THE CRESSET is published monthly September through June by the Valparaiso University Press. Entered as second class matter September 1, 1953, at the post office at Valparaiso, Indiana, under the Act of March 3, 1879. Subscription rates: One year—$2.00; two years—$3.75; three years—$5.50. Single copy 20 cents. Entire contents copyrighted 1956 by the Valparaiso University Press.
Our New Look

It is not often that a magazine editor finds himself writing to a reader audience which consists, to the extent of about seventy-five percent, of new readers. In such unusual circumstances, we hope that our new readers will not mind if we take a little time and space to tell our “constant readers” what has happened.

The most obvious change is before you. Our new format represents an attempt to retain, as far as possible, our continuity with our “little magazine” past and at the same time to clarify the role which, perhaps brashly, we hope to play in the American religious journalistic scene.

We have, in the past, suffered from a peculiar kind of “guilt by association.” People would pick up the pocket-size CRESSET, eager to see what we would have to say about the new miracle drugs or some unforgettable old gaffer, only to discover that our little magazine was all about music and books and international relations and other such long-hair stuff which, as the saying goes, “may be well enough in its place but after all…”

To avoid, as far as in us lies, disappointing any more such innocent souls, we have abandoned the pocket size. Hereafter such citizens, hopefully reaching for what they believe to be the Readers' Digest, will be all the more likely to find that what they have picked up actually is the Readers Digest. It is our hope that people who pick up the CRESSET hereafter under a misapprehension will do so in the expectation of picking up something like Commonweal or The Christian Century or The Nation. People who would consciously reach out to pick up a magazine of that sort will not, we think, be altogether disappointed in what they find in the CRESSET.

Now we have to explain something else. For the past three years, the CRESSET has been a publication of Valparaiso University. Beginning with this issue, that association becomes closer and more formal, largely because the University has undertaken a greater measure of our financial support. The purpose of the University, in all of this, is to help to maintain a publication which, in its own way and its own sphere, is attempting to do the same job that the University is engaged in doing on its own campus: the job of relating the Gospel of Jesus Christ to the six-day-a-week activities of the men and women of our generation, particularly in the areas of the arts, letters, and public affairs.

The heading of this section of the CRESSET is taken from the motto of Valparaiso University, “In Luce Tua Videmus Lucem.” “In Thy Light Do We See Light.” It would, therefore, be fatuous for us to claim that we do not speak for Valparaiso University, that the opinions expressed herein are those of the writer and do not necessarily represent, etc. etc. etc.

It should be evident to anyone who is acquainted with the nature of respectable universities that, in the realm of ideas, nobody from the President down to the greenest freshman can claim to speak officially for the university. A university is, by definition, an arena for the testing of ideas. The mark of a good university is its willingness to give a hearing to ideas which may be new and even unpopular.

The CRESSET, as the publication of a good university, claims this same ancient and basic right. We are not an “action” magazine, committed to any one clique, cause, or party. We are a forum for the expression of ideas and we expect our readers to possess sufficient maturity and common sense to be able to choose for themselves whether they will accept or reject the ideas with which they are confronted.

When the New Yorker was founded back in the Nineteen-twenties, its editors announced that it would not be edited for “the old lady from Dubuque.” It is our feeling, also, that the country does not need, just at this moment, another journal of predigested thought. So we propose to run an honest arena and hope that public relations will look out for themselves.
know of some magazines, very much like ours, that have followed such a course and they seem to be doing all right.

Incidentally, if you subscribed before September 1 of this year, your subscription will run 15 months for every ten months remaining on your subscription.

**When Other Helpers Fail**

Put a Christian clergyman and a vaguely liberal humanist on a panel and ask each to define embezzlement and the answers will probably run something like this. The clergyman: “Embezzlement is a sin, a violation of the seventh commandment and an offense against God and man which, if unrepented and unforgiven, must bring down upon the sinner the wrath and punishment of God.” The humanist, offended by the clergyman’s portrayal of God as a righteous judge, would very likely object to the whole idea of embezzlement as a sin and would start gushing about “deep-seated psychic disturbances” arising out of “unfortunate environment” and eventuating in “immature attitudes and anti-social behavior.” “Not so much a sin as an illness” is a favorite humanist phrase and one which would prompt many members of the audience to ask whether there might not actually be more real religion outside the church than within it.

Now change the setting and bring in the state auditor of Illinois—a man taken in embezzlement, in the very act. Who is likely to get the more excited, the clergyman or the humanist?

We can judge only by what we have read in the papers. And what we have read prompts us to exclaim with David: “Let us fall now into the hand of the Lord ... and let me not fall into the hand of man.”

It’s strange. Christian ministers are forever being portrayed as fire-and-brimstone monsters dedicated to ruining everybody’s fun by constantly harping on sin. But when a sinner gets caught red-handed, chances are that it will be some clergyman who rallies round with sympathy and encouragement and some sound practical help.

But where is our humanist friend when the chips are down? Well, he may be able to rationalize away embezzling as an abstraction, but he really bears down on the poor soul who has gotten caught with his fingers in the cash box. Poor old Orville Hodge may not be a sinner in the vocabulary of the humanist, but he might as well be. His friends and neighbors back in his hometown have expressed the hope that he will not embarrass them by coming back home. His old buddies at his Chicago club have instructed the doorman to keep him out. The banker through whom he operated claims that he was only an innocent dupe. The newspapers have had a field day hacking the remains of Hodge’s reputation to ribbons. One of Hodge’s aides has been driven to suicide. Hodge himself is a nervous wreck.

We have no immediate plans to embezzle any funds. But if we ever do, “let us fall into the hand of the Lord ... and let me not fall into the hand of man.”

**This Be Our Motto**

Through the generosity of a benevolent Congress we now have, in addition to the traditional flag, great seal, and pledge of allegiance, a national motto. Hereafter, on such occasions as may demand the shouting of a slogan, we may feel free to yell: “In God is our trust.”

What hardship this may work upon our fellow-citizens of atheistic persuasion, we do not know. The hardship it works on us is that it requires, or at least expects, us to take the Name of God—not profanely nor obscenely—but, in the most literal sense, in vain. Or is the Congress going to furnish us with a 100 percent, bipartisan, interdenominational, security-cleared definition of “God”? For it to do so would, after all, be the next and most logical step toward that “establishment of religion” which is forbidden by the First Amendment.

**Who’s Running?**

It was altogether appropriate that our two major political parties should have chosen a Cow Palace and a stockyards amphitheatre for their recent bull-tossing exhibitions. It is to be hoped that this engaging frankness will set a pattern for the coming campaign.

Unfortunately, the platforms and the personalities of the candidates rule out the possibility of a campaign waged on issues. We have studied both platforms carefully, and for the life of us we have been unable to come up with a single instance of clear-cut disagreement. Nor do we see any probability of a significant change in the direction of our national policies if Mr. Stevenson should succeed in unseating Mr. Eisenhower.

The only really debatable issue that we see, therefore, is the one issue which we are all most reluctant to discuss. That is the question of the President’s health. It is our judgment that most Americans who are not actively partisan would be content with either Mr. Stevenson or Mr. Eisenhower in the presidency. We do not think that many Americans would be as well-satisfied with either of the vice-presidential candidates.

We hope, therefore, that before election day we may have some more satisfying answer than has yet been given us to the question of whether our choice is between Mr. Stevenson and Mr. Eisenhower, or between Mr. Stevenson and Mr. Nixon.
A woman as President of the United States? I'd be all for it if she were the right type of woman. Neither political party in the August conventions mentioned any woman as a possible nominee and some years will pass before tradition is changed in that respect. Yet, the right type of woman would make an excellent president, provided she had a majority of women in Congress.

Women in politics used to be a rarity. This year 298 members of State Congresses are women: 78 women have been elected to the U.S. Congress in 50 years; and we have had women as governors and presently two women as ambassadors. But none of these women is the type I have in mind. They were elected not because they were women but because, though they were women, they could and would think and perform as well as men.

My idea of the right type is a housewife or a woman with office experience, either married or a widow, with grown children. She should not have held any previous office outside of church and community organizations and she should be able to "think like a woman."

Women have certain qualities men do not possess and these qualities would be valuable to members of Congress and the President. For one thing women get closer to each other faster than men do, and we could expect immediate rapport between the President and Congress regardless of party. Put a teen-age girl and a middle-aged woman together in a room and in five minutes they are deep in conversation on housekeeping, clothes, children, or sales. Do that with a young and a middle-aged man and you would have nothing but silence unless both happened to be big league baseball fans. Men of different ages and stations just do not mix as well as women. This must have an adverse affect on men in Congress and may account for a lot of the misunderstanding that is apparent there.

Talk in Congress would not decrease with women in office. Filibusters would exist but their results would be different. Congressmen talk plenty now but they feel no better when they have finished. Women seem to experience some catharsis from unlimited speech and at the end of a filibuster both parties would feel so relieved and refreshed that some reasonable agreement would be reached. Women are sensitive to the ridiculous and I would predict that Congressional speeches by women would be more to the point and contain more common sense.

You may say that a woman President or women in Congress would be guided by emotions more than men. True, but many of the problems they must solve require emotional decisions rather than mere political considerations. There would be no tears with a completely female Congress—that's an act reserved for dealing with men.

With women in power, the size of the central government would shrink. Bureaus whose existence today is of marginal benefit would wilt under the determined stare of a woman. And if you want a balanced budget, wait until a woman heads the Bureau of the Budget. Women can handle money, often better than men, despite what the joke writers and cartoonists—who would be insolvent if their wives didn't get their checks—may say.

The farm problem would be settled in short order. No one seems to know what the problem is, but wait until some Congresswomen visit some farm wives. They would talk it over, probably while the Congresswoman helps the wife hang up clothes, and before long the problem would be clear and the solution could then be found.

Juvenile delinquency hasn't been stopped so far by men. The women in power would furnish understanding if that's what is needed. If the delinquents need sitting on, my guess is Congress would appoint an elderly school teacher, who wore flat heels, to head the remedial program and she could handle it, armed solely with a thin ruler and a look of authority.

With women heading the foreign ministries of all countries, our international tensions would disappear. Again the ability to get close to each other and talk things over would bear results. Most international problems have emotional bases and the women could handle them easier than men. At the end of the international conference, the paper released would contain the results couched in clear language; not, as now, a bunch of meaningless statements trying to hide a lack of success.
Foundations of National Power

By Erwin J. Bulls

1 Nature and Function of Resources

The world has in recent years experienced a so-called cold war, a situation in which powerful nations are jockeying for position in the bid for international supremacy. Many of the smaller and weaker nations, with concern for their own security, and sometimes seeking to further their own interests, have aligned themselves with the titans in the hope of eventual benefit. Within this situation many persons have attempted to evaluate relative strength in terms of manpower, air-power, and nuclear weapons. However, the most fundamental measure of national power is the resource base with which the nation is endowed or to which it has access. The natural resources are truly the physical foundations of national power; they are unevenly distributed through the world and the desire to gain access to, or control of them, has been one of the primary reasons for conflicts between individuals and between nations since the dawn of history.

Nature of Resources

Resources are the material means bestowed by God on mankind and were designed to provide the physical foundations for the support of body and life. Human existence depends on Divine grace and mercy; however, it has also been Divinely ordained that human needs—food, clothes, shelter, and security—be derived from the materials of the earth: water, soil, and minerals, and from the plants and animals that inhabit it. Some of these materials, by reason of present usefulness, have attained far greater significance in the thinking of man than others. Iron ore is considered of greater value than granite, prairie lands are considered of greater value than Arctic tundra, etc. The present difference in value is not a difference in absolute value but reflects the technological and cultural developments through the ages by means of which materials have gradually been made useful. These significant and useful materials are resources.

Extending the Resource Base

Every age has found a use for previously unused materials and thus increased the number of resources. Formerly important resources have nearly always retained their importance but as uses for other materials were developed the resource base was broadened.

The use of many of these materials extends back to antiquity. The arid and semi-arid grasslands of Central and South-western Asia were probably the first important resource extensively used by man. Small areas near streams or springs provided enough space for a few cultivated crops to supplement the meat diet.

The Mediterranean Basin had grasslands of slightly better quality supplemented by larger tracts of arable land, some forest, and within it, or at its margins, small amounts of several minerals for which uses were developed. These resources provided not only the foundation for existence but for the development of nations and empires. Here the ideas that underlie nearly all of Western culture in religion and philosophy, art and science, government and law were established and developed.

Major contributions to the resource base have been made more recently and continue to be made. Coal was not considered a resource until after 1750 in England and until after 1800 in the United States. Small amounts of coal had been used locally in many parts of the world long before 1750 but wood was the universal fuel and charcoal was used in the smelting of minerals.

Petroleum was already known in ancient times but it had no real value. In the United States it was bottled and sold for many years as a remedy for ailments ranging from backache to ulcers. It was, however, not regarded as a resource until after the first petroleum well was drilled in Pennsylvania in 1859. Even then it was considered important only as a source of kerosene to be used for illumination thereby replacing whale oil which was becoming scarce due to the near extinction of whales. It did not become a resource of major significance until the development of widespread use of the internal combustion engine made heavy demands for gasoline.

Uranium bearing minerals of southwestern Colorado were already described by the United States Geological Survey early in the present century but they remained a mineral curiosity until the development of the atomic bomb suddenly translated the curiosity into a resource of major strategic importance.

Many other materials have been and are being made useful, not only to industry but to agriculture, to medicine and to nearly every other human activity thereby becoming major resources.

Erwin J. Bulls, associate professor of geography and geology at Valparaiso University, is a native of Nebraska and a graduate of Concordia Teachers College in Seward. After many years of service as a parochial school teacher, he earned an M.S. at the University of Chicago, from which institution he will soon receive his doctorate. His area of major interest is, and for many years has been, the conservation of natural resources.
constantly increasing the number of items that have become resources.

**Man's Relations to Resources**

Man's relations to the resource base from which food, shelter, clothing, and security are derived were simple and direct in ancient times and remain so today in a primitive society. The native of the upper Amazon region who catches a few fish, picks bananas growing wild in the forest and cultivates a small area in which he raises beans and corn is in direct contact with the resources—the river, the natural vegetation and the soil, from which he derives his food. The materials to provide his other needs are derived from the same sources. A few tree branches set together and covered with banana leaves serve as his home. A bit of wild rubber taken from surrounding trees and exchanged at the nearest trading post for cotton cloth satisfies his requirements for clothing. A bit of chipped stone or simply a sharpened stick dipped into the poisonous juice of one of several native plants provides security.

The American pioneer living on the frontier, dependent on the soil, the forest and the wildlife for food, clothing and shelter was likewise in direct contact with resources that were important to him.

Relations to the resource base are however extremely complex in an industrial and commercial society and therewith often so obscure that they are entirely forgotten. Distance from the resource, as well as processing, distribution, and marketing techniques effectively conceal this relationship. Yet man's dependence on resources is just as basic in an industrial as in a primitive society. The urban dweller whether he be a laborer or engaged in a profession is as directly dependent on soil and water, on forest and grassland, and on minerals, as the native of the Amazon basin or as the American pioneer was in the past.

The proper use of resources of the world should therefore be the concern of every individual since human existence depends on them. The need for immediate and widespread attention to the proper use of resources is made even more acute by several conditions. First, materials now useful to man are sharply limited in amount. Second, they are unevenly distributed through the world. Third, many have been badly misused, wasted, ruined, or exhausted.

These conditions were not particularly serious in ancient times since the world's population was quite small; however, they have become critical by reason of the increase in population and the increasing demand for more and a greater variety of resources.

The population of the world is now more than 2,300,000,000 and is increasing at the rate of 55,000 per day. In other words, every year three cities the size of Chicago could be established with the population increase of that year, to be fed, clothed, sheltered and for whom employment must be found.

**Resources Limited in Amount**

The population of the world is not evenly distributed over the land areas but is concentrated in clusters, large and small and with varying density. Large areas of the world are now nearly uninhabited since they lack extensive or suitable means for existence. In other words they lack the resources required by man in the twentieth century. Antarctica and the arctic regions of North America and Eurasia are too cold to permit a satisfactory existence; the tropical rainforests of South America and Africa are too hot and humid; the large deserts of the world are too dry; and the mountainous areas of the world are too rugged to permit extensive settlement.

The population of the world is therefore concentrated in the areas which contain the means for existence; the areas which contain the resources with which food, clothing, and shelter can be produced. These areas constitute a very small proportion of the total land surface of the earth. These areas are located on plains or low plateaus and with the exception of Southeastern Asia have temperate climates. Within these areas are found the soils and grasslands on which the world's food supply is produced and within these areas or at their margins are located the forests and the minerals used to provide shelter, fuel, power, and the raw materials for a large part of an industrial economy.

These resources are sharply limited even within the densely populated parts of the world. Soils are not all of equal value; they differ widely in quality. Soils of high quality are sharply limited. Some soils occupying extensive areas are maintained only by constant and heavy fertilization. This is true throughout the entire southern part of the United States; it is equally true in northwestern Europe and in many sections of Asia.

High quality grasslands, never extensive in the world, have been put under the plow long ago. Present grasslands are located in arid or semi-arid regions where grasses are sparse and of relatively low quality, or within mountains too steep or rocky for cultivation.

Forests, in the densely populated parts of the world, were cut to make room for agriculture and, in part, to provide construction materials. High quality forests at present remain only in areas that are accessible only with difficulty or remote from markets. Many large forest areas of the world are of such low quality that they have no potential value as building material; others, such as in the tropics, consist of so great a variety of species of such varied quality within a small area that commercial lumbering is not feasible except on a very small scale.

The earth itself is made up of minerals but commercial recovery is feasible only where the degree of
concentration and the size of such an area warrant it. Such areas are highly localized, limited in number and very irregularly distributed in the world.

A reference to iron and aluminum will serve to illustrate the preceding statements. Iron is one of the most widely distributed minerals on earth. Yellow, buff, red, and brown colors of soil and rock are nearly always evidence of its presence. One or two per cent of iron are sufficient to produce rusty stains on rock that has been exposed to moisture and air. However, the mining industry in the Mesabi began with ores containing from 75 to 85 per cent iron and is still working with ore containing 35 per cent iron. The industry has been experimenting with another ore containing 18 per cent iron but only one company seems to have considered this ore sufficiently valuable to warrant the investments necessary to begin operations. At present the greater part of the world's steel requirements are met from a very few areas containing one or more very large and rich deposits.

Aluminum is a component of clay but in such small quantities that commercial recovery is impossible. Arkansas contains the only sizeable deposits of commercially recoverable aluminum in the United States and these are of such low grade that our country meets most of its aluminum needs from deposits located in Dutch and British Guiana.

Minerals are sharply limited in amount. Soils, grasslands, and forests can be restored even though that is not always being done. Minerals on the other hand can not be restored; they are irreplaceable. A ton of iron taken from the ground ceases to exist as part of the reserve and while it may remain in use for a long time the total available reserve has therewith been reduced by so much.

In a pioneer economy the slight use of minerals placed no strain on reserves. In an industrial nation on the other hand the entire economy is based on minerals to produce power—coal and petroleum—and on minerals to convert into machines and consumer products. Reserves are therewith being reduced rapidly. The iron deposits of the upper Lake Superior district are approaching depletion, not in an absolute sense, but in the sense of continuous profitable production. This is reflected in part in higher steel prices and in part in the development of new sources of supply in Quebec, Canada, and in Venezuela.

It has often been pointed out that the oceans of the world constitute the world's greatest supply of minerals, yet the minerals contained here can not be considered reserves because the cost of recovery far exceeds the value of the minerals reclaimed, except in very special cases. Minerals are being reclaimed from the waters of the Dead Sea and from the Gulf of Mexico. In both cases evaporation has increased the concentration of minerals. However, in neither case is there any attempt to reclaim those minerals that constitute the very foundations of an industrial economy.

The introduction of new metals derived from previously unused minerals has not reduced the consumption of previously used minerals. The use of previously unused minerals has resulted in the support of more people, in the use of more varied products, in a higher standard of living and therewith has required even greater use of previously used minerals.

The hope of discovering additional large mineral deposits is without foundation. Whereas some deposits may yet be discovered most geologists and mining engineers are of the opinion that most of the areas have been explored in which rock structures indicate conditions favorable for extensive mineral accumulation.

The hope that science will find a solution is even more foolish. It is, in many respects, like operating through life with the assumption that one need save nothing because of an expected legacy from a wealthy uncle. Science has indeed made many notable contributions to human progress and may be expected to make more. However, science always operates with the materials of the earth, with resources. Whenever science has developed more efficient ways of using old materials or finding ways of using new ones, it has in almost all cases increased the rate at which resources have been consumed, either by making them cheaper or by increasing the buying power and therewith extending the market.

A common commodity will serve to illustrate the preceding statements. When the first settlements were established in the midwest, yields of corn were in some areas as high as one hundred bushels per acre. This was achieved without benefit of plant breeding or mineral fertilizers and reflects simply the fertility of virgin midwestern soils. By 1930 crop yields had declined so sharply that along with drouth and low prices many farmers were reducing corn acreage and substituting other crops. Very soon thereafter hybrid corn was developed and corn yields and acreage are again nearly as high as they were originally. Hybrid corn is a plant that removes plant nutrients from the soil with greater efficiency than was possible with earlier types of corn—and therewith depletes the soil not only more rapidly but also more completely! Production can be maintained only by regular application of mineral fertilizers. This is now not only a necessary but a wholly desirable procedure, nonetheless, it requires an increased rate of production of those minerals used as mineral fertilizers and therewith reduces the available reserves.

**Resources Unevenly Distributed**

Resources are not only limited in amount; they are not at all evenly distributed. This unequal distribu-
tion is partially reflected in differences in standard of living although a great many other conditions also contribute to that standard. World trade is one means of deriving benefits from resources that are not locally available. In trade the resource itself may be distributed as is true of iron ore or petroleum, or a commodity produced from such a resource may enter world trade as wheat or an airplane engine.

Soils are more universally distributed in the densely populated parts of the world than is true of any other resource yet the quality of soil is so varied from place to place that the mere presence of soil is no indication of its value for food production.

It is recognized, for example, that large areas of northern Michigan, Wisconsin and Minnesota have such poor soils that production is maintained only with difficulty and, because of this fact, they are undesirable for extensive settlement. Yet this same kind of soil occupies extensive areas in Norway, Sweden and the Soviet Union and is almost the only kind of soil to be found in the Baltic countries and the northern parts of Germany and Poland.

High latitude areas generally have very poor soils and extensive tracts have none at all. The tropics likewise have large areas of extremely poor soils as in the Amazon and Congo River basins although they contain also areas of good soils as in Java.

The best soils of the world occur in areas of former grasslands: the prairie states of the United States, the Humid Pampa of Argentina and the Ukraine in the Soviet Union. The originally forested areas of eastern United States and western Europe are of moderately good quality although considerable variations exist from place to place.

High quality grasslands have been converted to farmland in all parts of the world. Extensive areas suited to pastoral activities are to be found only in areas too dry or too steep for cultivation. Mountain and hill slopes may be covered with nutritious grasses if the rainfall is adequate and may provide excellent pasture if the slope is not too steep. This is true in many parts of Europe, the eastern part of the United States and elsewhere. Animal husbandry is fortunately also a part of the rural economy in many parts of Europe and in a large part of the United States and therewith contributes substantially to the meat production of those countries.

Asia is less fortunate. Population pressure requires intensive land use. This condition does not permit the use of large areas for pasture. In some parts of Asia even the hill slopes are terraced to provide additional farm land. In view of these facts it is not surprising to find that nearly all of Asia is inadequately supplied with meat and other animal products.

Although forests are less critical than sources of food supply they are nevertheless important. They are the source of construction material, pulp-wood, poles for power and communication lines, mine timbers, railway ties, and raw material for the furniture industry.

Forests too are irregularly distributed. High quality softwood forests used in construction remain only in remote and relatively inaccessible places. The lumbering industry is active in many such places; however, high production costs and freight charges to distant markets are reflected in high prices and a decline in quality from the standards of thirty years ago.

The United States is in a better position than either Europe or Asia with respect to softwood reserves. Even here the constantly increasing use of brick, stone, and cement, and the very great increase in the number of pre-fabricated houses reflects, in part, the increased cost of lumber made necessary by high production costs, and freight charges from distant areas.

Canada and northern Europe are the primary sources of pulpwood. European imports of Canadian pulpwood indicate the inability of northern Europe to produce this commodity in adequate amounts. The easily accessible portions of Canadian pulpwood forest have likewise been cut. Remaining stands are large but extensive tracts are too remote to be considered as reserves at the present time. Substantial quantities of pulp and paper are produced in New England, the South, and the upper Great Lakes states but the United States too must rely on Canadian imports to meet current demands for newsprint.

Mineral resources are more highly localized and irregularly distributed than soil, grassland, or forests. No continent is without important mineral deposits. Within the political subdivisions of continents, however, there are important differences. Some countries contain few, if any, important minerals, others are abundantly supplied; however, no country possesses all of the minerals required in modern industry.

There are notable differences, too, in the size of deposits. The major part of the minerals used in industry is derived from a relatively few large deposits rather than from numerous small ones. A dependable source of supplies, plus operating economies in mining as well as in manufacturing, have permitted large scale industrial development from such deposits. Every major industrial nation with the exception of Japan has large mineral deposits. However, nowhere else are there so many varied and large deposits of important minerals as in the United States and the Soviet Union.

Resources Wasted or Depleted

Ruins of ancient cities in the desert of Central Asia indicate the existence of a one-time flourishing pastoral industry in what is now an arid wasteland. It has been concluded that over-grazing destroyed the resource that provided the foundation for this industry and the economic base for the cities.
Man has acquired a great deal of knowledge in the intervening centuries—but very little wisdom. Over-grazing is a current problem in nearly every major grassland area of the world.

Soils are being damaged or destroyed by misuse in many parts of the world. Agents of erosion are relentlessly removing soil almost everywhere. Some former farming areas have been rendered useless by reason of erosion, others are in grave danger of becoming so.

Forests are still being destroyed by fire; the largest number of these, in the United States, being the result of incendiarism! The lumbering industry is removing forests rapidly, but rarely is there any replanting.

Mineral deposits have been exhausted and others are in the process of being depleted. The use of minerals is increasing throughout the world therewith requiring an increase in the rate of production from known deposits and a constant search for new sources of supply.

These and other resources are the material foundations for life. Their use is therefore essential. Waste, misuse, and useless destruction of resources is, however, tragic evidence of a complete lack of appreciation of the God-given materials for existence and clearly demonstrates a completely irresponsible attitude toward as yet unborn generations who must also gain their living from these resources. It represents, moreover, complete irresponsibility also to the present generation whose standard of living and security are jeopardized by waste and destruction.

Security

Population and resources are very unevenly distributed. Resources, moreover, have been destroyed by use and misuse making the distribution even more irregular. There is, however, no direct relationship between amount and quality of resources and density of population except in local areas. Certainly, every densely populated area has the resources to support that population but, in some cases, only at the lowest subsistence level. There are other areas, however, much more richly endowed, that are required to support far fewer persons, thus permitting the development of great wealth and a very high standard of living.

By reason of these inequalities various attempts have been made throughout history by individuals and groups to solve the problem of acquiring and insuring to themselves areas within which the basic wants can be satisfied and where the desire for leisure and recreation and for aesthetic and cultural expression and progress can be met. The problem is fundamentally a moral one, deeply rooted in the nature of man. By reason of that nature attempted solutions have sometimes been evil and never wholly satisfactory.

The attempt to solve this problem has resulted in migration of individuals and groups, in the development of commerce and industry, in tariffs and trade agreements, in conquest and colonies, and in war. The need for security and the power to provide it thus becomes obvious.

II. Resources and Power

Resources not only provide the means for existence but the material out of which power has been developed. The foundations of power have shifted in the course of history. Resources once essential to attain security and power have been superseded by others out of which a higher standard of living and greater power have been built. Former sources of power continue to function, however, and make important contributions to the standard of living and of power.

With the change in relative importance of resources came also a change in location of the centers of power. The earliest known centers of power in the Near East were followed by more powerful centers in the Mediterranean Basin to be superseded by northwestern Europe and North America. Early centers have in some cases retained a great deal of power if the resources out of which that power was built are still intact. However such centers are now relatively weak by contrast with the greater power built out of previously unused or unknown resources.

Before the industrial revolution, national power was built out of resources that were renewable—grasslands, water, and soil. Since that time, national power, though greater than ever before, has been built out of the nonrenewable resources.

Early Sources of Power

Grasslands have functioned as sources of power either independently or as adjuncts to agricultural land. This was true in Central Asia and the Near East, where small independent groups were able to maintain their independence and provide protection for their herds and flocks and the grasslands which provided the foundation for their existence.

More recently Arab conflicts with Israel and occasional rebellion against the French in North Africa are based in part on the power developed on the semiarid grasslands of Arabia and Africa, evidence that they can still provide foundations of power.

In the development of national groups it became evident, though, that greater power and therewith greater security and often a higher standard of living could be developed out of the soil resources contained within the boundaries of the country. If soil areas were sufficiently expansive, they provided a living not only for the people of the nation but permitted the production of a surplus which could be exchanged for commodities derived from elsewhere. The profits derived from such trade, often controlled entirely by the ruling class, were
used to develop science and the arts, as well as to finance the military forces necessary for protection.

All of the early centers of power and culture were developed in the arid and semi-arid lands. Babylon was established in such an area where grassland and soil with water for irrigation provided the foundation for existence, for trade, and for power. Egypt likewise built and for many centuries maintained a great civilization out of rich soil and the waters of the Nile. The dispute between Egypt and Great Britain over the control of the Suez Canal is evidence that soil and water still provide a source of power irrespective of the complexity of the current situation.

Palestine was truly a land "flowing with milk and honey" as compared to other parts of the Mediterranean world, when viewed in the light of the progress that had been made in resource development by that time. Endowed with both grasslands and soils, and a climate sufficiently varied to produce crops ranging from the temperate to the sub-tropical, it occupied a crossroads position on the major trade routes between Africa, Arabia, and the Near East. The height of its wealth and power were achieved under Solomon, who extended and developed trade to achieve greater benefits from local resource development.

The early Roman Empire, built through military force, was originally based on more extensive soil and water resources than any Mediterranean nation possessed. Wealth and power were then greatly increased through trade with conquered areas.

The feudal system of Europe, developed during the Middle Ages, was based on soil resources and built stronger through trade. Personal qualities of initiative, resourcefulness, and aggressiveness were important in determining the degree to which these resources were used in developing trade and building security and power, but it was nevertheless the resources out of which the power and security were developed.

When feudal units were consolidated to form the countries of Europe, the foundations of power and security remained unchanged and continued to function as such until the time of the Industrial Revolution.

The Industrial Revolution and Power

The Industrial Revolution ushered in an entirely new era in which mineral resources replaced the agricultural resources as the base from which man had so long fashioned security and power. Soils and grasslands remained important as sources of food supply, but mineral resources made possible the construction and operation of machinery with which to produce a greater amount and variety of products in less time and with less effort than had ever been possible before.

The ancient world had its machines, too; namely, slaves and oxen. However the amount of work done by means of human or animal labor was small in pro-portion to its cost measured in terms of food consumed to provide the energy for such work. It was, nevertheless, the means used by early civilizations to build power, wealth, and leisure out of the resources with which they dealt. It is to be recognized, in this connection, that cheap human labor is still not to be disregarded in any study of world power even if it is inefficient in terms of energy required to maintain it. A few men and big machines can build a mile of modern highway in a few weeks; so can a thousand Chinese coolies.

The contribution of the Industrial Revolution was not the development of a use for metals, since man had used metals already in the ancient world. The fundamental contribution of that period lay in the harnessing of inanimate power. The machine is merely the means of converting power or energy into a usable product.

Water power had been employed before the Industrial Revolution, but water power sites are limited and the power is so concentrated that only a very few mills could be established at such sites. Steam power could, however, be produced anywhere if fuel were available. Wood was the first fuel used to produce steam, but rapid development and expansion of industry did not occur until after the introduction of coal.

The greater amount of processed and manufactured items produced in the industrial nations made possible a rapid expansion of trade on the part of those nations and the development of national power to a far greater degree than was possible on the part of those nations dependent solely on soil and grasslands. National power thus came to be concentrated in the very few nations richly endowed with mineral resources. The purely agricultural and pastoral nations therewith lost the commanding position they had held so long.

Shifting the foundations of power from soil and grasslands to minerals has brought about not only far greater power, but also a much greater concentration of power due to the entirely irregular distribution of minerals.

The source of power has also been changed from a resource base which is renewable to one that is irreplaceable and is being exhausted by use. Grasslands and soil can be restored even though that has often not been done. These resources may thus remain productive for centuries. A ton of iron ore, however, cannot be replaced. Once removed from the mine, the available amount has been reduced even though it may remain in use for a long period of time.

With the growth of power, many mines have been exhausted and abandoned and others are approaching depletion. The development and use of new minerals has not reduced the consumption of previously used minerals but rather has increased it. The basic mineral resources in an industrial economy are thus being
exhausted at an ever-increasing rate. Greater power is being achieved, but the very foundations out of which it is being built are therewith being destroyed.

The position of power which a nation possesses may therefore be lost as the minerals are slowly exhausted. Other nations possessing greater reserves or entirely undeveloped deposits may then replace them.

These conditions have thrown areas blessed with minerals into sharp relief either as centers of power, as potential centers of power, or as strategically vital areas.

**Present Sources of Power**

Not all minerals play an equally important role in industrial development and the development of national power. The three minerals which underlie national power at the present time are coal, iron, and petroleum. Other minerals are important, too, vitally so in some cases, but these three are required in larger quantity than is true of any other. Coal and iron are the foundations of all of modern industry, and petroleum is the universal fuel for modern transportation.

Nearly all of the great industrial centers of the world are located either within or at the edge of great coal fields. Other power resources have been developed, notably petroleum, but none have attained the importance of coal. The reason for this lies in the fact that some kinds of coal can be converted into coke, which is required to smelt metals. The entire metallurgical industry is, therefore, dependent on coke. The real measure of national power is, therefore, not the total coal reserve of that nation, but rather the reserve of coking coal.

In view of the fact that more coal than iron ore is required to produce a ton of steel, it is common practice to move iron ore to the coal rather than the reverse. Those nations possessing only coking coal are therefore in a better position to develop industry than are those nations which have only iron ore. Those nations which have both coal and iron are obviously in a preeminent position to develop industry and trade.

Among the great nations of the world, only the United States, the Soviet Union, Great Britain and Germany have any sizeable deposits of coking coal.

*United States deposits of coking coal are scattered throughout the Appalachian Plateau, midway between the Great Lakes and the Atlantic Coast. This location, as well as the size and extent of these deposits, has made industrial development possible both within this region and at its margins from the Great Lakes to the Atlantic and to be nowhere far from sources of coking coal.*

*Rich iron ore from the Lake Superior district is brought close to this coal field by low cost transportation on the Great Lakes. These conditions have made possible a greater and more rapid development of industry than has ever been achieved anywhere else. Out of this has been developed a higher standard of living and greater wealth than the world has ever seen.*

The power inherent in so high a degree of industrialization was demonstrated in two world wars when our nation was required to supply not only our armed forces but to assist in providing supplies for our allies as well.

Unfortunately, the iron deposits of the upper Lake Superior district are approaching depletion, not in an absolute sense, but in the sense of economical recovery. The United States will therewith become increasingly dependent on foreign sources, primarily Quebec, Canada, and Venezuela. The supply from Quebec will require transportation on the St. Lawrence River, which is frozen for from four to five months every year, and iron ore from Venezuela will require several thousand miles of ocean transportation, which is wholly satisfactory while peace prevails but becomes highly vulnerable during time of war.

The United States is in an extremely fortunate position with respect to petroleum. No other world power has such large reserves. Great Britain, France, and Germany have none, and the known reserves of the Soviet Union are very small as compared to those of the United States. It is this fact that made it possible for the United States to put armies into Europe, Asia, and Africa simultaneously, supply them, and at the same time provide petroleum for our allies during the Second World War.

With adequate reserves of coal and petroleum within the country and iron ore available both within as well as outside of the United States, this nation has the resources to develop greater power than any other country, with the exception of the Soviet Union.

The Soviet Union has large reserves of both coking coal and iron ore located in various parts of that vast country. They are not as favorably located with respect to one another as is true in the United States, but the problem of bringing them together over land transportation routes is being met. It is out of these resources that present Soviet power is being built.

Known petroleum reserves of the Soviet Union are not large, but the great petroleum fields of the Near East are located so near the southern border of the country that both Arabian and Iranian crude oil are readily available to Soviet refineries.

Great Britain once had great coal and excellent iron deposits. Out of these resources, kings and queens, prime ministers and diplomats, with courage and skill and patience, built the greatest empire of the modern world, and power that was feared by some and respected by all. The iron is exhausted and coal seams are becoming thin. British power, too, is waning. This is reflected in the gradual loosening of control over the various segments of that empire. It was already indicated during the Second World War and has been evident since then in the difficulty Great Britain has had...
in rebuilding her economy. The lack of petroleum is, of course, a serious weakness that can be remedied only by imports from Arabia and elsewhere.

Germany has an abundance of coking coal. Local iron ore supplies are inadequate to meet the demands of German industry, but this is not normally a major problem since French and Swedish ore can be imported at low cost. German power has been demonstrated in two major conflicts and is again being demonstrated by her rapid economic recovery since the war, in spite of her division. The great weakness, and one of the important reasons for defeat in the Second World War, is Germany's lack of petroleum.

France has great deposits of high grade iron ore but is lacking adequate supplies of coking coal and completely lacking petroleum. Belgium and Germany supply coal for French industry, which has made it possible for France to build power during times of peace. These two sources of supply were cut off by war with Germany on two occasions, therewith making steel production almost impossible.

Other nations, too, have resources out of which they are fashioning their standard of living and of power, but nowhere else is there such an abundance of the minerals on which modern industry is based as in the United States, Western Europe, and the Soviet Union.

Wealth and Power

The material resources are truly the means of existence, of security, and of power; yet every student of history will recognize that nations having great resources have been defeated in war by other nations that had no more.

It has been true throughout history that when a group of people migrated into an area of undeveloped resources those resources were made to function for the purposes for which they were intended: to fashion out of them an existence and security through skill and labor. Through the proper use of those resources, wealth and power have then also been developed. However, the accumulation of wealth has rarely been a blessing and has often been the primary reason for the loss of power.

The accumulation of wealth has always made possible the satisfaction of desires that could formerly not be met for lack of time and money. Some of those desires have contributed to the cultural development of individuals and nations. However, man, by reason of his nature, has too often used such wealth for the satisfaction of fundamentally evil desires, whether they found expression in greed, in personal power, in licentiousness, or in some other vice. Whenever that occurred, selfishness was supreme, the gratification of personal desires and ambitions insidiously replaced the earlier need for cooperative effort, personal integrity ceased to be a virtue, and the internal decay of that nation was well on its way. The defeat of such a nation is inevitable in the face of a determined enemy.

This has certainly not been the primary cause for the crumbling of every empire in history, but it has occurred so often that it should be a matter of concern to every person in this nation, which has accumulated greater wealth than any country has ever had.

Juvenile delinquency, the increasing number of divorces and many other problems and conditions arising out of selfish and irresponsible conduct should serve as a warning also to this country. An increasing amount of selfish and irresponsible conduct would place this nation into greater jeopardy than the exhaustion of an iron deposit.

In view of the fact that the entire matter is fundamentally a moral problem, there is only one agency able to deal with it effectively, namely, the Church. Unfortunately, the Church, too, has often been affected by the spirit of the times and, therefore, completely ineffective. It has then been unwilling to take a firm stand against moral decay, except only in vaguest terms, sometimes even been unable to recognize it because moral decay has made inroads into the Church itself.

The Church has sometimes been ineffective even if it has not been strongly affected by the spirit of the times. It is easy to speak out against evil in general terms; it is far more difficult to deal with an individual who is not convinced that his actions constitute a violation of the moral law. The ministry of the Church must be to the individual; that is essential for his salvation; it is also essential for the security of the nation. A nation is only as strong as are the people who live within it.

The law, the Gospel, and the sacraments, properly used, are not only the means of salvation, but the best insurance that man will properly use the God-given resources for his existence and therewith develop the greatest temporal security that those resources will permit.
This is a day for building. Some of it is very ordinary. The landscape is dotted with thousands upon thousands of shabby excuses for houses and homes. Utterly unworthy, cheap in every sense, they are a degrading and debasing influence in American life.

Alongside of this wild and almost irresponsible building spree, there moves the sober and strong spirit which is called "architecture". America is producing some almost breath-taking creations in the field of architecture. Some of the great buildings rising in New York, Chicago, Minneapolis, and on the West Coast, are making their bid for a permanent place in the histories of architecture that will be written tomorrow.

Strangely, the work of the Churches has been most significant. More than industry or education, they have been able to concentrate on production of singular gems in the field of building. The Lutheran Church has not been the least in seizing upon the proclamation of the ever-fresh and ever-new Gospel by using the fresh new forms that come from the boards of the fine men who know the strength of steel and the beauty of glass.

We know that there is a clean, fine spirituality that runs like a breath of holiness and the songs of the angels through much that is new. That makes it good. On the other hand, there is an irreverent skill of cold efficiency, a deliberate denial of beauty and a smashing of ideals, which is in much of the frank boldness of our time and our architecture. It points a damning finger at the builders of our time and says, "you do too much with your hands, but where is your heart, and where is your soul, and where is your faith, and where is the glory of the resurrection, and the Christ Who comes again to judge both quick and dead and take His children home to everlasting glories and the songs of the angels?"

Buildings for the glory of God, dare not show only the sterility and the lack of wonder in the faith of our time. The Valparaiso Chapel has endeavored to show, in myriad ways, how all that is fresh and new may be combined with the splendor and the glory of our Christian faith. It answers the need of a Christian academic community by providing a devotional center in which the entire campus family can be joined together for daily meditations and prayer.

Its great nave opens up into a greater chancel which emphasizes both the glory and the wonder of the Word and Sacraments in Christian fellowship. Into this nave, 3,300 people can come together for the worship of the Blessed Redeemer. Great choirs can be massed in its balconies or in the chancel round to sing His praises. In its great heights and balanced acoustics, the great music which is the heritage of the Lutheran Church can sound in full splendor.

Details of the tremendous piers which rise like cliffs out of the ground and all point forward toward the chancel, are overwhelming. The chancel itself is more than ten stories high and is surrounded by great stone pillars and, yet, the building is simplicity itself. It consists of nothing but the sixteen great piers—eight on each side—of the nave and the eight great pillars of the chancel. It is amazing that this, the largest college chapel in America, can be attempted for approximately one-third of the cost of comparable buildings on other campuses in America. The best minds available in design, acoustics, landscaping, and placement, have been brought together into a staff of completely dedicated people to give the Lutheran Church in America a truly outstanding example of a campus center for religion and culture. Men from the Department of Architecture in Princeton, from Massachusetts Institute of Technology, are all working together under the leadership of Mr. Charles Edward Stade to bring about the best and most efficient building that can be designed at this time within the limitations of the funds available.

The illustrations on the next page show the two ends of the Valparaiso chapel. Note particularly the free-standing cross at the chancel end and the bell-tower with its exposed carillon. At ground level on the chancel end is the lovely Guild Chapel which is being constructed with funds raised by the Valparaiso University Women's Guild.
The Vastness of God

By Ernest B. Koenker
Associate Professor of Religion
Valparaiso University

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. 11, 33-36.

When we are close to something we may find it especially difficult to evaluate this thing properly. So we are unable to assess the uniqueness and distinctiveness of something as close to us as our Christian faith.

One of the most remarkable features of Christianity, as it swept victoriously across the ancient Mediterranean world, was its conception of God. Here was no God understood as an impersonal One, a lofty absolute far removed from human beings and their problems. He was not like Zeus sitting atop Mount Olympus, blissfully eating ambrosia and drinking nectar, unmindful of men suffering and dying on the plains below. There were no “eternal carousals” to set a pathetic example for worshipful mortals. Here was a God who sought and found the sinner and distressed; here was a seeking and loving God. He was like the housewife who diligently swept her house to find a lost coin, or like the shepherd who left his ninety and nine sheep in order to seek and find the one that was lost. He was best pictured as the loving father who awaited and went out to meet his lost son, “while he was yet a great way off.”

Christianity, in short, embodied a remarkable conception of a seeking, loving, finding God, for whom the most rejected or insignificant person was of infinite worth.

But another aspect of God that we are in danger of distorting in our common understanding is the vastness, the greatness, of God. Somehow we insist on pulling God down to our level—instead of understanding ourselves by His image—and we construct silly little caricatures of God. Since we become angry with one another, punish our children, or try to gain revenge we suppose that God, too, must be angry at us for something that sticks in our past. He will punish us or gain revenge. We need continually to be reminded of the admonition of Scripture, “For my thoughts are not your thoughts, neither are my ways your ways.” We must enlarge our conceptions of God to bring them into line with the expressions of the holy writers. Paul concludes his presentation of the mystery of Israel’s election and rejection with the exclamation on the inexpressible wisdom and knowledge of God which serves as our text. J. B. Phillips, the English translator, gives us a free translation of the first verse, in which we may all concur with St. Paul, “Frankly, I stand amazed at the unfathomable complexity of God’s wisdom and God’s knowledge. How could man ever understand His reasons for action, or explain His methods of working?”

The great contributors to the work of the Church have been those who have thought highly and deeply of God. God has been no mere word for them; He has come alive and become real in their everyday lives. Luther, for example, could say in his Table Talk:

All the works of God are unsearchable and unspeakable, no human sense can find them out; faith alone takes hold of them without human power or aid. No mortal creature can comprehend God in his majesty, and therefore did he come before us in the simplest manner, and was made man, aye, sin, death, and weakness.

In all things, in the least creatures, and in their members, God’s almighty power and wonderful works clearly shine. For what man, how powerful, wise, and holy soever, can make out of one fig a fig-tree, or another fig? or, out of one cherry-stone, a cherry, or a cherry-tree? or what man can know how God creates and preserves all things, and makes them grow.

Neither can we conceive how the eye sees, or how intelligible words are spoken plainly, when only the tongue moves and stirs in the mouth; all which are natural things, daily seen and acted. How then should we be able to comprehend or understand the secret counsels of God’s majesty, or search them out with our human sense, reason, or understanding. Should we then admire our own wisdom? I, for my part, admit myself a fool, and yield myself captive.

The real spiritual problem of a great many people is that they do not have a great enough understanding of God. They do not understand God as knowing their every action and judging them for every sin. They do not conceive of God as living in a different dimension of the same world in which they live and move. They picture God as a bearded, bewildered old gentleman living in the past and quite unable to keep up with the
fast pace of man's science and culture. But again and again the Bible forces one to enlarge his conception of the vastness of God. So the psalmist can sing:

Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.  
If I take the wings of the morning, and dwell in the uttermost parts of the sea;  
Even there shall thy hand lead me, and thy right hand shall hold me.

But this, again, is the amazing thing about the Christian conception of God: this all-present God, vast as He is, has made himself available in the person of Jesus Christ. If we know Jesus Christ we will know what God is like, that He is forgiving love. And this is true as well: if one does not know Jesus Christ in faith he may search up and down the universe and still have no certain knowledge of how God is disposed toward him. He may feel that his past is far too untidy ever to be cleared up completely; he may feel that a god, if he exists, will demand that his children be thrown in the sacred river Ganges or offered on the altars of Moloch.

This is a tremendous thing to have and to believe; that the God whom heaven and earth cannot contain, "hath in these last days spoken unto us by his Son." God has expressed Himself in the person of a human being. If we do not accept Jesus as the Christ we will construct some distortion, some artificial God. But as St. Augustine states, all created things cry out, "We are not your God, look above us."

If one has this true and living God all of life will take on a new meaning. If one understands that he has come from God, that he is to live his life to God, and that he is to return to God again, the big perplexing questions will have become quite clear. He will be ready in spirit to join the magi whom T. S. Eliot describes after they had seen the Christ-child:

We returned to our places, these kingdoms,  
But no longer at home here,  
Amid an alien people, clutching their gods,  
We should be eager for another death.

To want to extend the boundaries of knowledge, or to conserve the wisdom of ancestors, some faith in the importance of learning, and in a Good that is more than private gain, is required. That lacking, the teacher becomes a hired hand, paid to do a chore; and, naturally enough, soon he is treated as a servant. Even while they whisper and sigh about threats to academic freedom, such teachers are surrendering without one qualm of conscience the high functions with which academic freedom is inseparably joined.

—Russell Kirk, *Academic Freedom*  
(Henry Regnery, 1955)

Letter from Xanadu, Nebr.

_BY G. G._

Dear Editor:

Well, it sure gives me a good feeling to be in the big time with a circulation list that reads like an Egghead Who's Who. Guess I ought to feel a little bit jittery about writing for all of these professors and what-not but then I stop to realize that probably I can do a lot for them just by helping them keep their feet on the ground and their thinking down on the practical level.

I am not planning any big changes in my column. Over the years now I have collected quite a following of preachers and laymen who are tired of arguing theology and wrangling about doctrine and a lot of these guys have been inspired, or at least encouraged, by the way we do things here in Xanadu. I'll just keep reporting life as it goes on here and hope everybody will draw his own lesson from it.

I would appreciate it, though, if you would send me a list of things to watch out for now that we have quite a few people from outside our church reading the _Cresset_. I have always considered it the heart of religion not to hurt anybody's feelings but I know from experience here in the community that there is hardly anything a man can say or do that somebody else doesn't consider sinful, so I know it's going to be a problem.

Right now I am trying to learn which Synod is which. We're German, of course, and the ELC is Norwegian and the Augustana people are Swedes but someone was saying that they are going to combine and then there won't be anything but the ALC and the ULC and the Missouri Synod. If we are the German church, what are the ALC and the ULC? And where does the Evangelical and Reformed Church fit into all of this?

You see what I mean. Here in Xanadu, we have only two Lutheran churches, ours and the English Lutheran. I don't know what Synod the English Lutheran Church belongs to but its preacher wears a turn-around collar which, of course, Rev. Zeitgeist doesn't ever since the Board of Elders told him to cut it out. There are a whole bunch of Scandinavian families that belong over there, though, so I guess it's probably ELC or Augustana.

You'd better brief me on what the false doctrine of each of these groups is, too, so I don't go stepping on any toes.
While the CRESSET is moving into its new format, I am moving to another city.

This hustling and bustling, packing and unpacking, make one a bit tense. Thank fortune, I can relieve that tenseness by thinking about music—even though I cannot listen to much of it during these hectic days.

Many melodies keep flitting about in my mind. Sometimes I find myself humming tunes from the works of Mozart, one of the greatest of all masters. Then, while I try to put furniture, recordings, and books into at least a semblance of order, I recall parts of compositions from the pen of the mighty Beethoven.

Yes, music—merely thinking about it—relieves much of the tenseness connected with the unspeakable disruption that goes with what some strange souls are bold enough to call the art of moving from one city to another.

Although I have given up the job of reviewing concerts, I shall, from a distance of more than 300 miles, continue to write a weekly column on new recordings for the newspaper which has borne with me for the past twenty-seven years. Besides, I hope to keep on concocting a monthly screed for the CRESSET.

Right now the CRESSET’s deadline is staring me in the face. But I am accustomed to deadlines. They are relentless. Often—as today—they are downright cruel.

At the moment I am thinking of the greatness of the late Bela Bartok. Yes, I said “greatness.” Please give Bartok’s music a chance. It springs from the soil and the soul of Bartok’s native Hungary—as well as from the soil and the soul of other parts of Central Europe. It is full of beauty and power. Bartok, who died in abject poverty a little more than a decade ago, had courage. He wrote as he felt. He felt as he wrote. No sham cumbered the music of Bartok. This man composed with a amazing deftness for the orchestra. His piano music is individualistic in every way. His songs have a gripping vividness of expression.

I have been excoriated for calling Bartok a great master. But I like excoriations of that kind. In fact, I revel in them.

Now I am thinking of Paul Hindemith. His skill is literally breathtaking. Will you condemn me to outer darkness for saying that not even the mighty Johann Sebastian Bach was a greater master of the many and manifold intricacies of polyphony? If you do, I shall take delight in that condemnation. But in one respect Mr. Bach had something which Mr. Hindemith, I am confident, will never have. Bach knew how to write for the heart as well as for the brain. Hindemith, however, often—too often—brushes the heart aside in favor of the brain. That is his way of composing. But now and then he has accidents—accidents that have a way of coming from, and going to, the heart.

I urge you to hear Hindemith’s Symphonic Metamorphosis of Themes by Carl Maria von Weber. Here, I believe, the heart walks arm in arm with the brain. This is one of Hindemith’s finest works.

I wish I knew how to honor the great Mozart fittingly in this year of the 200th anniversary of his birth. I shall keep on trying.

**RECENT RECORDINGS**


BOOKS OF THE MONTH

RELIGION

ESSAYS PHILOSOPHICAL AND THEOLOGICAL

By Rudolph Bultmann (William Clowes and Sons, $4.75)

The name Rudolph Bultmann needs no introduction to the reader of continental theology. Propounder of the well-known mythos-logos theory in the field of biblical criticism, Bultmann is a professor emeritus in the field of New Testament at the University of Marburg. This text is a selection of essays from the second volume of his treatise, Glauben und Verstehen.

Mr. James C. G. Greig has produced an excellent translation, which not only faithfully renders the thought of Bultmann, but also flows quite smoothly. The sentences are well constructed and quite Anglican. At times the numerous quotations from the Greek classics and the Bible seem a bit out of harmony with the thought intended by Bultmann, but this weakness is attributable to Mr. Greig's use of the Loeb and Moffatt translations.

The text is comprised of seventeen essays dealing with philosophical, theological and cultural problems. There appears to be no internal principle of order governing the choice of essays, but they are offered in chronological order, dating from 1931 to 1952. The final two essays are printed for the first time. The topics treated are classic problems: belief-unbelief, law-gospel, man-society, revelation-reason, freedom-necessity, etc. In general the essays stimulate more than they edify.

Bultmann is a profound, but at the same time a very transparent thinker. His indebtedness to the Greeks, the Latin stoics, Paul, Luther, the German romantics and Kierkegaard are readily apparent. There is at the same time a development of thought which is uniquely Bultmann's. In this connection, this text will pay an added dividend to the reader who is willing to expend the time and effort to collect it. The essays, covering a period of more than twenty years, are unintentionally autobiographical. In the early essays Bultmann shows an interest in three unique fields: theology as typified by Luther, philosophy as expressed by existentialism, and humanism as exhibited by the German romantics. (One is tempted here to draw an analogy to the "stages" in Kierkegaard). Succeeding essays reflect the development of Bultmann's thought as he sought to reconcile the three with one another by modification. Theology determined his philosophy and humanism to be theistic, in contrast from, for example, Nietzsche, Goethe, and Sartre. Existentialism required that he temper Luther's terrores conscientiae to "dread at the abyss," and faith, which for Luther was a gift of God, became for Bultmann an act of decision. Existentialism required also that humanism's man, the measure of all things, become man who can do all things through God who strengthens him. Finally, humanism required of theology that sin be simply superbia, and that the word of God be simply another phenomenon of Kulturgeschichte. Of existentialism it required that it find its ultimate freedom in the finite, not in nihilism, but in the democratic social structure. By virtue of these changes, each of them radical, Bultmannism emerged.

This book is recommended to the reader who enjoys difficult subject matter. Such a reader will find himself amply rewarded. Though the language is liberally sprinkled with existential terms, the essays are constructed, happily, in such a fashion as to expound the concepts rather than to confuse the reader. By virtue of this character, the book is also a valuable introduction to the field of existential thought as it relates to theology, philosophy and the arts.

WILLIAM LEHMANN JR.

NEW TESTAMENT CHRISTIANITY

By J. B. Phillips (Macmillan, $2.25)

What is chiefly damnable about a certain type of Biblicism is that its meticulous hair-splitting is not the product of intensive Biblical study at all, but rather of a passionate and uncritical loyalty to the memory of certain Biblical scholars of the past. In denominations afflicted with this kind of Biblicism, it is not unusual to come upon clergymen who declaim, from the pulpit, the glory and majesty of the Word, and then relax, in the privacy of the sacristy, in a warm bath of reminiscences about how they managed to get through their theological training without ever learning any Greek.

J. B. Phillips knows his Greek. And during the past fourteen years, while many another parson has been reading books about the Bible, Mr. Phillips has been engaged in actually reading the Bible. He had to. He was engaged in translating the New Testament. The fruits of this fourteen-year study of the Scriptures are evident in this little (107-page) book, and they provide a striking and painful contrast to the bulk of the stuff that clutters the religion counters of the bookstores.

Mr. Phillips confronts us with a radical challenge to both our geography and our history. Here on this earth, he reminds us, God Himself lived and labored and sweated and suffered and died and thus gave to both this planet and to His human creatures a glory and a dignity which are altogether unique in the vast spaces of the universe. The divine visitation must be, therefore, the key to our understanding of history.

But geography has felt the force of this event as fully as has history. For the Jesus Who invaded history came to stay. We must, therefore, think and speak of Him always in the present tense. He is as much a part of the contemporary scene as are Yellowstone Park, the A and P supermarket, supersonic aircraft, and rock-and-roll. And since these things exist side by side with Him ("in His presence") they must come to terms with Him.

It was this awareness of the immediate presence of Jesus which made the faith of the early church what it was. Here was no dead ecclesiasticism feeding upon volumes of memoirs, statistics, and financial reports. Here was no cold formalism niggling over the proper cut of vestments or the proper gesture at the consecration. Here was no dyspeptic misanthrophy, half-delighted to denounce the wrath of God upon sinners. Here was—what? Faith. And hope. And love. And all of them growing as naturally as trees out of the ground from the sudden, surprised conviction that this Jesus Who had been crucified was the living and triumphant Son of God.

Now, of course, these first converts had one tremendous advantage over most of us. They had not had this whole unbelievable story dinned into them from infancy on. When they heard it at last (often in mature years after they had tasted to the full the emptiness of life without God), it all came as a literal revelation to them. And so they got excited and ran about telling other people about it and they got so wrapped up in it that they hardly had any time left for such essential duties as making a living and improving themselves and reforming the community.

It is hard to imagine a pastor having to lecture these people on the necessity of dragging themselves out of bed and into church on a Sunday morning. The mind staggers at the thought of having to explain to these people the subtle, but unity-shattering, differences between, let us say, a Lutheran of the Norwegian Synod and a Lutheran of the Missouri Synod. And how
would one explain to them that when we say that America is a Christian country we do not, of course, mean to suggest any theological implications?

What one appreciates in Mr. Phillips' exposition of the Christian faith is its ring­ ing Christocentrism. Here is no vague religiosity, but a vigorous re-affirmation of the Good News that God was in Christ reconciling the world unto Himself. And this Good News is announced in its full splendor and severity. Mr. Phillips is no sentimentalist vaguely hoping for the build­ ing of Jerusalem in England's green and pleasant land nor does he delude either himself or others with the hope that some­ day God will call quits on the whole game and pack everybody off to Heaven. There is in the Good News the promise of salvation to those who believe; there is likewise no promise to those who will not believe.

Lutherans, with their great and proper emphasis upon the centrality of faith, will derive particular benefit from the chapter headed, "The Faith Faculty." It is an excellent job of exegesis and should make Lutherans all the more aware of how great was the truth that Luther re-emphasized.

CHRISTIANITY AND SCIENCE
By Charles E. Raven (Association Press, $1.25)

SCIENCE AND CHRISTIAN BELIEF
By C.A. Coulson (Chapel Hill, $2.50)

SCIENCE AND MODERN LIFE
By E. John Russell (Philosophical, $2.75)

Here we have three books dealing with the relationships of science and our faith and of science and our society. All three are by men who are competent in their fields and all three are by Britishers. Raven's book is intended to be semi­ popular and consequently attempts to avoid technical topics and discussions—a task extremely difficult and one in which he is only moderately successful. Coulson's is more technical, appealing to the individual who has had some training in science. It is well documented. Coulson has apparently selected from a mass of material and has selected well. His book is challenging: it makes even the reader who disagrees think.

Unfortunately the Christianity of which these men are talking is different from the Christianity which most of us have come to accept. Coulson's Christianity is a deism, almost a pantheism. Nature itself has religious significance: science is religious ac­ tivity. Evolution is the travail of God's energy, creating man in His own image. Raven does not hesitate to reject most of the miracles of Scripture. To him the virgin birth is unimportant. It matters little whether Christ really rose, for in any case His influence has lived on.

Coulson does make one point that deserves emphasis. And that is the necessary unity of scientific and religious truth. There is no question but that truth is one, whether it is discovered by revelation or by scientific investigation. For that reason the Christian church cannot be an enemy and opponent of scientific investigation. To oppose the scientist in his research even when the results for the time disagree with revela­ tion is to confess that the truth that the church has may not be truth after all.

This reviewer believes that Coulson goes too far in attempting to force a unity of science and religion and in making science religious activity. While it is true that the end product must be the same, the methods employed by the two in reaching truth are different. Science depends on investiga­ tion: religion depends chiefly on revelation.

The reviewer believes that both authors go too far also in insisting that the church modify its accepted viewpoints in the light of the findings of modern science. We must, of course, always be willing to re­ study our interpretations of Scripture. But while science may sometimes help us understand Scripture, it is finally Scripture and not science that must interpret Scripture. The Bible describes miracles, it speaks of Christ's physical resurrection, it tells us that the world came into existence by God's almighty power. To give up clear doctrines of Scripture in an attempt to satisfy modern science—and this reviewer does not believe modern science demands this—is to undermine the very foundations of our faith, I Cor. 15, 14. While we must recognize the basic honesty of scientists and their sincerity in seeking truth, we must also recognize that at present there are con­ flicts between the generally accepted find­ ings of modern science and our Christian faith. These cannot be removed by mak­ ing Scripture say what the scientists believe it should say any more than they can be removed by denying scientific facts. Two extremes must be avoided by Christians in dealing with this knotty problem. It would be wrong to reject modern science or to regard it as a tool of Satan. But it would also be a mistake to reject the clear teach­ ings of Scripture just because science has cast some doubt on them. It would also be a mistake to overemphasize these disagree­ ments and to return to the emotion charged monkey trial days.

The third book deals with the problems of science and Christianity only as these relate to science and modern life. It is well done, stimulating, and thought provoking. Throughout the author succeeds admirably in holding the reader's interest. The book concerns itself with some of the problems our civilization faces because of the rapid advance of science. These include the increasing depletion of natural resources, the use which is to be made of the leisure pro­ vided by modern science, the increase in the age of our population, the rapid in­ crease in total population, and the intel­ lectual erosion which some believe is tak­ ing place because of differential birthrates. Several sections are devoted to the relation of science and religion. Russell recognizes the importance and significance of Chris­ tianity, and while his religious views are not defined, one gains the impression that they are not too far different from those of the other two authors. He believes that Christianity is needed today even more than ever before if the ethical and moral problems which science has presented to our age are to be solved. To this we will all certainly speak a hearty "Amen". He dis­ cusses the 19th century conflict between science and Christianity and expresses the hope that this will not be repeated.

JOHN W. KLINTZ

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY

By Paul Tillich (University of Chicago)

In this his latest book, Paul Tillich demon­ strates the possible confrontation of Christianity and philosophy. Indeed, as Tillich views them, these two areas of human experience have not only a common ground but an ultimate interdependence and unity despite the tension resulting from their apparently diverse approaches to truth.

According to Tillich, the Bible in its language and in its symbolism presses inevit­ ably towards the question of being, and this ontological question is the very core of philosophy as he sees it. Thus Christianity and philosophy coalesce about a mutual enigma: What does it mean to "be"?

However, Dr. Tillich facilitates the union of philosophy and Biblical religion through his definition of terms. For him the Bible is not pure revelation or a complete guide for human conduct, but it is a his­ tory of revelation's reception, which, as history, is necessarily imperfect and in­ complete. Biblical religion is thus a dialectic between undiluted revelation and its defective human reception, and this dialect­ ical characteristic of Christianity makes possible its confrontation with philosophy.

Although Tillich sees both Christianity and philosophy as taking up the ontological question of being, this is a somewhat dub­ ious and hardly exclusive meeting-ground. Today many philosophers deny the answer­ ableness and even the meaningfulness of this question. And should we grant that such a question is valid, philosophy would merge here not only with Biblical religion,
but with all religion and even with the disciplines of science. The chemist too must admit the reality, the "isness", of both that which he studies and himself as observer of it, although he may not be as deeply and personally concerned with the question of being as the man feeling a need to settle his account with God.

In Biblical Religion and the Search for Ultimate Reality Tillich utilizes the clear, simple presentation typical of his other works. In this effort he has come up with a needed alternative to the widespread views that philosophy and Christianity are either mutually exclusive or irreconcilably opposed.

FREDERICK ACKER

FICTION

THE ACCEPTANCE WORLD
By Anthony Powell (Farrar, Straus & Cudahy, $3.50)

The publishers of The Acceptance World introduce Anthony Powell's new book merely as a "delightfully witty novel" without any mention of the fact that this is the third part of a long, serious novel of English social life. Their silence on this point is a disservice to the reader and to the author. Without the knowledge that Mr. Powell established his characters and presented their backgrounds in two previous sections and that he is preparing the way for future volumes, the reader finds parts of The Acceptance World thoroughly confusing and wrongly accuses the author of carelessness.

In this book the action is centered in London during the years of the great depression. The main characters, former schoolmates who now are approaching thirty, have their first taste of adult experience. As they meet the crises in their careers and in their personal lives, they discard some illusions.

The story's narrator, while brooding on the complexity of writing a novel about English life, calls attention to the difficulty of the author's task: "Intricacies of social life make English habits unyielding to simplification, while understatement and irony—in which all classes of this island converse—upset the normal emphasis of reported speech." Mr. Powell overcomes this obstacle with skill and approaches his ambitious work with an effective combination of seriousness and farce.

CARLENE BARTELT

RAQUEL
By Lion Feuchtwanger ($4.95)

Twelfth Century Spain comes alive in Raquel, Lion Feuchtwanger's lengthy account of the love story of Alfonso the Eighth, King of Castile, and Raquel, the beautiful Jewess of Toledo.

Raquel's father leaves his position of wealth in Seville and goes to Toledo to become Alfonso's finance minister in order to delay the inevitable war between the Moslem South and Christian North and thus protect the Jews who would be the first victims of the Crusaders. He plans to carry out his mission by his own cunning, but Raquel's charm proves to be far more effective in preserving the peace. According to an ancient Spanish ballad, the bellicose Alfonso "shut himself up with the Jewess for almost seven full years, forgetful of himself, and of his realm also, and paying no heed to any other thing."

Although the novel often is tedious, it does offer vivid pictures of Moslem life and thought of that time, the role and plight of the Jews, and the semi-barbaric Christian knights clinging to the ideal of chivalry.

CARLENE BARTELT

GENERAL

FOR LOVE OF A KING
By Alexandra, Queen of Yugoslavia (Doubleday, $5.00)

Who is there who hasn't at one time dreamed of living the life of a Prince or Princess, of visiting palaces and their occupants, of seeing kings and queens in a relaxed mood? The principal reason for the success of For Love of a King is its ability to let the reader look behind the scenes of the oldest and most respected royal families.

Queen Alexandra, uncrowned exile queen of Yugoslavia, has written this charming and almost fairy-tale like story. In a time when the royal tradition of Europe is fading, this young woman has frankly hoped the proceeds from the book would keep her family solvent and it seems they should.

Alexandra was born Princess of Greece in 1921, five months after the tragic death of her father, King Alexander. From the time she was five she knew no home. Exiled from her father's land she "visited" friends and relatives all over Europe during her adolescence. Her mother provided the greatest amount of stability in the wandering life of this high-strung and sensitive girl. Her same spoiled way and melodramatic attitudes which irritate the reader at times, allowed the growth of a sensitive personality, warm and understanding. From her childhood she describes her happy days with her cousin, Philip, now Duke of Edinburgh, and Michael of Romania, now former King Michael. Her descriptions of their childhood mischief are particularly charming.

While living in England, during the war, Alexandra met King Peter of Yugoslavia who was studying law at Cambridge. Although they became engaged almost at once they were victims of a two year struggle before they finally married. Factions of Yugoslavian citizens led by Peter's mother, Queen Marie, believed that this marriage might lessen Peter's chances to regain his throne. The situation was further complicated by Peter's reluctance to succumb to pressures and support Tito.

The marriage finally took place with the help of King George of England, who served as Peter's best man. Three kings and two queens attended the wedding. Even after the marriage which brought many happy days, the continued struggle by Peter to serve his people caused the couple much unhappiness and almost divorce. Alexandra's principal need from life was a home and a realization from Peter that he could not be a king without a country and without support from his people. It was impossible for Peter to fulfill her need.

Some of the most amusing parts of the book are those which tell of Alexandra's attempt to become an American housewife, shopping in super-markets and greeting the plumber. The book's interest is heightened by the addition of many photographs of Alexandra's life and that of those near her.

Because Alexandra, now 35, has written about the history of our day and because she has made her story so readable, it should be of interest to all.

JOSEPHINE L. FERGUSON

THE AGE OF FIGHTING SAIL
By C. S. Forester (Doubleday, $5.00)

Most Americans' knowledge of the War of 1812 probably goes little farther than that there was one. The unstated purpose of the sixth volume in the Mainstream of America Series is to correct this deficiency. As the title indicates, this book deals almost exclusively with the naval aspect of the war. To author it the editors of the Series chose the prolific British expatriate, C. S. Forester, probably best known for his Hornblower novels. They could not have chosen better. Mr. Forester tells the story of the upstart nation, not yet a quarter-century old, entering into what was probably an ill-advised conflict with mighty Britain, which at the time and single-handedly was trying to keep the world free of the tyrant Bonaparte. In the early part of the war, the American Navy, pathetically small in comparison with the vast English fleet, pulled the British Lion's tail and made it roar with surprise, indignation and rage. Once the might of Britain's navy was brought to bear, however, the victories were fewer, the merchant marine harassed, and privateering considerably less profitable. Perry's victories on the Great Lakes...
and the control of Lake Champlain precluded any invasion of the United States from Canada, but the empty treasury and the blockaded coast persuaded President Madison that an early peace was desirable. Britain, now at peace with France, humiliated by the petty interferences with its navy and merchant marine, and weary of war, was just as eager to end the conflict. Madison backed down on the impressment issue—the ostensible reason for the war in the first place—and in a peace, helped considerably in understanding them.

The author's descriptions of the naval engagements are exciting and suspenseful, although a few simple maps would have helped considerably in understanding them. His insight into the effects of the war on both sides of the Atlantic is enlightening and stimulating, and his objectivity refreshing. There is no doubt that Mr. Forester knows his naval history and his ships. I fear, however, that he takes his readers' knowledge of sailing ships and what they do, and of British naval history, too much for granted. His casual references in these areas may be rather meaningless to the uninitiated. I hasten to add, however, that their effect on the flow and understanding of the narrative is insignificant. The author has an unusual affinity for the expansive, explanatory, or digressive clause set off by dashes. I found that too much of this can be irritating at times.

One may question the narrow scope of the book. It covers a relatively minor war of roughly three years duration, and then only a segment of it. It is to the credit of the author and the editors, however, that they did not needlessly blow up the subject-matter into a massive tome. The story covers considerably fewer pages (280) than its predecessors. It is a valuable bit of Americana and a worthy member of the Series.

ALWAYS THE UNEXPECTED

By Louis P. Lochner (Macmillan, $5.00)

This is the eventful autobiography of the former Chief of the Berlin Bureau of the Associated Press who was there during the hectic years of the pre-Hitler era until he was deported by the Nazis in 1942. Looking back after reading it, one gets the impression that, while it may have been always the unexpected that happened at the moment, in the long run it appears to be the inevitable working out of what almost looks like a planned career. Mr. Lochner was apparently what we call a "natural" as a foreign correspondent, even though he hoped once upon a time to be a musician. His early interest in foreign students, his idealistic work for world peace, his excellent knowledge of the German language—plus a keen nose for news—fitted him ideally for his job in this particular place.

The tremendous number of his acquaintances and friends, most of them accurately, though briefly, described, make the volume read like a humanized "Who's Who" of our age. From his early contacts with American university and college presidents to his later contacts abroad with all sorts of people—plain folks to statesmen, artists of all kinds, generals and lesser fry—one gains all sorts of insights into personalities that once made news. Henry Ford, Kaiser Wilhelm, Pope Pius (then Cardinal Pacelli), von Schleicher, Gorki, Richard Strauss, "Putzi" Hanfstaengl (Hitler's enigmatic pianist)—and a host of others appear for longer or shorter acts, adding life and interest to his story.

There is much that will interest the student of modern history, American as well as European. The destructive hysteria tolerated by the Wilson regime in World War I; the effects of the runaway monetary inflation in Germany after the War; important sidelights on Schacht, Brueening, Hindenburg, and the others who played a part in the death of the Weimar Republic, wittingly or unwittingly; the rise of Nazism and its techniques; the unofficial, sabotaged peace mission of Mr. Mooney, President of General Motors Overseas Corporation; the discovery of the card-index files of the members of the Nazi party—these and many more factual reports can add flesh and blood to the usual skeletal outlines of our history textbooks. Along with his other volumes, "What about Germany?" and "The Goebbels Diaries", this book makes excellent collateral reading for modern history courses.

The general picture of Mr. Lochner that emerges from these pages is that of the typical, kindly American—well educated and cultured, shrewd but absolutely honest and sincere. Totally absent is the almost inevitable, unconcealable egotism that usually crops out when successful men insist upon writing their biographies. He is the type that most people instinctively and affectionately call "Papa...". That is no doubt why he was twice elected President of the Overseas Press Club!

HERMAN C. GRUNAU

THE PROPER STUDY OF MANKIND

By Stuart Chase (Harper, $3.00)

It is the fashion among certain contemporary pundits to lampon the alleged non-scientific nature of the disciplines called the "social sciences." This popular account of a sample of recent social science research applications should dispel such loose opinionating. The moderately read professional social scientist would probably not find much new here; but the volume should prove useful as orientation for beginning classes in the behavioral studies and for busy ministers, social workers, et al. who want a brief review of current research progress. The style is easy and free from technical barriers.

Stress is laid upon the newer and less speculative researches—the finding of airworthy fliers in advance (during World War II), the description of a number of communities like "Middletown" using objective research techniques, the description of tension and its resolution in a wartime Japanese American relocation camp, motivations of industrial workers, public opinion polling, small group behavior, and the like.

Names like Linton, Leighton, Ogburn, Warner, Mayo, Galbreath abound in the citations. Most of the researches seem to be drawn from the fields of Sociology, Psychology, Cultural Anthropology; to a lesser extent, from Economics and Political Science. Human Geography is not even mentioned.

The author seems to have an abundant faith in the social sciences "to help us safely through the Thermonuclear Truce." The critical reader might not so glibly accept some of the methodological positions of the researchers covered (e.g., neo-behaviorism). If the reader is looking for a theoretical scheme for understanding our modern world, he will not get it here (except for Chase's well-placed emphasis on "the culture concept.").

The author states in the Foreward that about one third of this edition is new, one third has been rewritten, and one third is old. Edmund deS. Brunner of Columbia University collaborated in this Revised Edition, first published in 1948. A classified bibliography of about two hundred items is appended at the rear.

THE DREAM OF SUCCESS

By Kenneth S. Lynn (Atlantic: Little, Brown $4.00)

Here, according to its sub-title, is A Study of the Modern American Imagination. The author, an Assistant Professor of English at Harvard, interprets it thus (in his comment on The Great God Success, the Phillips novel which best symbolizes this legend):

"... the meaning of modern America to a fight between two great opponents—the People versus Privilege—Phillips was using a common denominator already familiar to his readers:... the Puritans' struggle against the forces of evil for control of the world; this was the polarized rhetoric familiar in every political campaign since Jackson. Lynn claims that in place of such dualism there is a single, dominant quality. "The
success myth, in the hands of its greatest expositor, was a grand and impossible dream, but part of its power derives from the fact that it was also a reflection of the contemporary world."

Part One, from rags to riches, emphasizes the literary growth of Horatio Alger, Jr., formula by presenting Theodore Dreiser as the Man of Ice and Jack London as the Brain Merchant. Then Part Two, the second generation, similarly describes the careers and writings of David Graham Phillips as the Dream Panderer, of Frank Norris as Mama's Boy, and of Robert Herrick as the creator of Passionate Hates. Each of these novelists is a special case for Lynn as critic to analyze, supported by an impressive list of printed sources used.

It all started with the Alger formula of success: "Alone, unaided, the ragged boy is plunged into the maelstrom of city life, but by his own pluck and luck he capitalizes on one of the myriad opportunities available to him and rises to the top of the economic heap." Money, sex, and social influence were strong influences. Result? The characterization of an American type that might be labeled What Some Americans Most Desire, or Babitttry. At any rate, this is the dream so deeply embedded in our country's popular attitudes.

It seems to me that this thesis, expanded through the characters in the novels of these modern authors, fits the persons too readily. Not that it is invalid; rather, it generalizes too freely! Indeed success is a goal, but is it necessarily a god and primarily in America? Remember, too, that these writers on whom Lynn gives very readable essays were active before our contemporary fashion about frankness concerning the cost of success in ulcers, overweight, colitis, and coronaries. And incidentally, what is the story of the unsuccessful?

HERBERT H. UMBACH

BEYOND THE DREAMS OF AVARICE

By Russell Kirk (Regnery, $4.50)

To borrow one of his own favorite expressions, Russell Kirk "was not born yesterday." He is the product (as we all are) of a civilization, a culture, and a history; he is also (as most of us are not) aware of and grateful for the civilization, the culture, and the history which have produced him. He is, therefore, reluctant to tamper with whatever has come down to him from the past and he is impatient with those who would replace old institutions which have worked reasonably well with new and untried, but theoretically "better," institutions. He is, in short, a "conservative"; not, if you please, a reactionary or even a mere traditionalist but a conservative.

The present volume brings together a number of reflective essays which permit Dr. Kirk to comment on various aspects of modern-day life in the United States and in Great Britain. His particular concern is with manifestations of the two vices which he believes to be the dominant passions of modern man: avarice (which he thinks may be on the wane) and gluttony (which he fears may be rushing in to replace it). These essays are designed to offer "some manner of answer to the dominant doctrine that the end of man is the gratification of carnal appetite."

In demonstrating his thesis, Dr. Kirk is forced to parade before the reader a rather motley crew of modern types, each of which dissects with the neatness of a surgeon and the fervor of a hound-dog on the scent. In an eloquent essay on scholars and scholarships, Kirk lambastes the self-styled intellectual as "a rootless Bohemian, an alienated man, a Jacobin, a presumptuous innovator, a person who makes excessive claims for defeated rationality without allowing any place for veneration or tradition or moral worth." Commenting on the value judgments that Mr. Kinsey allowed to creep into his purportedly objective Sexual Behavior in the Human Male, Kirk says that "over the devoted head of Dr. Kinsey has blazed the blinding light of revelation: the sexual patterns of baboons, dogs, and snakes differ from those of mankind; necessarily, man must bring his ways into conformity with the impulses of other animals. In a decade or two, perhaps another Kinsey will recall that forms of life lower in the scale of creation reproduce by splitting and conjugation, and we shall be exhorted to follow suit."

On the other side of the Atlantic, Dr. Kirk has been an interested and perceptive observer of the rise and fall of Fabian Socialism. Speaking of the Socialists, he says that "they are beginning to realize that their own moral convictions were derived from traditional British society, but that they have been consuming the vigor of that traditional system, a parasitic sect."

The products of Socialist levelling have been, in his view, more prosperous, better fed, better schooled proletarians who have paid for their material progress in moral decay, environmental drabness, and social boredom. Kirk sees the pendulum swinging back from Leftist Utopianism in Great Britain toward a reassertion of individualism by several years. He refers—! think—to A Dissertation Upon A Roast Pig, and to Browning as its author. If memory

THE CUP OF FURY

By Upton Sinclair (Channel, $3.00)

Mr. Sinclair has taken time out from the adventures of Lanny Budd to begin—or continue—another crusade. This time his objective is the evil of drinking, the Fury, of course, being alcohol. In order to prove his thesis, the author draws on personal experiences with his father and other relatives, and with a dozen or so great writers he knew, including London, Dreiser, and Sinclair Lewis. His claim is that these men were sapped of their productive talents and powers by their excessive tippling, and eventually were pitched over the brink of despair into a sea of alcohol where they floundered and died, a good many by their own hands. There are frequent—and sometimes lengthy—autobiographical sketches which I thought, for the most part, irrelevant and, generally, quite dull.

No one, of course, can help but deplore the evils of alcoholism. It seems to me, however, that Mr. Sinclair conveniently forgets that moderate drinking is one thing and alcoholism quite another. To him the person whose lips first touch the Cup is embarking on the road to disaster. And in order to be consistent with this, he neatly sidesteps the question of whether excessive drinking is a cause or an effect. Admittedly, the statistics he presents—drawn primarily from the Yale studies—are quite shocking, but again they are incomplete and sketchy. The reader may wonder also at the accuracy of them in view of several other of the author's inaccuracies. For example, he has Jack London drinking even after Prohibition, although that gentleman's demise antedated the Great Experiment by several years. He refers—I think—to A Dissertation Upon A Roast Pig, and to Browning as its author. If memory
serves me correctly, it was Charles Lamb's Bobo who fired his father's house and discovered "how good the burnt pig eats."

The effects for good that a book of this type will have are doubtful. Alcohol has been with us since pre-Biblical times and, I have no doubt, will be with us until the end of time. Prohibition was a dismal failure. The W.C.T.U. and other "drys" have been moderately successful in some areas, but have had no earthshaking influence on the drinking habits of Americans. The author offers no antidote for alcoholism except that it is bad and everyone should abstain from drinking. Incidentally, not once does he hint at the moral implications of excessiveness. I would not even hazard a guess at a solution to the problem of upsurging inebriation in the United States. I am confident, however, that a book like Mr. Sinclair's is not the answer.

SIX TELEVISION PLAYS
By Reginald Rose (Simon & Schuster)

The appearance of the collection *Six Television Plays* is a tangible sign that the precocious child of the entertainment world is coming of age. When television plays are interesting and worth reading as one would read dramatic literature, then the medium is reaching artistic maturity, at least in the production area of drama.

The six plays in this book by Reginald Rose represent television at its best. Included in this volume of one hour plays are: "The Remarkable Incident at Carson Corners", "Thunder on Sycamore Street", "Twelve Angry Men", "An Almanac of Liberty", "Crime in the Streets", and "The Incredible World of Horace Ford". "Twelve Angry Men" and "Crime in the Streets" have since been made into full length motion pictures.

Mr. Rose's choice of subject matter and his approach to the dramatic problem are both adult and stimulating. The structure of the plays shows that their author is a skilled craftsman with a superb feeling for characterization and a keen ear for dramatically effective dialogue. The television play is different from either the one act play or the movie script. Since the medium combines the fluidity of cinematography with a measure of the immediacy of legitimate drama, a writer must be aware of and utilize these factors in order to realize the full potential of the television medium. Mr. Rose exhibits excellent technique and sensitivity for this particular medium.

At the conclusion of each play Mr. Rose has included a few pages of commentary concerning how and why the play was written as well as a discussion of any special problems affecting the writing or the production. These brief articles prove most illuminating for the reader, giving him at least a glimpse of the playwright at work.

*Six Television Plays* provides provocative and exciting reading. It is a real credit to the television industry that the plays have been produced and are not collecting dust or rejection slips as many fine plays must be doing.
The younger generation in America is Big Business. It is big at least. There seem to be more kids than ever before.

The big question is what to do with them.

Of course, the parents started all this. It is too late, however; we are confronted with the hard facts of life, the empirical reality of kids and more kids. The statisticians say that this all began with World War II and the veterans. The psychologists might explain the situation with a compensation theory. The vets saw so much killing and so became obsessed with the notion of making amends.

But this gets serious when it strikes close to home. Several weeks ago my family began to negotiate for a lot for purposes of building a home. Suddenly I broke out in a cold sweat for population statistics came home to me. I had come to realize a cold and hard fact: the neighbors and we, we have eighteen children.

I am sure the end is not yet—not yet.

Our second boy remarked to our eldest after a particularly catastrophic brawl with the youngest female in our family: “’nuff babies.”

He meant it. But you know how parents are! They never learn—mainly because they love these little rascals. Kids—that’s what education is mostly about. Kids—the most blessed combination of sinners and saints on this earth.

These kids grow up to go to college and university. ‘S ’nuff to drive one crazy. That’s my racket! I teach college kids. ‘S ’nuff.

There are any number of figures to delineate the new trends in college enrollment. It has been estimated that by 1970 almost fifty per cent of our college-age kids will actually be in college. For colleges this would mean an increase in enrollment of from one hundred to one hundred and fifty per cent.

This, of course, means an increase in college presidents and deans, professors and janitors, business managers and registrars. This amounts to the largest incorporation of word-potential the world has ever seen. It is Big Business with atomic qualities.

The people at Marietta College—a small, independent liberal arts school in Ohio—surveyed conditions on their campus and projected some of the trends into the future.

This small campus, it appears, could be faced with a 172 per cent increase in enrollment. If this takes place, an increase of 128 per cent will have to be met for “on-campus” housing facilities. “Off-street” parking lots for over two hundred cars will have to be built.

With this there would have to be a 95 per cent increase in faculty.

Something like this will probably happen to nearly every liberal arts school in the nation. How many of them can really meet the challenge?

Increased enrollment has some advantages. It should, for one thing, eliminate many of the competitive “gimmicks” colleges have used to attract students and money.

Liberal arts schools will no longer have to advertise themselves as the “biggest anything.” No longer will such schools have to say that they have the only Eskimo Ph.D. in captivity.

Students will come now. Schools will have to discover methods of keeping them away. Mayhap we will have to advertise in reverse. Our instructors, we can advertise, are hard-nosed, stubborn, and eccentric persons who will give failing grades. Or we can say: one of the requirements at our school is the ability to read and write. Students will have to have that ability, even before they take the college board examinations.

Football coaches and engineers have to produce. Football teams have to win or play well. If not, out go the coaches. If graduates of engineering schools cannot produce for industry, the school in question will lose the educational battle.

Liberal arts schools can get by with murder. No one particularly cares about religion, humanities, philosophy, and English literature. If one can throw off a few stereotyped phrases on occasion, he is an educated man. Many of the liberal arts courses have the reputation of being sleeper or Pullman courses.

The Christian liberal arts schools, above all, cannot dissipate talents in the mere memorizing of Bible passages and the use of a few phrases like “The Living Word.”

This is not an age in which to “get by.” I, for one, have a tremendous faith in the liberal arts college. I believe that most of these schools will meet the challenge of the future.
What has been happening in the field of popular entertainment? Are TV, radio, and the motion picture making a worthwhile contribution to American culture? What are the changes that have come about in our intellectual tastes and habits?

These and other searching and thought-provoking questions are examined and discussed by Gilbert Seldes in his excellent new book *The Public Arts* (Simon & Schuster, New York. $3.95).

Those of you who have read Mr. Seldes' earlier works—notably *The Seven Lively Arts* and *The Great Audience*—will agree, I believe, that this popular author is one of the most erudite, perceptive, and competent of present-day critics of the so-called “arts industries,” i.e., TV, radio, and the motion picture.

Mr. Seldes does not pull his punches. He is blunt and forthright in his condemnation of what is cheap and meretricious. He is just as ready to praise programs or films that are honest and constructive. He believes that both TV and radio have muffed the chance to capture a vast potential audience—an audience made up of listeners and viewers who are dissatisfied with standard TV and radio programs.

I am in complete agreement with Mr. Seldes. It seems to me that producers of TV programs could, and should, have profited by the mistakes made by radio. Instead, more and more TV programs tend to follow a pattern developed by radio.

What about radio? If you have listened in recently, you know that radio nowadays is largely a matter of soap operas, weather and news reports, and disc-jockey programs. Only a few really worthwhile programs are still on the air. Both radio and TV devote a great deal of time to sports—a good thing, I should say, even though I myself am not an ardent sports enthusiast. And in the weeks to come both radio and TV will cover the great political scene—another invaluable service to the citizens of our land.

We turn now to the motion picture. Here we find that the summer months are no longer devoted to the presentation of light, relatively low-cost, or budget films. Instead, producers, sensitive to the fact that more patrons attend the movies during the summer while TV programs are in a temporary slump, now schedule the premiere showings of many costly productions for summertime release. A study of what is offered in your own local theaters will bear out this statement.

First there is *Moby Dick* (Warners, John Huston), a superb presentation of Herman Melville’s epic tale of the sea. The filming of this spine-tingling story must be classed as a brilliant achievement. Under the sensitive and masterful direction of John Huston a fine cast successfully brings to life characters long known and loved by those who have come under the spell of Mr. Melville’s famous book. A new color process, developed by Oswald Morris, gives to the film print a depth, a beauty, and a texture new to the screen. Bosley Crowther, motion picture editor of the New York Times, has called *Moby Dick* “one of the greatest motion pictures of our times.”

Next we have *The King and I* (20th Century-Fox, Walter Lang). Filmed in Cinemascope 55 and De Luxe Color, this is one of the most colorfully and lavishly mounted pictures ever to come out of Hollywood. It is based on Margaret Landon’s popular novel *Anna and the King of Siam*. The lyrics are by Oscar Hammerstein II, and the music was composed by Richard Rodgers. The enchanting choreography is by Jerome Robbins. *The King and I* affords amusing and light-hearted entertainment.

Then there is *Trapeze* (United Artists, Carol Reed). This suspense-filled drama of the circus was photographed almost entirely in the *Cirque d'Hiver* in Paris. *Trapeze* invokes and sustains the magic spell of the big top. A weak and banal plot is offset by the fabulous artistry of topnotch aerialists and other performers whose acts are familiar to, and loved by, those who have thrilled to the color and the excitement of the circus.

In a more serious vein we have *The Last Ten Days* (Cosmopolitanfilm; Columbia, G. W. Pabst). Here an excellent cast re-creates the last terrible days in the life of Adolf Hitler, the infamous man who literally set the world afire. An element of fictional romance has been injected into the action to relieve the stark horror and nightmarish quality inevitable in any account of the final episodes in one of the blackest chapters of the history of mankind.

*The Searchers* (Warners, John Ford) is an exceptionally well made picture set in the hectic years which followed the conclusion of the War Between the States.
VERSE

SOUND- GHOSTS
From man's inbeing
an aural spirit
flows silk clad on the wind
Its unseen hands embrace
those waiting souls
and knead them
to a painless will

Euphony of heart
confection of mind
a shower—from larynx or string
from reed or percussion—
fondles strange inner seeds
with coaxing sun hands
to what rare bloom

The pulse of a people
wrapped up in a song
delivered a nation...in blood...
with a grin on its face
preserved in a swaggering tune

With a beat for their feet
a race was released
it gave them a gay anaesthesia
And the fingering of strings
untied a heart...vased
many buds for the morrow

On air sweet assuagers
warmed fancies that melted
rage to a smile...and pain
to mad laughter
Uncontained
faith piped deep in crust
aroused a thought to God

This then a molder
of mankind...a vibrancy conjured
in sound-ghosts gone forth
as life sorcery
and death unction
as a lorelei of its hopes
the spectral scribe
whose smooth quilled pen
writes history with a flourish.

—E. W. NORTHNAGEL

THE RAINY SUMMER
The clouded summer day by day
Gloomed its peculiar oyster-grey
Oozing with rainlight. Swallows and bees
Were apparitions under seas
And rare as divers. Mushroom-cold
Sprouted the faces young and old
That dripped and passed. The pavement spawned
Umbrellas, and its misery yawned.
Yet never before in latening hours
Have leapt such jewel fires of flowers
From grass of such transparent glow
That should have umbered long ago;
Nor has this highway's hawthorn screen
That robs the north-sea winds of spleen
Shone flooded so with lights of milk,
Opal, gold quince and galingale,
So richened frocks of flowing silk
And inky velvets of the male;
Nor elders looked with such a zest
Of wonderment towards the west,
As if they saw through molten ice
A pearl beyond all mortal price.

—GEOFFREY JOHNSON

BIRTH
a shimmering world of sun
encloses us illuminate —
the blue great
eyes of heaven downward
gaze through a green dapple
to rosy sound of bees and bird-sweet leaves
we
feel
the
bosom
stir
the great heart radiate

—ANTONI GRONOWICZ

SEPTEMBER, 1956

27
Sehnsucht

One of the curious things about life after noon is the slow emergence of certain patterns of behavior for the passing hours and days... One of my own is an inevitable hour of wakefulness about four o'clock each morning.... No matter at what hour, late or early, the previous day has ended I find my spirit lifting itself into consciousness at the same hour night after night.... There may be a little more sleep later but for about an hour I find myself under the blessing of solitude and quiet and reflection...all of which should be an essential part of life after noon....

It is a good time to be awake, especially in mid-summer.... The sky is turning gray and the spreading elm beyond my window stands clear before the cold accuracy of eyes that are not yet tired by the confusion of the day.... The first birds, two mourning doves, a martin and a robin, tentatively announce the bridging of the gap between night and day.... Now and then there is a mysterious flock in the elm which wells into a discordant chorus to greet the age-old miracle of day.... There is something ritualistic about the whole performance, a part of creation obediently and joyously welcoming the sun, dancing before the Lord, dipping wings as the seraphin are said to do....

And this is the hour when I have most often experienced what I can only describe as "Sehnsucht".... Mr. C. S. Lewis in his autobiography also mentions it.... This strange fusion of joy and sorrow and longing...of belonging and not belonging...this (literally) desire to see perfection and wholeness...It is a wish to see and hear, not to be... "Sehnsucht"-the desire to see...It is long now since the Mount of Transfiguration and the Mount of Olives but they still hold what I want to see so many years later at dawn in a little Indiana town.... In them is all of life, all its anxiety and joy, its night and day, its questions and answers.... Suddenly I remember Ralph Hodgson's "Song of Honor" which tells a part of it:

"I heard it all, I heard the whole
Harmonious hymn of being roll
Up through the chapel of my soul
And at the altar die...."

To die—but only to live again in a greater way.... At this hour, I remember, a few men found a tomb empty and returned to face, finally and triumphantly, the incredulity and inhumanity of men.... This is then the real object of one "Sehnsucht"...to see the white garments even now...to see more surely that the world (and men) that have rolled into darkness will roll out of it again...just as my momentary world did this morning....

I have found "Sehnsucht" elsewhere too...in the haunting, falling cadence with which Handel clothes the words of the prophet "A Man of Sorrows and acquainted with Grief".... It shows that nothing, not even a diamond-bedecked contralto, can rob the descending notes of pain and the sequence of sorrow...the reflection of "Sehnsucht", a joy and a grief, personal and universal, but not without end.... Or I have found it in a few moments in a church in Wisconsin as dusk falls and the last sun comes through the windows.... It is Saturday night and I hear the organist enter, laboriously climb the stair and begin the trumpet tones of "Wake, awake, for Night is flying".... Suddenly here was in the little church all the Sehnsucht for the end of the vesper twilight of Christendom and the coming of the last dawn....

And so these moments of "Sehnsucht" are good for all of us.... They are the soft, clear answers to the questions of the night, so long now and so bitter, and the problems of the day, so great now and so filled with terror.... A stranger may live without them, but not a pilgrim.... There is always before him the last answer, the purple and gold of the City and the sound of Domesday in the air...the dual treasure of the receding hour of darkness and the slow rising dawn of the day without night...the light into which we have not yet quite come....

I lie quietly as the sky beyond my window turns from gray to blue and the inevitable bruises of the soul seem to heal, the night flies, and my own little acquaintance with grief assumes its true perspective against the majesty of all the years in which He has caused this glory to happen.... For a moment I am secluded into peace...the shadow, a hint, a fraction of what is still to come.... For suddenly, I know, with a warm contentment, that there will surely be a day when I shall bridge for the last time this chasm, narrow but deep, between the solemnity of the night and the glory of the day...and there will be an angel beyond the window...visible only to God and to me...and a voice, far beyond the stammering of earth, telling me to come home.... 