1509) wolves were unknown in the country. The case in Scotland was quite different, for the last wolf was there hunted down in 1743 on the estate of the MacIntosh. In Ireland it is recorded that a wolf was killed in the Wicklow Mountains as late as the year 1770, although this is, of course, not certain.

But even if wolves were not as numerous in Britain as elsewhere, in the Middle Ages the people nevertheless feared their werewolves. Among English historical characters, werewolfery was attributed to King John. Oddly enough, this reputation did not fasten itself onto him until after his death. The story was noised abroad that he could not sleep in his tomb in Worcester Cathedral, and that the wolf-

ish shrieks and groans which issued from his sepulchre were such that the canons were obliged to have his body exhumed and cast upon unconsecrated ground. One suspects political machination in this story, but it is odd that he should have been regarded as a werewolf *after his death*. He might even have become a vampire in the popular imagination but for the general tradition that the dead could not become werewolves. Werewolfery was preeminently a transformation of the living man.

In Elizabethan times considerable interest was taken in werewolf stories and animal metamorphosis generally. The subject crops up frequently in the anthropomorphic literature of the late sixteenth and early seventeenth centuries, and was given considerable impetus by the tale of Peter Stump. This story, to which reference has already been made, was recorded at the time of Stump's execution and was translated into English in the form of a pamphlet, which is now very rare.

Lest in our modern age we should believe that the bogey of the werewolf has been relegated to the naive and credulous Middle Ages, there have been instances in recent years which

prove that even today the superstition is not completely dead. Belief in lycanthropy lingers in parts of Europe, especially in areas where wolves are still to be found. As late as 1925 there was a case in Alsace when a village policeman shot a practical joker whom he honestly thought to be a werewolf, and most of the villagers fully agreed with him. Another recent example of lycanthropy is reported in our century by Dr. Hack Tuke in the *Dictionary of Psychological Medicine*. A lunatic of this species continued to shout: "See this mouth? It is the mouth of a wolf. These are the teeth of a wolf, and I have cloven feet! See the long hairs which cover my body? Let me run into the woods and you shall shoot me."

Such instances of werewolfery are, however, very rare nowadays, and happily so. Twentieth century tales of the lycanthrope concern themselves exclusively with fiction in the form of horror or terror stories. Such a tale was that presented in March, 1941, on the radio in the mystery thriller series entitled *The Shadow*, when an entire program was devoted to the werewolf. "The lovely Margo Lane" was represented as being completely under the wolfman's spell, and was rescued only when

catastrophy seemed imminent by that "mysterious character (in reality Lamont Cranston), whose purpose, as a power of law and order, is to demonstrate forcibly to young and old alike that *Crime Does Not Pay*." The moving picture stories *The Werewolf of London* and *The Werewolf of Paris*, as well as the novel *The Werewolf of Edmonton* by David Grew, all fall in this fictional category, in sharp contrast to the monsters in mediaeval tales, which in the minds of most writers and readers were by no means fictional but very real and terrible.

The literature of the werewolf is scattered and sometimes confusing. Various treatises have been written on the subject, and most demonologists devote sections of their works to the werewolf. Particularly instructive are chapter forty-seven in Boguet's *Examen of Witches*, chapters thirteen and fourteen in Francesco Guazzo's *Compendium Maleficarum*, and book five, chapters one to seven, in Reginald Scot's *Discourse of Witchcraft*. There is also an interesting treatment of the subject by Montague Summers. Finally, Sabine Baring-Gould in 1865 produced a study of the whole question in his *Book of Werewolves*. In the realm of fiction

there are some good stories, but perhaps fewer than one might expect. Petronius' tale, mentioned above, is the best in antiquity. In modern times, in addition to the tales mentioned in the previous paragraph, we have Eden Philpott's *Loup Garou*,

Marryatt's *Carmilla* and, best of all, "Saki" Munro's *Gabriel Ernest*. It remains for someone to write a novel about the Werewolf comparable to Brum Stoker's *Dracula*, to do for the werewolf what he has done for the vampire.



## OLD AND SECRET

Palpable as wracking dread  
    dawn  
 is meagre in the stale plateau, spinning  
 from distant landscapes charred and ruined

The tea is ripe for mellow aroma  
    amber  
 seeping a tepid brew brine-cast from steep  
 steep stilled in lingering depths  
 the mind would not know, staring through  
 the rain of torture creasing the brow

Shards mingle the migrained weather  
 cater to dimming reason leased to pain  
 the sibyl crying the shattered streets

My city is a city, neither upon a hill  
 neither on storied sands, a city  
 in a cloud of flame hotter than incendiaries  
 the world would bring to its destruction

Its ash is deeper than seven stories  
 its salt is deeper than Carthage could devise  
 its inferno deeper than Etna's

The stone of the dawn is a festering eye  
 the eye of the heart is a speechless tongue

The ring of the crown is the heart of the stone

—Judson Crews

# The Academic Approach

By ROBERT EPP

Mr. Motor was a successful professor of religion; in fact, he headed University's theology department. One day his particular teaching gifts came to the attention of the Board of Directors. It was just before their selection of a cross-country coach.

Cross-country was an excellent sport; all the professors agreed to that. The coming autumn would signal inauguration of University's first team, although no adequate coach had as yet been employed. While seeking a man appropriate for this high post, the Board naturally considered every professor, including, to be sure, the various departmental heads. It was then that Mr. Motor's phenomenal record came to everybody's attention. Here was an outstanding, almost unbelievable record: Mr. Motor's classes always took highest honors—*always*. Certainly, a man whose teaching had been so consistently successful might also be counted on to produce good, if not championship, cross-country teams.

And so, Mr. Motor became the cross-country coach at University.

Now Mr. Motor admittedly knew nothing about cross-country, nor for that matter about the human body, for his province had always been the soul. But he knew his teaching methods and he was confident they would always bear fruit; did not his classes know all about religion, all about God, all about the Bible? Did they not, year after year, take highest honors at University? Motor therefore decided to study cross-country running techniques and teach them to the team, just as he taught his classes all about religion, all about God, all about the Bible.

During the summer, Mr. Motor gathered copious notes from a score of authorities. He learned the secrets of Fartlek and everything there was to be known about the training methods of the Australians, British, Russians, Japanese, Swedes. He subscribed for athletic journals, read Doherty, Cromwell, Can-

ham, Miller; he was thorough, he was committed to his work. Coach Motor even conferred with Kansas U's great Bill Easton in order to determine how champions like Santee were developed and trained. Nothing was left to chance; University would have a championship team in the fall . . . Mr. Motor staked all his pedagogical prestige on that!

The first week of pre-season conditioning consisted of lectures on the rudiments of running hills and dales, as well as various loop films and movies of champions in action. The team learned about proper body angle, proper breathing, proper stride, proper care of the feet; the boys learned about warmup, what foods to eat and how much to sleep. In short, Coach Motor's boys became a well indoctrinated team. The second week was much like the first except that the coach introduced drills, testing, grades, and other pedagogical paraphernalia. These were the keys to success in his religion classes—what would prevent similar methods from being effective in cross-country? Motor reasoned.

For three weeks Coach Motor drilled his athletes in the rudiments of cross-country running. When tests and daily quizzes indicated the team had mastered

every fundamental, it was apparent that the boys were ready for competition.

Coach Motor expected a great deal from his team that following Saturday. He was noticeably proud as they dashed for the lead, right according to strategy. As the runners snaked away past an evergreen patch near the seventh hole, Coach Motor was confident he had produced a winning team. It was just like a course in Christian living he remembered teaching last spring: everybody memorized everything he said, which was why they were able to receive passing grades. This fine team, too, would pass the test; Motor was sure of that. And so it was with nervous confidence that he waited for University's blue-black jerseys to appear over that last punishing hill.

A blue shirt. Two red shirts. A gold and yellow shirt. There were no blue and black shirts among the winners. In fact, not one of University's boys even managed to finish. The four-mile race had been too strenuous, for after the first half mile most of Motor's champions were forced to drop out. The pace was too fast, their conditioning too little.

Angry, but not beaten, discouraged but undaunted, Coach

Motor was certain of the solution: he had not talked enough, the boys did not really understand, they were not properly inspired, they had not really mastered the fundamentals. During the next two weeks of training he would make sure that only those who showed superlative comprehension would qualify for competition. There would be no similar failure in the next meet; indeed, how could there be? These techniques were effective in religion classes, why not also in cross-country?

The next week found Coach Motor better prepared than ever, his notes more copious, his

lecture more detailed, his attitude even more burning with commitment and enthusiasm. He was a great teacher! As meet time neared . . . but there is no need to continue. You may be quite sure that this cross country team never won a single meet, for its athletes were not learning to *run*, they were merely learning much *about* running.

\* \* \*

Mr. Motor reportedly returned to his classroom where recent rumors describe his continued success in teaching about Christian life and how to "run so as to win."

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## UMBRELLA

Strange glory for a woman  
 This red moon of silk she holds  
 Below the silver drops of rain.  
 Such a fashion in wet worlds  
 To carry one -  
 A strange impossible flower  
 Called umbrella, blooming  
 Without the sun.

Marion Schoeberlein

# Letter from Xanadu, Nebr.

Dear Editor:

Say, as far as I am concerned you went way off base a couple of months ago with that editorial about Venture of Faith. It may be all well and good for you to sit there in that office of yours with all of the security that an editor enjoys and with kids who can still be satisfied with new shoes and talk about what a piddling amount the church is trying to raise, but try living out in the world sometime with a business man's expenses and with one kid in high school and another one in college and you will sing a different song.

Just to prove my point, I went over my finances for last year and did a little rough figuring. I won't swear that all of the figures are one hundred percent accurate but they are pretty close to the truth. You tell me after you look at these figures how you would squeeze any more out of them for the church.

I had a gross income last year of \$9500. Out of that, I had to pay out in taxes of one sort or another \$2300.00. We've got to eat, and there are three of us

here at home, so between us and allowing for a few drinks now and then our food bill runs around \$160.00 a month or \$2000.00 for the year. Then we've got Homer in college and my daughter in high school and I figure that runs us another \$1500.00 a year by the time you include everything. Add another \$1200.00 for house repairs and utilities and furniture and that sort of thing, and there is \$7000.00 gone just like that.

Then there are the smaller expenses. My insurance premiums run about \$425.00 a year, clothing for the four of us around \$500.00, dues to clubs and organizations of one kind or another around \$225.00, medical expenses anywhere from \$200.00 on up, interest payments about \$300.00, and then we try to set aside a few bucks for a decent vacation in August and February which last year cost us in all around \$750.00.

Besides all this, being in business I get nicked for all sorts of contributions to "worthy causes." Last year it seemed that there was somebody in the store at least every other day giving me a sad story about this or that cause, and if you don't give them something the word gets around that you are cheap, which is something no business man dares

to have people say about him. So it's five bucks here and five bucks there and by the time you're through you've thrown away at least a hundred bucks on charity.

So there you have it. Add up all the figures I have listed and throw in another couple hundred for miscellaneous expenses of one kind or another and what have you got? On an income of \$9500.00 I've got expenses of \$9700.00 and I've still got those envelopes to stuff for Sunday morning.

Which brings up another matter. Before Zeitgeist got here, we used to have one envelope for each Sunday and I put a dollar in each envelope which made \$52.00 a year which is about what I figure the church should cost the average member. So then Zeitgeist gets here and starts slipping more envelopes into the box until now we've got envelopes for all of the Lenten services and Ascension Day and C.F.W. Walther's birthday and I don't know what not all. I have to give the guy credit for being a sharp psychologist because he was smart enough to figure that the average church member is just superstitious enough to feel leery about throwing a collection envelope away, but it was an out-and-out squeeze never-

theless. So I end up paying \$75.00 a year in church dues or half again as much as I paid five years ago.

So now they want me to up it still more. And all I can say is, "Brother, you show me where I can cut down on my other expenses and I'll split the savings with you." \$9500.00 may look like a lot to some preacher or editor who is scraping along on maybe \$6000.00 or so, but when you stop to consider that a man like me has a position to maintain in the community and a lot of incidental expenses that you guys don't have it puts another light on the matter.

As far as I am concerned, there are two ways a business can solve a financial problem. One is by bringing in more money, the other is by cutting costs. I'm not saying the Church is spending money foolishly or anything like that, but I do say that before we go adding any more burdens to our people what we ought to do first is get a committee of preachers and business men to go over the Church's set-up with a fine-tooth comb and see whether we can't reduce expenses here and there. Then we will have a realistic basis on which to decide how much we need to hike the dues.

Regards,

G. G.



# Music and MUSIC MAKERS

By WALTER A. HANSEN

Long ago it became almost fashionable in some circles to damn the compositions of the late Sergei Rachmaninoff with faint praise. This tall, pensive-looking composer-pianist—whom I, for one, regard as one of the greatest musicians of recent times—was often decried as being obstinately conservative in his writing. "Rachmaninoff," it was said in effect, "has nothing new to tell us. He abhors present-day trends in composition. He shudders at modernism as though it were a plague. He is essentially a man of the past. His music cannot endure."

Yes, Rachmaninoff was a conservative. Call him an arch-conservative if you like. He looked askance at innovations in the art of creating music. Instinctively he shied away from the tenets and the practices of the modernists. But does this mean, automatically and without further ado, that his compositions have no lasting significance? It does not. Why not? Because Rachmaninoff actually had much to

say that was new and to this day remains new. Think of his piano concertos—especially the second and the third. Think of his *Rhapsodie on a Theme by Paganini*. Think of his second and third symphonies. Are they disappearing from the contemporary musical scene? They are not. "What would the world of music do without Rachmaninoff's piano concertos?" a famous pianist said to me not long ago.

I am, by nature and on principle, in wholehearted sympathy with many of the modern and modernistic trends in music. But this does not blind me to the stubborn fact that even the staunchest conservatism can, now and then, contribute to the widening realm of composition something that is new and significant. I am convinced that many of Rachmaninoff's works are here to stay. They have vitality, beauty, meaning, and a completely individualistic stamp—even though many critics keep on declaring in season and out of season that what Rachmanin-

off wrote almost invariably reflects the image of Peter Ilyich Tchaikovsky.

I am glad that I have had the good fortune to come under the bewitching spell of Rachmaninoff's piano-playing—both by hearing the great master in the flesh and by listening again and again to the numerous recordings he made. I shall never forget his performance of Ludwig van Beethoven's wonderful *Sonata Appassionata*. Rachmaninoff was one of the greatest pianists of all time.

I have said all this because I hope it will urge you to read and study *Sergei Rachmaninoff*, by Sergie Bertenson and Lay Leyda (New York University Press, 1956). Here you will find what is by far the most authoritative, the most comprehensive, and the most definitive book ever written about the great composer-pianist. If you have read and absorbed Oskar von Riesemann's frequently quoted but falsely titled *Rachmaninoff's Recollections*, you should by all means find out what the master himself thought of this book. Bertenson and Leyda will tell you. These two authors have based their biography largely on hitherto unavailable letters. They give you a clear picture of Rachmaninoff the man, the hus-

band, the father, the composer, and the pianist.

Yes, Rachmaninoff was a conservative. But do you know that he had a pronounced fondness for jazz? He liked automobiles, horses, and farming. He was a Russian to the very core—even though a cruel quirk of history made him for many years an exile from the land of his birth. When a rare but rapidly destructive form of cancer—it is called melonoma—tore him from this world at his home in Beverly Hills, California, in 1943, music lost the living presence of one of its great prophets. But the music of Rachmaninoff will live on and on. I remember when they used to say that Tchaikovsky's works would soon go the way of all flesh. But the mighty Peter Ilyich continues to triumph over the predictions of false prophets. The significance of Rachmaninoff is, I am convinced, equally secure.

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Some ascribe it to a distintively Latin temperament. Some say that it is part and parcel of genuine greatness. Some consider it altogether pardonable in the case of a mighty genius. I wonder.

I yield to on one in my profound admiration for the ability and the never-relaxing thorough-

ness of Arturo Toscanini, who is sure to go down in history as one of the greatest conductors the world has ever seen. But I sometimes have the boldness—call it effrontery if you prefer—to suspect that a goodly number of stinging wallops administered to the buttocks of Toscanini the boy might have prevented many of the tantrums of Toscanini the man.

To my mind the tantrums of Toscanini are completely disgusting. The rudeness that often cropped up in his conduct is, in my opinion, equally revolting.

I expect to be excoriated for making these statements. But here they are.

Samuel Chotzinoff's recently published book (*Toscanini: An Intimate Portrait*. Alfred A. Knopf. 1956) makes absorbing reading and, let me add, re-reading. No, it does not deal exclusively with antics, tantrums, and evidences of what I like to call verminous manners; it tells, in addition, much about Toscanini's many virtues and about his towering greatness as a musician and as a conductor. It is a book inspired by genuine friendship, by knowledge gleaned from long and close association with the maestro, and by deepfelt admiration for a man of unquestionable genius.

\* \* \*

His name was Harry Heine. But those who speak and write about him usually refer to him as Heinrich Heine. He was one of the world's greatest poets. He was a master of lucid prose. He could frighten, tear, bite, scald, and poison with his wonderfully facile and untiringly energetic pen. He could soothe. He could excite. He could entrance and bewitch. Not even the mighty Johann Wolfgang Goethe excelled him in the field of hauntingly beautiful lyric poetry. He virtually created the beguiling legend of the Lorelei—even though

he borrowed the theme of the mermaid of the Rhine from the work of a forgotten poet of no particular distinction, Count Loeben. He treated it with such simplicity that it became one of the most popular of German airs. Instead of employing a legend to make a poem, he wrote a poem which created a legend.

Harry Heine was a Jew. Throughout his life he was proud of his Judaism—even though expediency prevailed upon him to be baptized and, in name only, to become a Christian. There was much moral cowardice in his makeup. He shrank persistently from the battle of life. But he gave clear and mordant expression to his

opinions. At one point in his checkered career he became a potent factor in German politics. He was hated, despised, and feared by many. His publishers made money from what he wrote. He himself was often almost destitute. He became an exile from the land of his birth.

While a student of law at Goettingen, where the prevalence of venereal diseases was enormous, Harry contracted syphilis. He could not resist the lure of the brothels. The terrible disease, about which physicians knew so little in those days, remained with him throughout his life. It brought terrible headaches and intermittent paralysis. It made him fear constantly the danger of blindness. It shrank his body until a long time before death there was little more than the frame of a child. But that wonderfully keen intellect remained unimpaired. In Heine's case syphilis did not bring on paresis—softening of the brain. Toward the end of his days "the brain alone kept watch over a shattered body."

Antonina Vallentin, author of *Leonardo da Vinci*, a life of Goya, *The Drama of Albert Einstein*, and *El Greco*, has written a colorful biography of that richly blessed and powerfully cursed master of German poetry

and prose who commanded much respect, incurred bitter hatred, became the husband of an attractive and buxom but feather-brained and completely irresponsible wench, and bequeathed to the world of letters a legacy which will never cease to cause readers and hearers to marvel (*Heine: Poet in Exile*. Doubleday. Reissued in 1956). I have no way of knowing how much the author knows, or cares, about music. But I do know that she should have dealt more extensively with Heine as a writer on music and with Heine as a poet who gave inspiration to more than one great composer. What she says about Heine and his association with music and musicians is both true and fascinating. But a completely authoritative biography of this man requires much more about the subject of music than one finds in *Heine: Poet in Exile*.

## RECENT RECORDINGS

LUDWIG VAN BEETHOVEN. *Concerto No. 3, in C Minor, for Piano and Orchestra*. Ventsilav Yankoff, pianist, with the Northwest German Radio Symphony Orchestra of Hamburg under Hans Schmidt-Isserstedt. —One of the most lucid readings of this concerto I have ever

- heard. 33 1/3 rpm. Capitol P-18002.
- PETER ILYICH TCHAIKOVSKY.** 1812: *Festival Overture, Op. 49* and *Capriccio Italien, Op. 45*. The Minneapolis Symphony Orchestra; University of Minnesota Brass Band (Gerald Prescott, director); Bronze Cannon, Strasbourg, France (1761), courtesy U. S. Military Academy, West Point, N. Y.; Bells of the Harkness Memorial Tower, Yale University. Antal Dorati, conductor. Spoken commentary by Deems Taylor. —This is an exciting recording. The original score of the 1812 *Overture* called for cannon. By means of the magic of electronics the bells of the Harkness Memorial Tower are made to approximate the sound of the bells of the Kremlin. 33 1/3 rpm. Mercury MG-50054.
- ERNEST BLOCH.** *Sonata No. 1, for Violin and Piano* and *Sonata No. 2, for Violin and Piano* ("Poeme Mystique"). Rafael Druian, violin, with John Simms at the piano. —The concertmaster of the Minneapolis Symphony Orchestra and Arkansas-born Mr. Simms give masterful performances of two fine works from the pen of the eminent Jewish composer who has lived in the United States for a long time. 33 1/3 rpm. Mercury MG-50095.
- CHARLES IVES.** *Sonata No. 2, for Violin and Piano; Sonata No. 3, for Piano and Violin; Sonata No. 4, for Violin and Piano* ("Children's Day at the Camp Meeting"). Rafael Druian, violin, with John Simms at the piano. —It has been thrilling to become acquainted with these compositions by the late Mr. Ives, the insurance man who wrote highly individualistic music and wore no man's collar. 33 1/3 rpm. Mercury MG-50097.
- CHARLES IVES.** *Sonata No. 1, for Violin and Piano.* QUINCY PORTER. *Sonata No. 2, for Violin and Piano.* Rafael Druian, violin, with John Simms at the piano. —Another fine sonata from the pen of Ives. Coupled with a fine work by an American composer who likewise has much to say and says it in a distinctively individualistic way. The recording is excellent. 33 1/3 rpm. Mercury MG-50096.
- BELA BARTOK.** *Second Suite for Orchestra, Op. 4.* The Minneapolis Symphony Orchestra under Antal Dorati. —Dorati devotes loving care to this exciting reading of an exciting composition by the great Bartok, who was one of his teachers in Hungary. 33 1/3 rpm. Mercury MG-50098.
- ROBERT SCHUMANN.** *Davidsbuendler Dances* and *Symphonic Etudes.* Rudolf Firkusy, pianist. —Ideal performances by one of the greatest pianists of our time. 33 1/3 rpm. Capitol P-8337.
- JOHANNES BRAHMS.** *Tragic Overture, Op. 81; Academic Festival Overture, Op. 80; Symphony No. 3, in F Major, Op. 90.* The Minneapolis Symphony Orchestra under Antal Dorati. —Highly sensitive readings. Superb recording. 33 1/3 rpm. Mercury MG-50072.
- ERNEST BLOCH.** *Schelomo: Hebrew Rhapsody.* **PETER ILYICH TCHAIKOVSKY.** *Variations on a Rococo Theme,*

for 'Cello and Orchestra. Andre Navarra, 'cello, with the London Symphony Orchestra under Richard Austin. —Brilliantly beautiful performances. 33 1/3 rpm. Capitol P-18012.

PETER ILYICH TCHAIKOVSKY. *The Sleeping Beauty: Ballet Suite*. The Orchestra of the Paris Opera under Manuel Rosenthal. —France's oldest orchestra under Maurice Ravel's favorite student of composition plays this famous ballet music exceedingly well. 33 1/3 rpm. Capitol P-18005.

MUSIC OF GIROLAMO FRESCOBALDI AND DOMENICO SCARLATTI. *Toccata in G minor, Partite 12 sopra l'Aria di Ruggiero, Capriccio sopra la Battaglia, Aria detta la Frescobaldi*, by Frescobaldi. *Sonata in D Minor (L. 423), Sonata in D Major (L. 461), Sonata in G Minor (L. 488), Sonata in C Major (L. 205), Sonata in B Minor (L. 449), Sonata in A Minor (L. 429)*. Sylvia Marlowe, harpsichord. —Wonderfully fluent playing of wonderfully fluent music. 33 1/3 rpm. Capitol P-8336.

CLAUDE ACHILLE DEBUSSY. *Children's Corner*, orchestrated by Andre Caplet. *Petite Suite*, orchestrated by Henri Busser. The Concerts Arts Orchestra under Felix Slatkin. —Admirable performances of captivating compositions. 33 1/3 rpm. Capitol P-8328.

LUDWIG VAN BEETHOVEN. *Symphony No. 3, in E Flat Major ("Eroica")*. The Pittsburgh Symphony Orchestra under William Steinberg. —A remarkably impressive reading of one of the greatest of all sym-

phonies. 33 1/3 rpm. Capitol P-8334.

JACQUES IBERT. *Les Amours de Jupiter and Escales (Ports of Call)*. The Orchestra of the Paris Opera under Jacques Ibert. —It has been more than fascinating to hear these two colorful works presented under the baton of Ibert himself. 33 1/3 rpm. Capitol P-18004.

ON WINGS OF SONG. *On Wings of Song*, by Felix Mendelssohn; *Ave Maria and Serenade*, by Franz Schubert; *Vergebliches Staendchen and Wiegenlied*, by Johannes Brahms; *El Amor*, by Obrados and Castillejo; *Estrellita*, by Manuel Ponce; *The Lord's Prayer*, by Albert Hay Malotte; *Ave Maria*, by Charles Gounod; *If My Verses Had Wings*, by Reynaldo Hahn; *Let My Song Fill Your Heart*, by Ernest Charles; *Do Not Go, My Love*, by Richard Hageman; *Comin' Through the Rye; Colombetta*, by Arturo Buzzipeccia. Dorothy Warenskjold, soprano, with Jack Crossan at the piano. —Sterling artistry. 33 1/3 rpm. Capitol P-8333.

JOHANNES BRAHMS. *Symphony No. 2, in D Major*. The Northwest German Radio Symphony Orchestra under Hans Schmidt-Isserstedt. —I highly recommend this fine performance. 33 1/3 rpm. Capitol P-18000.

LEO DELIBES. *Ballet Music from Coppelia and Sylvia*. The Orchestra of the Paris Opera under Pierre-Michel le Conte. —Delightful music admirably presented. 33 1/3 rpm. Capitol P-18001.

AARON COPLAND. *Music for Movies (1942): New England Countryside*

- and *Sunday Traffic*, from *The City*; *Barley Wagons* and *Threshing Machines*, from *Of Mice and Men*; *Story of Grovers Corners*, from *Our Town*. KURT WEILL. *Music for the Stage* (1935-1950): *Dance of the Tumblers*, from *Lady in the Dark*; *The Song of the Goddess*, *Aggie's Song*, *The Song of the Guns*, and *Cowboy Song*, from *Johnny Johnson*; *Gold!* from *Lost in the Stars*. The M-G-M Chamber Orchestra under Arthur Winograd. —A thoroughly delectable disc. 33 1/3 rpm. M-G-M E3334.
- PEGGY GLANVILLE-HICKS. *Sinfonia Pacifica* and *Three Gymnopedies*. CARLOS SURINACH. *Hollywood Carnival* (1955). The M-G-M Chamber Orchestra under Carlos Surinach. —Deftly scored music. Ably played. 33 1/3 rpm. M-G-M E3336.
- KURT WEILL. *Der Jasager* (*The Yes-Sayer*), an opera in two acts based on an ancient Japanese Noh play. Josef Protschka, as the student; Lys Bert, as the mother; Willibald Vohla, as the teacher, with Walter Jenckel, Hans Markus, and Alfons Holte as three students, and the Duesseldorf Children's Chorus and the Chamber Orchestra of Duesseldorf, under Siegfried Kohler. Recorded in the Robert Schumann Saal, Duesseldorf, under the supervision of Lotte Lenya Weill-Davis. Text by Bert Brecht. —A fascinating opera capably presented. 33 1/3 rpm. M-G-M E3270.
- ROBERT SCHUMANN. *Symphony No. 2, in C Major, Op. 61*. The Detroit Symphony Orchestra under Paul Paray. —An elegant reading of this fine symphony. 33 1/3 rpm. Mercury-50102.
- PETER ILYICH TCHAIKOVSKY. *Symphony No. 4, in F Minor, Op. 36*. The Boston Symphony Orchestra under Charles Munch. —Issued in connection with the seventy-fifth anniversary of Boston's great orchestra. Munch's reading strikes me as being ideal in every respect. 33 1/3 rpm. RCA Victor LM-1953.
- JOSEPH HAYDN. *The Seven Last Words of Christ*. The Boston Symphony String Quartet (Richard Burgin, first violin; Alfred Krips, second violin; Joseph de Pasquale, viola; Samuel Mayes, 'cello). —A moving performance. This work was written originally for a chamber orchestra. Later on Haydn arranged it for a smaller group. RCA Victor LM-1949.
- BELA BARTOK. *Concerto for Orchestra*. The Chicago Symphony Orchestra under Fritz Reiner. —One of the most magnificent orchestral compositions of recent years. It was commissioned by the Koussevitzky Foundation. Reiner conducts his illustrious countryman's work *con amore*. This is in every way an outstanding recording. 33 1/3 rpm. RCA Victor LM-1934.

# THE NEW BOOKS

*Unsigned reviews are by the Editors*

## RELIGION

### LUTHER

By Rudolf Thiel (Muhlenberg, \$5.00)

Although Rudolf Thiel's classic on the Lutheran Reformation has had to wait twenty years to be translated from German to English, the waiting has now been well repaid. Translator Gustav Wiencke, who has not scrupled to employ words like "humbug," "suckers," "wirepuller," "pussyfoot," has achieved here an English which is as sprightly, earthy, and generally as literate as Thiel's and Luther's own German. Wiencke's mistakes are small and few: He has overlooked several of Thiel's italicizations; "God...is gracious only to those whom he wishes to be so" (p. 153) should read "God...is gracious only to those *to* whom he wishes to be so"; in the Luther quotation, "Everything that is said literally of the Lord Jesus Christ in his person must be understood metaphorically for every spiritual person" (p. 143), the Greek-English word "metaphorically," though it is the literal equivalent of Luther's original "ubertragen," might more accurately be translated by its Latin-English equivalent, "by *transference*," or even by the phrase, "by substitution"—in order to convey that the believer participates

in the work of Christ not only figuratively but really. On the whole, however, to claim for this English edition, as the blurb on the dust-jacket does, that it is an "excellent translation" and that it is "wonderfully dramatic reading" is entirely warranted.

Without being ungrateful to the publishers for having made this book available to us at all, we might still express disappointment over their having had to condense Thiel's original two-volume edition into this shortened single volume. What is still harder to appreciate is that almost never, either in the body of the work or in a preface or even on the dust-jacket, are these abbreviations so much as acknowledged. Although hundreds of Thiel's original sentences have been omitted, these omissions are indicated by ellipses only very seldom. Nor is the reader told that Thiel's preface has been cut in half and that his epilogue and half a dozen chapters have been deleted. It might just be that this edition is translated from some shorter German version, shortened by Thiel himself, but if that is the case there is no clear indication here of just which German edition this translation represents. What is most remarkable, though, is that the book, despite its many omissions, still preserves an exceedingly fluent and undisturbed con-



tinuity. The reader who is not in a position to read this whole volume in one sitting should be warned that he will find it hard to pause long enough to put the book down, so steady and compelling is its movement.

The book's movement is the movement of Luther's own theological development, through which he was impelled, not by any appreciable influence upon him either of scholasticism or of mysticism, but by his own searching and spiritually upheaving experiences, which in turn were inspired by his dread of the divine judgment and by his awe of what Wiencke translates as the "more-than-human." The accompanying development in Luther's doctrine, which Thiel is certain was completed long before the indulgence controversy, was marked by the following steps: His growing skepticism concerning any philosophical knowledge of God, his recognition of the profundity of human sinfulness, his denial of any religious merit to good works, his stern dogma of a divine predestination whose decisions are to us unknown, and his finally concluding that in his relationship to God man is not at all self-determining.

Of whether God was mercifully disposed toward him, consequently, Luther was perpetually uncertain. But he eventually came to recognize—and this recognition, Thiel believes, was the central event of the Reformation—that this very uncertainty, anguishing and well-nigh unbearable though it was, is the exact form which God's justifying action assumes in a human believer. Precisely because God justifies him, the believer is forever de-

spairing of his own goodness and is forever groping for a sign of the divine grace. Thiel clearly intends this emphasis on Luther's uncertainty as an antidote to the easy-going, self-assured faith which, he shows, owes more to Melancthon than to Luther. Such an antidote is needed. So much does Thiel make of this aspect of Luther, however, that he risks over-selling his case, until it appears that Luther's uncertainty was in fact a sort of inverted certainty, a faith in his own faith. This, of course, would be to skew the facts. The chief resource for Luther's faith, as for his justification, was not his faith itself but the forgivingly given righteousness of Christ, however tenuously Luther succeeded in clinging to it.

### THE UNITY OF THE BIBLE

By H. H. Rowley (Westminster, \$3.50)

One of the most significant trends in recent Biblical scholarship has been to stress the essential unity that underlies the diversity of the Bible. Dr. Rowley, a famous English scholar, offers in this book an interesting contribution to this understanding of the Bible.

Dr. Rowley makes it very clear, however, that the unity of the Bible is not to be gained by attempting to erase the differences in theology between the various Biblical books. But he does point out that there are certain aspects of almost all of them which make it possible to regard the Bible as fundamentally unified. To illustrate this, the author takes up the

old problem of the relation between the priest and the prophet in the Old Testament. He finds that even in the most crucial passages the tension between them has been much exaggerated and that the prophets were more concerned with putting first things first than with rejecting the sacrificial system completely. As a matter of fact, the concept of sacrifice is itself refined upon in the prophets, particularly in Deutero-Isaiah, and as such forms the basis of the New Testament understanding of the cross and the sacraments. The whole structure of Old Testament theology with its stress on the initiative of God in historical acts is the pattern which underlies the New Testament understanding of the Act of God in Christ. But Dr. Rowley points out that an even more significant unity exists, paradoxically a unity depending on the difference between the two testaments, that is, the difference between prophecy and fulfilment. He attempts to show the abiding importance of this correlation despite the almost universal discrediting of "prophecy" in the Old Testament in the popular sense. He simply points out the obvious fact that the Old Testament looks to the future for some sort of fulfilment and that this was not found in any real sense in post-Biblical Judaism. The only candidate that presented itself for this role was Christ and the Church. The decision as to whether this was chance or part of the eternal counsel of God must be left to faith.

There are necessarily many points in a book of this scope that could be

discussed endlessly. But the careful scholarship of the author serves to inspire a general confidence in the constructive aspect of his work. One point, however, needs to be made clear: Dr. Rowley's implicit concept of the authority of the Bible leads him (as it has led many others today) to ignore the unfolding of the Church's life and teaching and to urge a return to the New Testament practice of adult baptism as being the *only* satisfactory solution to this problem.

WILLIAM SCHOEDEL

### PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE

By Albert C. Outler (Harper, \$3.50)

It is good to see that someone has felt the theoretical relation between Christianity and psychotherapy important enough to investigate and to write up. Only a very few treatises have been written on the subject from any point of view, and fewer yet from the viewpoint of the Protestant theology, and yet it is difficult to see how the great stream of material now coming off the presses about the practical application of psychotherapy to pastoral care and religion can mean much or be trusted until the more basic implications of the one for the other can be made clear. In fact one feels that much of the practical application now being made is airy and empty, much verbiage without solid basis.

Dr. Outler, who is a professor of theology at Southern Methodist University, is not content to let practical cooperation stand without challenge,

because he feels that a doctrine of man cannot be separated from the psychotherapist's practice. Therefore Christianity with its own concern for and understanding of man cannot keep silent. At many fundamental points it finds itself antagonistic to the psychotherapist's view of man.

The book strikes one as an outstanding piece of research and thought, learned and thorough, though not as complete as the author admits he would like to have made it. Lutherans would look at the problem in some instances in a different way, but the book is commended as very worthwhile to those Christians with a practical bent, as well as those who worry more about the theoretical issues.

K. H. BREIMEIER

### HOW TO START COUNSELING

By William E. Hulme (Abingdon Press, \$2.50)

The idea for this approach to counseling apparently grew from the reports of frustrated ministers who felt they should be counseling and yet were not overwhelmed—to say the least—by people desiring to be counseled.

The author points out that the writers in the field who always seem to know what to say and what to do have their failures, too. Getting counseling going is an educational process, which might well begin by setting up interviews with the young people. Once the idea catches on that the pastor is the man to talk to, the counseling program is on its way. Preaching can be part of the counseling program, too,

either in itself or by building confidence and interest in the people.

Now does the writer neglect such practical considerations as tackling the individual who doesn't come but needs help. Then there is the matter of the pastor's own family, and the matter of his scholarship in the field.

Dr. Hulme, after serving a pastorate at Columbus, Ohio, is now at Wartburg College, where he has established a voluntary pastoral counseling service.

His treatment of the subject lives up to the title. It is a down-to-earth, solid discussion for the pastor who wants to develop this phase of his ministry, without the presuppositions that make much counseling material forbidding or frustrating for the average pastor. By including discussions of many of the common problems the minister faces in this area, the author makes this a practical handbook well worth having.

K. H. BREIMEIER

### THE MINISTRY OF THE GLORY CLOUD

By R. E. Hough (Philosophical Library, \$3.50)

The Old Testament *shekinah* or "glory cloud" is the concept which the author of this book uses to illumine the major events in the Bible. He speaks of the appearance of the glory cloud in connection with the garden of Eden (the flaming sword of the angel), the Abrahamic covenant, the Exodus, Mt. Sinai, the tabernacle, the Incarnation (the "glory of the Lord" on the plain of Bethlehem), the Transfiguration, the Crucifixion, the Ascension, Pentecost (the tongues of

fire), Paul's experience on the road to Damascus, and the Second Coming.

Even this short outline of the contents of this book will indicate how forced this schematization of the Biblical message is. The consistent neglect of any serious scholarship mars even those possibilities that this Old Testament concept has within the total framework of the Bible.

WILLIAM SCHOEDEL

### EMOTIONAL PROBLEMS AND THE BIBLE

By George H. Muedeking (Muhlenberg, \$3.00)

There are eight emotional problems common to the age which Pastor Muedeking treats: anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness, and doubt. No doubt exists that the author is closely acquainted with the tempo of modern life if he chooses this group as representative of the most pervasive and significant personality conditions.

The job that the author undertakes is to answer two questions. First, how much of psychiatry is simply a restatement of Christian truths? Secondly, does Christianity offer any help for the weird mixture of fears, desires, hope, and despair within me?

The answer to these two questions comes in a psychological discussion combined with theological insights of each of the eight emotional problems. Then the resource of Scripture is used to show how one can handle that particular problem on the basis of the injunctions and encouragement of God in the Word.

Pastor Muedeking would feel that psychology can offer many worthwhile insights which a Christian would do well to use. Furthermore, he would argue that the Bible, in its concern for the souls of men, must also offer substantial help for those problems which seem less spiritual and more temporal.

At a time when many such books are coming off the press, this reviewer feels this attempt at a guide to happier living strikes deeper, reflects Scripture more adequately, and promises less of the sky than the others, even though the solutions yet seem too easy and uncomplicated and even though one wonders how much real help this general type of approach can give.

K. H. BREIMEIER

## FICTION

### THE ABODE OF LOVE

By Aubrey Menen (Scribner's, \$3.50)

One of the most clever satirists writing today is Aubrey Menen, an Englishman who is half Hindu and half Irish. His satire is always sharp and humorous and devoid of either malice or bitterness. In his more recent books, *The Ramayana* and *Dead Man in the Silver Market*, Menen took a penetrating look at the more foolish or ostentatious customs and characters of his two favorite countries, England and India. In *The Abode of Love*, his first attempt at using the novel form, the author points up a few more peculiar customs of the British. It is a highly amusing attempt,

but the satire lacks the clarity and the power it contained in his other books.

In this novel, based on fact, Menen follows the life of a renounced Anglican pastor, Henry James Prince, who founded his own religion, gathered together a sufficient number of wealthy followers, and ended up with five wives, an unusual church, and a temporarily Utopian community development.

The principal character is treated almost sympathetically and, as a result, the satire is not so abundant. It is still a humorous novel, but it is not Menen at his best.

### KINGS GO FORTH

By Joe David Brown (Morrow, \$3.50)

Lieutenant San Loggins and his radioman, Sergeant Britt Harris, are with the U.S. Army in Northern Italy during World War II. The lieutenant bears many scars from his childhood as an orphan, but he is brave and honest. The sergeant, who comes from a wealthy "first family" in the South and has graduated from a military school, is also brave, in a slightly different manner, but he is short on honesty. A friendship of sorts is maintained by the two, but it is not without an element of mutual resentment. When the two men meet an expatriate American family, and particularly the daughter of that family, while on leave in Italy, the friendship changes to hatred, and from the hatred comes violence.

While the emotional appeal in this story of two men from greatly differ-

ing backgrounds is considerable, the best feature of the novel lies in the description of the battle scenes. The author, Joe David Brown, now a foreign correspondent for *Time*, has a keen sense of how troops react under fire, and he has the ability to transmit to the reader these feelings and the behavior of men in action.

### A SINGLE PEBBLE

By John Hersey (Knopf, \$3.00)

This deceptively simple novel describes the trip of a young American engineer up the Yangtze River of China some time in the early 1920's. The junk, in which he makes the journey, is pulled through the turbulent waters and past the startling scenery, by forty trackers. At the beginning of the journey, the engineer is brash and overly self-confident, but by the end of the trip, because of his association with the head tracker, the junk owner and his wife and their common fight against the forces of the river, he has lost most of his immature qualities.

While the story is interesting and dramatic in itself, what adds dimension to the novel is the fascinating development into maturity of the young man. He began with answers to all questions and problems, but on the last page he is left with nothing but unanswerable questions. The reader too, unless he has a keen understanding of cause and effect in Oriental behavior, will be left with intriguing and unanswered questions.

Hersey, who spent many years of his youth in China, seems to know his

subject matter well. His style is spare and requires careful reading, but it is effective and highly readable.

## GENERAL

### THE POWER ELITE

By C. Wright Mills (Oxford, \$6.00)

In what may well turn out to be one of the most important books of 1956, and will almost certainly turn out to be one of the most controversial, C. Wright Mills suggests and defends the thesis that

in this particular epoch a conjunction of historical circumstances has led to the rise of an elite in power; that the men of the circles composing this elite, severally and collectively, now make such key decisions as are made; and that, given the enlargement and the centralization of the means of power now available, the decisions they make and fail to make carry more consequences for more people than has ever been the case in the world history of mankind.

Who are these decision-makers? Mills identifies them as those key figures in the corporate world, the political world, and the military establishment who "move in and between perhaps two circles", perhaps the military and the industrial, or the military and the political, or the political and the opinion-making. The identifying characteristic of these men is their capacity for interchanging commanding roles at the top of one dominant institutional order with those in another (e.g.

General Douglas MacArthur, now board chairman of Remington Rand; Charles E. Wilson, formerly president of GM and now Secretary of Defense; Clare Booth Luce, wife of TIMogul Henry R. Luce and Ambassador to Italy).

At the same time that this elite power has been developing there has developed on the middle levels of power a semi-organized stalemate...and on the bottom level there has come into being a mass-like society which has little resemblance to the image of a society in which voluntary associations and classic publics hold the keys to power.

Between the elite of power, and this emergent mass, stands the opinion-maker—the pundit, the public-relations man, the manipulators of the mass media. Their function is not primarily to inform or to seek out the popular consensus, but to manipulate opinion. They are greatly assisted in their purposes by the willingness of the mass mind to be manipulated. It is content to spend whatever critical powers it possesses upon analysis of the "talents" and personal qualities of The Celebrity, whose function in our society is to distract attention from the real issues and problems of the day.

Given such a mass society, and the presence within it of a small, compact, interchangeable elite of leaders, it is difficult if not impossible to pin down responsibility and "government by the people" tends to become more and more a pious myth. It is not that the

men who constitute the elite are wicked or more than normally self-seeking or anything like that. They are simply responsible to no one except to themselves and to their own kind and have at their disposal the implements of power which are required to perpetuate themselves at the top of the pile.

This is, although much too briefly, a summary of what Mills is talking about. Obviously it is the sort of portrayal of the American scene in the mid-fifties which could generate a great deal of heated argument. It would perhaps be a good thing if, in this sleek and golden fourth year of Ike the Good, the citizens of the Republic were to examine whether the political institutions of the country are as thriving and as vigorous as the economy appears to be.

#### CHARACTER AND OPINION IN THE UNITED STATES

By George Santayana (Anchor, 75c)

As a stranger's first impressions may be startlingly sharp and penetrating, so a criticism of America written by a man alien to American ways (Santayana always identified himself with his Latin origins) may be shockingly profound and clear. What is deepest ingrained in us by tradition and culture is often tranquilly accepted; but this the stranger sees and nakedly reveals.

Like a serene Greek god, Santayana has always had the removed perspective to look with dispassionate eye upon philosophical systems and cultural thought. In *Character and Opin-*

*ion*, American philosophy is taken apart, piece by piece, through an examination of the thought of William James and Josiah Royce. And America itself is characterized in many chapters. Here is one of Santayana's terse statements:

As it [i.e., America] stamps the immigrant, almost before he can speak English, with an unmistakable muscular tension, cheery self-confidence and habitual challenge in the voice and eyes, so it seems to neutralize every intellectual element, however tough and alien it may be, and to fuse it in native goodwill, complacency, thoughtlessness, and optimism.

However well America may absorb alien thought and custom, Santayana does see two live cultures within it. Polite and genteel America is founded upon the puritan tradition; it is conventional, austere, and wholly imported. Crude and vital America is America's own child; it is loose, vigorous, and immensely practical. As the American is tossed between these two cultures, Santayana reveals some of his character: brutish and chaotic he is, like a little boy on a rampage to nowhere, but always, always bold and alert. And, perhaps this very vigor may be his salvation.

Writing about massive and strong America is not new, but to see it with the sharp eye of a stranger like Santayana is to understand and far more profoundly the American culture that is lightly hidden by blithe acceptance.

ROBERT KUSCH

## AN ADVENTURE IN EDUCATION

By Fred M. Hechinger (Macmillan)

In 1949 the Governor of Connecticut appointed the Connecticut Fact-Finding Commission on Education presided over by Norman Cousins. The Commission spent over five years gathering and reporting the facts about the schools of Connecticut. In *An Adventure in Education* the findings of the Commission are summarized and reported in a condensed, readable account authored by the education editor of the New York Herald Tribune. The book, on one hand, describes the schools of Connecticut and recounts the appraisal that 38,000 Connecticut citizens through community committees made of their schools. On the other hand, the book promotes the values and importance of having communities survey their schools, stresses the important role of education in a growing, democratic society, and urges creativeness and flexibility on the part of educational leaders as they face the many problems of schooling the masses.

After introducing the procedures of the study and expressing the ideals which motivated it, Mr. Hechinger, proceeds to describe the schools of Connecticut by looking into the various levels of education and by exploring such areas of school administration as housing, staffing, financing, and pupil transportation. Each level of education and each area of administration presented to the Commission a diverse picture in which needed improvements were demanded and in which, on the other hand, much progress had been made. The report

answers the criticisms of education in the only way they can be answered with facts and convictions. The Connecticut Fact-Finding Commission commends the well-run pre-elementary school, urges the extension and strengthening of general education in the secondary schools, and promotes the recruitment of more liberal arts graduates to the teaching profession. The report calls for a more carefully planned program of school finance, for an up-grading of vocational programs on the secondary level, and for more creativity and academic ability on the part of teaching and administrative personnel.

It appears that the members of the Commission and the author of the summarized report often allow their humanistic, genteel presuppositions to dominate their conclusions. At times the study becomes a reform movement for traditionalism tinged with polite liberalism. The carefully gathered facts are strongly conditioned by unquestioned value judgments about society. When the report attempts to preserve and cherish the liberal arts heritage at the same time that flexibility and creativity are urged, it displays some of the paradoxical schizoid tendencies of our society.

C. F. VIKNER

## THE CHALLENGE OF EXISTENTIALISM

By John Wild (Indiana University Press, \$6.00)

This is a terse and penetrating analysis of existentialism as a challenging reaction to the breakdown of



modern philosophy throughout the Anglo-Saxon world.

Wild points out that modern technology has radically transformed the conditions of human life into a set of standardized operations for which people are conditioned by mass propaganda methods. In certain places these methods have been justified by a thoroughly disciplined and articulated philosophy derived from Hegel and Marx, which has little sense of freedom and dignity of the individual person, but since it does recognize mass injustice, its normative prescriptions have a deep appeal to oppressed peoples and classes all over the world.

Western Anglo-American thought has not as yet been able to counteract this philosophy because it is failing to give an integral view of the world of objects. It is concerned more with logical operations and linguistic tools. This has led to inattention and distrust of the immediate data of concrete experience, which has penetrated deeply into the scientific tradition and has actually influenced common sense. Furthermore, a neglect of existence and its various modes has reached a manifest climax in the so called "analytical philosophy" and has reduced all to the material till there is no difference between a person and a thing. A physicalist approach to the problem of human awareness has led to subjectivism and a radical separation of theory from practice culminating in the de-rationalization of ethics.

Existentialism is a challenging rebellion against this breakdown of modern philosophy and is at the present time the most influential movement of

thought in France, Western Germany, Italy, and South America, but it has taken no root in the Anglo-Saxon countries. Wild aims, therefore, to contribute to the understanding of existentialism to the end that others may escape from the provincialism of Anglo-American analysis. He does this by presenting in detail the structure of this philosophy as it is conceived by Soren Kierkegaard, Gabriel Marcel, Karl Jaspers, Martin Heidegger, and Jean-Paul Sartre. Wild's thorough familiarity with the works of these thinkers is demonstrated not only by the keenness and ease with which he compares and contrasts them, but also by his ability to critically evaluate the whole movement. Although existentialism is a rebellion, a challenge to scientific idolatry, the easy-going optimism, the drowsy materialism of modern life and thought, a powerful stimulant, awakening many comforting illusions and arousing vigorous action—although it is strong in moral fervor, Wild points out that it is weak in rational argument. It has no philosophy of nature but only an anthropological fragment. Essence is unduly slurred over for the sake of existence. Causes and reasons why something exists are ignored. Moral freedom and authentic human existence may be purchased at the price of an ultimate irrationalism, and moral relativism is as dangerous as a denial of human freedom. Existentialism, furthermore, has no adequate social philosophy.

Finally Wild undertakes to suggest how he thinks the insights of existentialism may be preserved in a coherent philosophic synthesis that may

avoid its weaknesses by bringing it into a relation with allied insights of realism, which he defines in an earlier work, *Introduction to Realistic Philosophy*, as having these basic beliefs: "There is a world of real existence which men have not made or constructed; this real existence can be known by the human mind; and such knowledge is the only reliable guide to human conduct, individual and social."

Wild's suggestions are helpful and in general the book is well done, although at times clarity gives way to brevity.

EDWIN LAWRENCE

### IN THE AIR

The spring of 1956, if books are any indication, should be noted for a growing interest in air and airplanes. Six books, now resting on my desk, deal in one way or another with both. Three are non-fiction and three are fiction. All are interesting or significant.

*The Air Force* by Arnold Brophy (Gilbert, \$5.00) is a survey of the youngest of the separate services in the Department of Defense. Mr. Brophy is a free-lance writer as well as being connected with *Newsday*. An original series of articles on SAC (Strategic Air Command) gave him the idea of a quick look at all the branches of the United States Air Force, as well as some of its history and future.

In this book he examines each of the major commands of the Force (Strategic, Tactical, Air Defense, Air

Training, Air Materiel, etc.); some of the major personalities within the Force (Quarles, Twining, Partridge, LeMay, etc.); and many of the important suppliers to the Force (Boeing, Sperry, Lockheed, etc.) with an accounting of their past developments and current outlook. In addition, he takes a look at the early days of the Force, its part in World War II and Korea, and the years of the "cold war." Charts, tables, and graphs on the organization of the Force, expenditures, principal types of aircraft, etc. complete the book.

Mr. Brophy ties his book together with a description of a mythical air attack on the United States and in this way explains the functions of the various commands in such an event.

*Zero!* by Masatake Okumiya and Jiro Horikoshi with Martin Caidin (Dutton, \$5.00) is the story of the famous Japanese fighter plane, the Zero, which caused considerable havoc to United States forces operating in the Pacific during World War II. Mr. Okumiya was, and still is, a flying officer in the Japanese Navy and various air defense commands. As such he participated in many ways in the Japanese air war against the United Nations and has a great deal of information about air power, and particularly the Zero, in that war. Mr. Horikoshi is an aeronautical engineer who designed the Zero. Mr. Caidin is a free-lance writer with considerable military aviation experience of his own.

These gentlemen review the Japanese air war in all of its phases from the initial mastery of the skies which

the Zero purchased to the ultimate defeat as U.S. B-29 bombers dropped incendiary and atomic bombs on the Japanese homeland.

*Knight of the Air* by Maxwell A. Smith (Pageant, \$4.00) is a new biographical account of the life of the French "birdman" Antoine de Saint-Exupery noted for both his flying and his writing (*Night Flight; Wind, Sand and Stars; Flight to Arras*). Mr. Smith is a student and teacher (University of Chattanooga) of the French language and literature and helps to explain his interest in "Saint-Ex."

Of the three novels *Johnny Purple* by John Wyllie (Dutton, \$3.00) strikes me as being the best. It is about some of the men in a Royal Air Force squadron stationed in Sumatra during the dark days of World War II when the Japanese were dominating much of that part of the world. Mr. Wyllie's (*The Goodly Seed*) story covers a few days of squadron activities including some operational missions against the enemy. He focuses his attention on just a few of the men involved. The characters are extremely well-drawn, the descriptive passages—particularly of the operational missions—are excellent, and the author's insights into flying and fliers are sound. A well-written book and an engrossing one. Mr. Wyllie served in the RAF during World War II and writes from a factual basis.

*Position Unknown* by Ian Macker-

sey (Holt, \$3.00) tells about a commercial passenger plane that crash-landed in some almost inaccessible mountains in New Zealand. Mr. Mackersey tells about the crew and passengers, the flight, the engine trouble that developed, the pilot's decision to attempt to reach his base, the need finally to bring the craft down anywhere, and the happenings to the surviving crew and passengers in the cold, snowy, and rugged mountainous country. Some do not survive the post-crash hardships but the remainder are finally rescued from their precarious position. Mr. Mackersey peopled his plane with a sufficient variety of personalities to afford some clashes and dramatic highlights. He maintains a high level of interest and suspense. Good reading and a book hard to put down.

*Roll Back the Sky* by Ward Taylor (Holt, \$3.95) deals with some of the men in a B-29 squadron stationed at Saipan that participated in the mass air attacks against the mainland of Japan in 1945. The descriptive passages dealing with the operational missions of the squadron are well done, but the characters do not have the depth and quality of Mr. Wyllie's. Mr. Taylor, like Wyllie, served as an airman in World War II and writes from a factual basis. Unlike Wyllie, Taylor has remained in service and is now a lieutenant colonel in the United States Air Force.

# A Minority Report



By **VICTOR F. HOFFMANN JR.**

## The UAW-CIO Education Conference

On April 21-22, this columnist was privileged to attend the seventh International Education Conference of the UAW-CIO, held at the Sheraton Park Hotel in Washington, D.C. To this meeting the executive board of the UAW had invited delegates from the UAW locals, members of their state and regional boards, and representatives from colleges and universities and from private agencies.

This meeting constitutes the major conference of the UAW between their regular and more official national conventions. The program of the conference was conducted on several levels: the twentieth anniversary of the UAW; the political issues of 1956; social and economic mat-

ters; science, technology, and automation; foreign affairs; and the specific problems of the locals.

A highlight of the conference was the awarding of Freedom Awards to Mrs. Franklin D. Roosevelt, Senator Lehman, Archbishop Robert Lucey, Bishop G. Bromley Oxnam, Frank Tuttle, Robert F. Wagner Jr. on behalf of his late father, and Thurgood Marshall.

## The Labor Stereotype

Many persons that one meets from day to day still have a tendency to caricature labor. According to this ludicrous and bizarre distortion method, labor people are often described as members of demanding pressure groups who fight only labor's battles—with no concern at all

for any other people in America or in the world. Several papers and magazines still cartoon the labor leader as a person with emaciated form, buck teeth, wild bushy hair, pointed ears, and a diabolical smirk.

Labor unions, of course, are always on strike, hitting opponents with beer bottles, throwing bombs and hand grenades, and in general are upsetting the peace and tranquility of orderly America.

Hardly any of these things were really true about the seventh International Education Conference of the UAW-CIO. The conference, in actuality, was as conventional as any convention that the average American attends. It was hard to see any observable differences between the UAW Education Conference and the conventions of denominational and synodical bodies, the typical youth conventions, or the meetings of the Daughters of the American Revolution.

All of these conventions—and the UAW as well—fit the general pattern in some respects. Some persons, for example, attended hardly any of the sessions. A good portion of the absentees—sent on the dues and fees of their locals—spent much time sight-seeing or imbibing in the Washington taverns and clubs. Others, though

present, paid but indifferent attention to the speakers and the discussions. But there were always present many delegates and representatives who took an active and enthusiastic interest in what was going on at the sessions.

The labor leaders? They wore suits, ties, and shoes and spoke in an understandable and fluent English. Why, some of them must even have gone to school. The labor leaders that this columnist met were sophisticated, knew how to meet people, and were able to present the case of labor in a highly persuasive manner. Intellectually, most of them know their way around. Ethically speaking, most of them are men of high caliber and recognize their high responsibility.

The entire conference was well organized and well run. Any executive board that could make these three thousand delegates and representatives work in an orderly fashion deserves the highest praise. The staff meetings of the observers and consultants were handled properly and efficiently.

No bombs were to be seen!



## Labor and the University

It was a good move on the part of the UAW to invite rep-

representatives from colleges and universities to this meeting. In the first place, it is about time that representatives of the labor movement began to show some kind of concrete interest in the American campus. Business men and corporations have been interested in education and learning for a long time and have implemented this interest in dollars and cents. Labor leaders and labor unions now have the money and the maturity to make both tangible and intangible contributions to higher education. On the other hand, it is high time that some of our colleges and universities quit "stacking their cards" against labor organization. Labor and the labor movement are all a part of the American way of life. This aspect of life deserves as much academic consideration and scholarly interest as does the family, banking institutions, the church, and art. If people on the university campus are going to make their knowledge and ethic relevant to modern life, they must know to what they are making their knowledge and ethic relevant. One way of doing this is to get next to and into the labor movement. Labor unions

are now becoming interested in the building of bridges from the class-room to the operational and decision-making levels. College professors ought to take advantage of this opportunity.

In general, the UAW-CIO is doing a great deal of work in educating its membership. Every year labor institutes are held at Purdue University and Indiana University and at other schools throughout the nation. These meetings and institutes are well attended. Experts in the field of economics, politics, sociology, and psychology among many others conduct the classes. Nor is all this educational activity directed to the "bread and butter" aspects of labor: wages, pensions, and benefits.

Very little time at the recent UAW Education Conference was spent with the narrow labor issues. There was much more talk about the atom bomb, foreign affairs, the multiplicity of 1956 political issues, the farm problem and legislation. Probably one heard more discussion about civil rights both in and out of sessions than anything else.

Labor is still on the march, but it is not quite the same!

# THE MOTION PICTURE

By ANNE HANSEN

A new wide-screen technique, developed by 20th Century-Fox and known to the trade as CinemaScope 55, makes an auspicious debut in *Carousel* (20th Century-Fox, Henry King, De Luxe Color), a delightful musical film based on Ferenc Molnar's *Liliom*.

CinemaScope 55 has greater clarity and less distortion than the original CinemaScope process. There is no blurring or wavering in the action on the screen, and, regardless of their position, the players remain in focus. Since this is the first release filmed in CinemaScope 55, I do not know whether the thundering volume of the sound track has anything to do with the new process. I do know, however, that I was practically blasted out of my seat and that *June Is Bustin' Out All Over* threatened to "bust" my eardrums as well.

The stage production of *Carousel* opened in the Majestic Theater, New York City, on April 19, 1945—eleven years to the day before I saw the screen adaptation. The play was an overnight hit, enjoyed a long

run on Broadway, was presented in theaters all over the country, and won many coveted awards. The film *Carousel* retains all the qualities that made the stage play an outstanding success.

Richard Rodgers' musical score is one of his best efforts. Oscar Hammerstein's lyrics are fresh, appealing, and ideally suited to the action and the music. The choreography—originally designed by Agnes de Mille and revised for the picture by Jacques d'Ambroise, of the New York City Ballet—is thrillingly effective. Shirley Jones is winsome and in good voice as the shy, small-town girl who gives her love to blustering Billy Bigelow, who is played with notable success by Gordon MacRae. Barbara Ruick, Claramae Turner, Cameron Mitchell, Robert Rounseville, and Gene Lockhart are the principals in an exceptionally good supporting cast. The enchanting New England countryside is portrayed in glowingly beautiful De Luxe Color photography.

Another work from the facile

pen of Ferenc Molnar has been brought to the screen. The release of *The Swan* (M-G-M, CinemaScope, Charles Vidor) was made to coincide with the widely publicized marriage of Grace Kelly and His Serene Highness Prince Rainier of Monaco. News releases pertaining to the international romance had reached a saturation point long before the actual ceremony took place on April 19. For many weeks publicity had been a matter of inane and nauseating speculation and of boring repetition. As a result, I must confess that I was not in an especially receptive mood when I went to see *The Swan*. I must say though that as an excursion into the Never Never Land of the fairy tale or of an age which has vanished the film is reasonably entertaining. Molnar's lines are often delightfully satirical. The settings are magnificent, and Charles Vidor's direction is altogether masterful.

An ideal cast has been assembled for *The Swan*. Alec Guinness plays the Crown Prince in search of a wife with superb artistry. Louis Jourdan is convincing as the lovelorn tutor. Grace Kelly is charming as the bashful princess whom the Prince comes to woo. Jessie Royce Landis portrays the

haughty mother in the grand manner. Agnes Moorehead is properly autocratic as the proud Queen, Brian Aherne is impressive as Father Bill, and Estelle Winwood almost steals the show in the role of Aunt Symphorosa. Minor parts are in equally capable hands.

It is a far cry from the picture-book world portrayed in *The Swan* to life in a small town as it is conceived and presented by William Inge in his Pulitzer Prize-winning play *Picnic* (Columbia, Joshua Logan, CinemaScope, Technicolor). I read Mr. Inge's play soon after it was published. It seemed to me that he has successfully captured something of the spirit, the tempo, and the flavor of life in a typical small American town. Unfortunately, the very qualities which gave meaning and substance to the stage play have been lost in the overblown screen presentation. And William Holden, a fine actor, is sadly miscast as the ne'er-do-well Hal Carter. His performance lacks ease and conviction. In spite of the best efforts of Rosalind Russell, Kim Novak, Betty Field, Susan Strasberg, Cliff Robertson, and other topnotch performers *Picnic* simply does not catch fire.

*I'll Cry Tomorrow* (M-G-M, Daniel Mann) presents—in part



—the tragic true-life story of Lillian Roth, a popular nightclub singer who reached the top rung of her career in the 1930s and dropped into obscurity when she became a confirmed alcoholic. Miss Roth has now been cured of her affliction and has begun to build for herself a new career.

In her book *I'll Cry Tomorrow*, which was on best-seller lists for several years after its publication, Miss Roth gives credit for her cure to the efforts of Alcoholics Anonymous, a rapidly growing organization which has been waging a determined and effective fight against alcoholism all over the country. The events depicted in the film version do not adhere consistently to Miss Roth's written account of her life and career. Susan Hayward is seen to good advantage in a different role. She is ably supported by Richard Conte, Eddie Albert, Jo Van Fleet, Don Taylor, and Ray Danton. Although *I'll Cry Tomorrow* is, in many respects, a dark and sordid picture, it may be of help to many who find themselves in the sad predicament which is vividly described by Miss Roth in her book and is movingly portrayed by Miss Hayward in the film.

No doubt Bing Crosby fans will welcome and enjoy *Anything Goes* (Paramount, Robert Lewis,

Vistavision, Technicolor), which stars The Groaner in a revamped version of Cole Porter's musical comedy hit of the 1930s. Although the film is lavishly mounted, boasts of a star-studded cast, and presents familiar Cole Porter tunes in an engaging manner, it must be rated as mediocre.

I recall that some time ago I renounced all new science-fiction film releases. It seems that I had not reckoned with the blandishments of two little girls—aged eleven and nine. Karen and Marcie were our guests recently, and when they brought me the exciting news that *Forbidden Planet* (M-G-M, Fred McLeod Wilcox) was showing at a local theater—well, need I tell you that we went to see it the very next day? I left at home any critical judgment I may have acquired during the years. I had a bang-up time. I had popcorn to the right of me and Marcie's favorite Dot candies to the left of me—to say nothing of the extra supply of popcorn and candy which I have learned to keep in reserve for that crucial and depressing moment when the original supply has been exhausted.

*Forbidden Planet* is superior to the average science-fiction film. Karen and Marcie were enthralled by the fascinating

gadgets and by Robby the Robot. They thought that Anne Francis was lovely as the lone girl on Planet Altair-4, that heroic Commander Leslie Nielsen was both brave and handsome, that Walter Pidgeon really "wasn't very nice" and that the fiery monster was delightfully scary. In short, they agreed that the film was every bit as frightening as some of the thrillers they had seen on TV. The preposterous premises of the script and the hi-falutin' overtones of the metaphysical were beyond the comprehension of my little guests.

*Forbidden Planet* takes us several centuries into the future. *The Conqueror* (RKO-Radio, Dick Powell) takes us back to the days of Genghis Khan in a boring and pretentious super-spectacular spectacle film which bypasses historical facts in favor of Hollywood fiction and fantasy. Believe me when I say that the trip to Planet Altair-4 was much more entertaining and enjoyable than the trip to ancient Mongolia.

*The Man Who Never Was* (20th Century-Fox, Ronald Neame) is based on Ewen Montagu's engrossing factual account of the plot conceived by him and successfully carried out with the help of British Intelligence. This is an excellent suspense film. Clifton Webb gives a fine performance in the role of Major Montagu.

Jane Wyman and Van Johnson are co-starred in *Miracle in the Rain* (Warners, Rudolph Mabe), a sweetly sentimental film filled with romance, heart throbs, and goo. Miss Wyman seems to be stuck with this type of vehicle—a type which leans heavily on suffering and sentiment.

Three films remain on my list: *Meet Me in Las Vegas* (M-G-M, Roy Rowland), a moderately entertaining musical extravaganza, and two from Universal-International: *World in My Corner*, a story of the prize ring, and *Red Sundown*, a lively but fairly routine horse opera.

Wherever we find men today, or wherever we find the remains of man from the past, we find also evidence of his worship. For man is, and apparently always has been, a worshipping animal. This need of his for communion with the divine, perhaps even more than his intellectual capacities, distinguishes him from the lower animals.

The coming of God in the flesh in the person of Jesus Christ changed the meaning of worship, as it changed everything else in life. For the Christian, worship no longer contains any elements of the propitiatory, no strivings to make contact with a divinity hidden and silent. The promise of the Savior, "Lo, I am with you always," holds good even in our day. And the fact that He is among us as the Author and Finisher of our Faith means that we are liberated from the ancient necessity of placating an angry divinity to praise and adore a God Who is Love.

Pastor Lang and Dr. Bichsel are both well known in the Church as proponents of good theology, good order, and good taste in the corporate worship of the Church. In an age of

weird theology, rampant individualism, and studied vulgarity their concern has been received with something less than universal sympathy. But there are evidences that the tide is turning. More and more, it becomes obvious that the generations from whom the Church has received its liturgical

heritage were not without wisdom and an understanding of God. As we become more aware of the insufficiency of our own wisdom and understanding, we learn to draw upon this heritage and to find it, not a dead mass of forms but the living voice of saints who, having lived and believed in Him, have never died.

Another kind of tradition is highlighted in Dr. Ade's discussion of the werewolf superstition. At the moment, Dr. Ade is teaching in Ger-

many.

Bob Epp is best known to our readers as the author of numerous verses in a strange idiom. It may come as a shock and a disillusionment to learn that Epp is track coach in an Indiana demic Approach," owes more to the cinder-track than to Gerard Manley Hopkins.

# The Editor's Lamp

PROBLEMS  
CONTRIBUTORS  
FINAL NOTES