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## The Cresset (Vol. XX, No. 3)

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Mr. Sohnerud

The  
*Cresset*

A REVIEW OF LITERATURE,  
THE ARTS, AND PUBLIC AFFAIRS



Vol. XX, No. 3

TWENTY CENTS

JANUARY 1957

The  
**Cresset**

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The  
**Cresset**

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## In Luce Tua

### Comment on the Significant News by the Editors

#### Ends and Means

On the twentieth of this month, President Eisenhower will begin the second term of office which he won on a slogan of "Peace, Progress, and Prosperity." We hope, as most other Americans must hope, that the prosperity which we have enjoyed may continue, that the progress may be defined, and that the peace may be won.

But now that the campaign is over and the President has won his second term, we hope that we will allow our reason to make the hard judgments which, during the past year or so, we have submitted to the judgment of our emotions. Peace, progress, and prosperity are all pleasurable things, but we must ask now whether they are means or ends, whether they are what we finally want or whether they are the instruments by which we hope to achieve the purposes for which we have been permitted to inhabit our moment of history.

A world weary of war may very understandably make peace an end, even *the* end of its foreign policy. But the best men in every age have looked beyond peace to greater and more austere goals, to justice and to freedom. The pursuit of peace, at the expense of justice and freedom, must eventually lead either to war or to a kind of appeasement which is indefensible on any moral grounds. We owe it both to ourselves and to any potential enemy to make it clear that even the threat of nuclear war will not dissuade us from following whatever path justice may demand. Half a century ago, we went to war with Spain on the simple but sufficient grounds that the Cubans were, or of right ought to be, free. We owe it to ourselves and to any potential enemy to make it clear that so long as any nation remains enslaved we will not rule out the possibility of their liberation by force of our arms. At what point we would actually act would, of course, be a question of prudential judgment. But we should not allow anyone to get the impression that we are so wholly committed

to peace as an end that we could not be provoked into war on any grounds other than self-defense.

To our own people we owe the obligation of setting a higher goal than prosperity, for in the final analysis prosperity, also, is a means rather than an end. In our judgment, the goals which we ought to be pressing toward in a period of general prosperity are the correction of social and economic inequities, the narrowing of the gap between the overprivileged and the underprivileged. These years ought to be years of building. We ought to be building schools, roads, and decent housing. We ought to be restoring the damaged natural resources of our country. We ought to be contributing liberally to the necessities of other people who have been less abundantly blessed than we have been. We ought to be reducing the national debt. We ought to be providing means for low-income families to enjoy the same high level of medical care that their more fortunate neighbors enjoy. We ought to be tearing down and rebuilding the disgraceful pest houses which, in so many cases, pass for mental institutions. We ought, in short, to be building a trust fund upon which, in the less prosperous years which must come someday, our children and grandchildren may draw.

As for Progress, like every red-blooded American boy, we are for it. But since we don't know what it means, we withhold judgment on whether it should be considered a means or an end.

#### Decline of the Gospel

Late in November, the United Press released the results of a survey on the status of the Church which makes disturbing reading. The survey shows that there are some 800 million Christians in the world today, the highest number ever recorded. But these 800 million constitute only 32 per cent of the total world population, a drop of five percentage points from the 37 per cent figure of 25 years ago. Translating percentages into actual figures, we get, then, a net loss of

125 million, for had the 37 per cent figure been maintained there would today be about 925 million Christians.

Dr. Liston Pope, dean of the Yale Divinity School, attributes the decline of Christianity, particularly in the Far East, to two factors: to the resurgent nationalism of formerly colonial lands and to a "remarkable resurgence" of some of the non-Christian religions, particularly Islam and Buddhism. Both of these factors trace back to a common origin: to the identification of Christianity with an expansionist white Western culture.

In our relations just now with non-European peoples, it is fashionable to beat our breasts in self-accusation and to take all of the blame for the deterioration of those relations upon ourselves. And certainly we ought to be seriously concerned about anything in our preaching or practise which has had the effect of binding the Word and hindering its free course. But there is another side of the coin, also. In the struggle for the souls of men we wrestle against principalities and powers, against the rulers of the darkness of this world. No doubt, in many places, we have preached the Word ineffectively or for the wrong reasons. But those to whom the Word has been preached have just as often rejected it thoughtlessly or for the wrong reasons. The Gospel was never intended to support or further British or German or American nationalism. Neither was it intended to support or further Chinese or Indian or Indonesian nationalism. The Christian faith rejects all notions of white exclusivism. It also rejects all notions of brown, black, or yellow exclusivism.

The struggle of the Church to regain the offensive must not, we would suggest, be waged on the Enemy's terms by accomodating to the twin evils of rabid nationalism and racial exclusivism but rather by a re-emphasis upon the universality of the Church. And this re-emphasis must begin, as all good things ought to begin, at home. Let the Church be the Church at home, let the Christian citizens of every nation re-assert their primary loyalty to "another king, one Jesus," and the biggest stumbling-block to the Gospel's free course will have been removed.

Such a re-grouping of the Church's moral and spiritual forces will, of course, take time. Meanwhile, as a very immediate and practical measure, we would suggest that every missionary-minded Christian denomination release its chief executive officer and as many of its other key officials as it can spare for extended visits in non-Christian lands. Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod, said, upon his return last fall from such a trip, that his only regret was that he had not made it early in his administration, and he recommended that his successor be sent on such a trip as soon as possible after his election. With this recommendation we thoroughly agree, for there simply

is no way of grasping the desperate urgency of the missionary task unless one has seen at first hand the deplorable condition of the millions who sit in darkness. Such personal contact is the absolutely necessary corrective to the Western man's, and particularly the American's, romantic conception of the non-Christian peoples as idyllic communities of Rouscellian noble savages.

## The Middle East Again

Our editorial last month assumed, as we think any reasonable person would have assumed, that having gone to war against Egypt, the British and French would have pursued the war to some definite conclusion. The conclusion which we assumed the allies had in view was the elimination of the threat of Egypt's President Nasser to the stability of the Middle East. What has actually happened, of course, is that Nasser remains a power in the Middle East (perhaps more of a power than ever before) while the whole Western world has sunk to an all-time low in prestige, not only in this corner of the world but throughout the world.

We frankly don't know how the situation is to be re-couped. We do, however, maintain that there are certain principles which ought to govern our future behavior in the Middle East and that a denial of these principles could and probably would bring on a conflict which could mushroom into World War III.

First among these principles, we would insist that it must be frankly recognized that Israel's behavior, over the past decade, has been intolerable. Coming into these lands as an aggressive interloper, she has never ceased to follow a policy of naked aggression and has consistently violated whatever rules of international law she has felt free to violate. Democracy or no, Israel has pursued the very policies which she has condemned in other nations.

Secondly, we would insist that the government of President Nasser has shown a basic irresponsibility, a lack of awareness of Egypt's place in the world which, in the circumstances, must be considered positively criminal. The apparent willingness of the Nasser regime to call upon any possible aid, even the help of the Soviet Union, makes it impossible for any reasonable person to trust Nasser.

Thirdly, we would insist that the difficult task of settling the Middle East problem is not one to be undertaken unilaterally by any one nation or any small combination of nations, least of all by those which appear to have selfish motives for doing so. The job must be entrusted to as broad a representation of nations as possible, with special responsibility falling upon those small nations and those non-European nations which have fewest vested interests in the area.

These, it seems to us, must be the guiding principles. We hope there is someone wise enough to translate these principles into positive action.

# AD LIB.

## The Man Says, "Hold it, Ike" And The President Holds It

By ALFRED R. LOOMAN



Presuming domestic felicity, the President of the United States takes personal orders from no one, except from the hundred or more photographers attached to the nation's newspapers. These newspaper, newsreel, and magazine photographers are the only persons who can order national and world-famous persons around as if they were puppets. Why is this?

You're acquainted with this phenomenon, I'm sure. For example, the President is going to confer some medal on or receive a gift from a visiting dignitary. He and his guest and a covey of photographers repair to the White House gardens. As the President shakes hands with this dignitary and smiles, the photographers go to work. One yells, "Hey, hold it, Ike," and another, "O.K., Ike, shake hands again." And the President complies with the request.

This has been happening to Presidents for many years now, but I'm only using the President's case as an example. It happens to almost anyone who is newsworthy. A couple of weeks ago, I was attending a Navy function at which a group of admirals and the Assistant Secretary of the Navy, the Honorable Albert Pratt, were present. Several newspaper photographers were also present. In one set shot, two of the admirals were showing an award to Mr. Pratt. After the first shot, one of the photographers barked, "We'll have to take it over, and you in the civilian suit [Mr. Pratt] stop blinking your eyes."

This type of arrogance and disrespect is not, unfortunately, unusual. Public figures continue to submit to it, though, and that does surprise me. Candidates for political office, who get photographed wearing hats which do nothing for their appearance, are to some extent a victim of the photographers, but they need the publicity and I can't feel too much sympathy for those who feel they need publicity that badly.

When this rule by photographers started, I don't know, but it may have started with the invention of the news camera. In the early days, a subject had to pose and remain motionless for a period of time if there were to be any results. I suppose at that time the photographers found they got people to comply with that request and it seemed logical to them people would comply with almost any other request. Of course, many photographers were broken into the game in those

days taking cheesecake shots of notorious or publicity-hungry women arriving aboard ocean liners in New York. This type of person exists today and anyone who wants publicity badly enough will do anything to get it.

But why order respectable persons around? Is this the only way to get a good photograph and is the resulting picture so important? During the war, photographers were required to pool their resources and share their results with all the papers. It worked all right then and no one missed that extra angle shot which each photographer tries to get. This arrangement worked then because it had to, but I see little hope of the newspapers going along with the idea now.

The photographers are taking over, not only the important persons, they are also taking over the events at which these persons appear. At any affair of public interest, the photographers are much more apparent and numerous than the persons appearing on the program. The audience sees little except the backs of photographers as they jump up, run around the stage, or generally get in the way. The concentration, or, in some cases, reverence of the audience is shattered by the flare and pop of the flash bulbs.

Television has added another camera, another set of lights, and a lot more paraphernalia to public gatherings. One can see almost nothing by attending these gatherings in person. Little by little the audiences have been thinning out and I can see the day when these newsworthy events will all be held on sound stages. This will answer the problem of the television camera, the newsreel men, and the photographers. A slight movement in that direction is apparent already. The next step is to film the affair and edit it so that the spontaneity is gone with the rehearsal. After that the next step—but this begins to sound too much as if it came from 1984.

Is the photograph worth what it seems to take to get it? It is supposed to be worth 1000 words, but I don't think it is if it interferes with the orderly running of the proceedings. If the persons being photographed would refuse to accept orders, refuse to shake hands again, refuse to smile, things might change. Failing that, I'm willing to forego some of the immediacy and return to the old pen and ink sketches. At least the artist stayed quietly in one place.

# Your Post-Election Responsibilities

By PAUL SIMON

*Editor, The Troy (Illinois) Tribune*

and

*State Representative, 53rd Legislative District*

"Fulfill Your Duty As A Citizen—Vote Next Tuesday," read a number of signs throughout our nation the week prior to election.

That statement contains about as much truth as does the statement, "Fulfill Your Duty As A Christian—Attend Church Next Easter."

I am in favor of attending Easter services; I am in favor of voting. But for anyone to think that either of these functions is a complete fulfillment of duty is a far—if comfortable—cry from reality.

The editor of the CRESSET has asked me to direct a few words in your direction "about the responsibility of The People to their servants" in public office. He thoughtfully also asked me to "say something beyond the usual cliches."

I'm not sure I can satisfy the editor in either direction. For the most part this mass we call The People has no more responsibility to me or to any other office holder than they do to any other citizen. Their responsibilities to me are in reality responsibilities to themselves. The public fulfills its duties to itself through a public official. The public official is not the object of service, but the avenue of service.

As to the "usual cliches" I am to avoid, I'm afraid I won't be able to. To a great extent these "cliches" represent unfulfilled responsibilities. Some portions of this article will look like a familiar road; however, I fear its familiarity is not the result of use.

What is the problem? Let me give you two examples.

The weekend before this was written I spent at a Walther League (Lutheran youth group) conference for district leaders from the U.S. and Canada. Spiritually it was a real treat. I receive much more from such a meeting than I give, particularly when you have men like George Hoyer and Elmer Witt on the program. But something bothered me. We were at a camp in Wisconsin, away from all newspaper contact and away from world news generally. The first time I noticed an awareness of this was Saturday night when they started asking questions: How did Kansas and Nebraska come out in their game? Did Seward beat River Forest? What did Oklahoma do? How about Michigan State? But this was the extent of the questions. No one asked: "Are the people of Hungary winning or losing in their fight for freedom?" No one asked, "Is the fighting continuing in the Middle East?"

I felt uneasy. Uneasy because I could see that Nero was not the only one who fiddled while Rome was burning; uneasy because I knew that too often I had shared in the same easy sin.

Let's take another example. If I were to introduce a bill in the Illinois legislature stating that all Lutheran churches must pay a tax of \$100 per year to the state, I would be snowed under with protests. The same would be true of any other denomination. My mailbox would bulge and the telephone would ring night and day. But when legislation is before us calling for greater economic equality for the Negro, Jew and other groups, almost the only mail I receive is in opposition to helping my fellow human beings. When we face the problems of helping the aged, the blind, the crippled and others in need, supporting mail is eloquently silent. But when we restrict the hunting of wild ducks there is angry protest from good, Christian citizens all over the state.

When I face these harsh facts, I hear Someone saying, "I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me. . .As you did it not to one of the least of these, you did it not to Me."

By and large, people—Christians included—take an interest in government when it may hurt them, but they do not take an interest in government when it can help others. Fortunately, there are many exceptions to this, but these exceptions must become more numerous.

What is the answer?

More important, what is your answer? Let me make just a few suggestions.

## Know the Men

1) *Get acquainted with officials.* Make it a point to meet your city officials, county officials, state representative and state senator. Meet higher officials as well, although congressional and state officials will be somewhat harder to meet on an informal, personal basis because their territory is larger. Let those you meet know the problems which interest you, and ask how you could help them in any way.

One good way to meet public officials is to get a dozen or so people together in your home some evening for coffee and ask an office-holder to come over to discuss his problems with you and allow you to ask ques-

tions. Most officials will jump at the opportunity. In such a meeting you should not hesitate putting an official "on the spot." If he is afraid to be put on the spot he has no business being a public official. Many times when you do so, you will get a new slant on some of the problems he faces.

Political rallies and civic affairs are other places to meet an office-holder, but these are not as good as the informal coffee hour. The ideal is a combination of all three.

In getting personally acquainted with your official, you get the opportunity to assess him, you get the chance to express your views to him, and you have created a favorable reception for your views, which may be presented to him at a later date. He knows you are an interested, alert citizen.

## Know Your Community

2) *Get acquainted with your community.* By this I don't mean simply joining a Rotary club, although that could be part of it.

Perhaps your church has conducted a survey to discover the church affiliation, or lack of it, of those in your area. This is good, but maybe you also should take a social survey, if not door-to-door at least in a discussion with a few friends with similar sympathies. Who are the people with special economic problems in my community? How can I help them? How can the government help them? Why are they facing these needs? Who are the aged in my community and what special social and economic problems do they have? What problems do the Negro and Jewish people in my community face? Or maybe it's the Spanish-speaking Americans? Are there blind and permanently-disabled people in my community? Have you ever discussed their problems with them? Have you visited the nearest state mental hospital? Have you talked with people who have relatives there? Have you visited your city or county jail? How do they handle a 13-year-old boy whom they find homeless in your county? Is he put into jail "temporarily" with hardened criminals?

This is but a partial list of questions you should be asking yourself, and when you answer these and similar questions I think you will have a much better idea of the role you as a Christian need to play in your community and the proper role of government in some of these areas.

## Know the Issues

3) *Get acquainted with the issues.*

To make sure you get a balanced view of the issues, watch your reading. If you do not have two newspapers of opposing political viewpoints you ought to be sure to get the opposite view from some source. Rated by newspapermen as the three top newspapers are the New York Times, St. Louis Post-Dispatch, and the

Christian Science Monitor. If you don't see a good newspaper regularly, you ought to get hold of one of those three.

You also should approach news magazines with the realization that these are basically editorial comments on the week's happenings. Here again balance is good. TIME, Newsweek, U. S. News and World Report ought to be balanced by The New Republic, The Reporter, or Commonweal (produced by lay Catholics). Make it a point to try to read both sides of a story.

Secondly, take a deeper interest in a few special areas so that you can not only educate yourself, but make a real contribution. Here are a few possibilities:

*The farm problem.* Here is a complex and difficult field but this does not minimize the need for fresh thinking. The soil bank, for example, is an attempt to restrict food production in a world that is starving. Is this morally and economically sound? Only a few small voices have expressed the view that this represents a moral dilemma at best. Is our real problem production or is it distribution? Is the present government program a help to the large farmer or the small farmer, and how does this affect the rural church? What is Benson's plan? What is the Brannan plan? What are the relative merits of each? How does the tariff problem affect the farm problem? How does the farm problem affect foreign policy?

*The tariff question.* Fifty years ago this was the big political question, something hotly debated in every general store across the country. Today its importance is again recognized by economists but by discouragingly few among otherwise alert citizens. Appointments to the Tariff Commission are made by the President without a line of attention in most newspapers. Congressional decisions on the extension of reciprocal trade agreements are mentioned in a news item deep in page six. Yet these actions probably have more to do with the long-run economic and political development of our country and other countries than do most of the dramatic, headline-catching affairs.

Guatemala is a good illustration of this point. For a while Communists were in complete control of the government of Guatemala. Then came the revolution led by their current president and strong man, Castillo Armas. Since the revolution we have sent over \$30 million in foreign aid to Guatemala. Certainly I favor this dramatic gesture of good will. Yet we are really only scratching the surface with such foreign aid—and we are doing little to solve the long-run problem that originally created the Communist menace in Guatemala and can do so again. Approximately 73 per cent of Guatemala's export is coffee. When I talked with President Castillo Armas on a visit to Guatemala during the summer of 1955 I asked him frankly what he felt his chances were of staying in power. My question was prompted by evidences of unrest I had seen in the



country. His equally frank and honest answer was, "To a great extent that depends on the price of coffee." Guatemala is dependent on coffee for existence. It does not have a solid base of economic stability; and political stability without economic stability is a virtual impossibility. So when our country raises the tariff on English bicycles, for example, we very directly affect the economy of Guatemala, though it produces no bicycles. By such action we tell native investors and foreign investors who might put some money into industrial development in Guatemala, that if any industry they develop gets too efficient, we will adjust our tariff policy to restrict their business or put them out of business entirely. Capital is then invested in the U.S., Canada or Switzerland or some country where there already is some political and economic stability.

Probably the most penetrating analysis of our current situation on the tariff question was given by Senator Paul Douglas in a speech on the floor of the Senate during the 1956 session—and yet the only thing I read of that speech was in the Congressional Record.

Until more people realize the importance of the tariff question, many of our foreign friends will continue to live in the middle ages economically where they will be easy prey to the false hope of Communism.

If you who read these words study this issue a bit and write to your Congressman, it will probably be one of the few letters he has received from the public-at-large on this question. Special interests let their cause be known while the public sleeps. I hope some of you will be among those who are not sleeping on this vital issue.

*Civil Rights.* Currently the federal level receives most of the newspaper attention but let's take the state level as an example. Here our influence can be more direct and powerful.

In 13 states legislatures have adopted measures creating a Fair Employment Practices Commission (or a group with a similar title) whose duty it is to see that the larger businesses and industries do not practice discrimination in their employment. This type of legislation is particularly helpful to Negro and Jewish groups, the two major minorities against whom the most flagrant abuses of a fair employment pattern are directed.

These states which have this type of legislation have found it to be most helpful. It has resulted in more employment opportunities for many, and the opportunity for better racial understanding. In the history of all of the state programs, only three cases have actually been taken to court; otherwise difficulties have been worked out on the basis of mutual understanding.

Certain business groups oppose such measures; people who have not been conditioned emotionally for this type of thing are very vocal in their opposition.

But hardly anyone, other than people from the

minority groups and the opposition, takes an interest in this type of legislation. As a result, almost all pressure is in opposition. I happened to co-sponsor this legislation during the last session of the Illinois legislature, and as I recall I received two letters supporting my stand, many letters and much pressure opposing it. The bill failed in Illinois this last session and it will continue to fail until more Christian citizens exercise their rightful responsibilities.

*And Other Issues.* There are many, many other possibilities. Your state tax structure probably is like that of the majority of states, filled with discrepancies and loop-holes favoring the wealthy and penalizing the middle and low income tax groups. Perhaps there are sincere elements in your state who espouse so-called "anti-Communist" legislation which in essence would deprive all of us of certain vital freedoms; perhaps the only pressure being exerted on your legislator is for the restriction of your freedoms.

And so you could continue.

Pick out issues which interest you—and go after them.

## Know the System

4) *Don't ask or expect your officials to be "above politics."* The one exception to this is the judicial branch which should be removed as much as possible from the pressures of partisan politics. In general, to expect public officials to be "above politics" makes about as much sense as expecting a minister to be "above religion". My personal feeling is that one of the real weaknesses of President Eisenhower is that he has sometimes regarded himself as "above politics" and as a result has not exerted the influence on his own party he could or should.

Through politics I am able to muster support for goals which I believe are proper goals. This does not mean adoption of a philosophy that "the end justifies the means." It does not mean voting for a bid bill so that someone else will vote for my good bill. It does not mean compromise with principle. It does not mean being dishonest.

It does mean that I must work with leaders of my party. It means that I must work with men with whom I disagree and men whose actions may at times be personally offensive to me. It means that sometimes I must take a "half a loaf instead of a whole loaf" because I am faced with a realistic situation where I cannot get all I want in a piece of legislation. The legislative process is often a process of compromise, and I must expect to give and take in this process. People who demand either the ideal or nothing in the way of legislation, generally get nothing. We sometimes have to inch toward our goals instead of leaping at them, and people who expect us to leap are sometimes unrealistic.

In this connection it should also be remembered that all types of people are involved in politics and you should be neither shocked nor disappointed when very diverse elements get together in support of or opposition to some measure. Their presence must not cause you to retire from the field nor mute your voice for progress.

A good friend of mine, Pastor Martin Marty of Chicago, told me of a minister in Chicago who headed a fight to keep taverns out of a certain Chicago ward. Supporting him in the fight were chiefly two groups: The WCTU and the taverns of the adjoining wards. That pastor won his fight and afterwards was feted at a banquet sponsored by the WCTU and the taverns.

This is a case where seemingly opposing forces joined hands for different reasons; but probably they could not have accomplished their goal if they had not joined forces.

It's all part of day-to-day politics.

## Know the Time

5) *Remember that the struggle for 1958 and 1960 started the day after election in 1956—if not sooner.*

When you read newspaper accounts of intra-party fights remember that this is part of the struggle for power for the coming years. If you know of honest, capable men who you think would make good public officials, don't hesitate to mention to them that they ought to be attending party functions and civic affairs. And don't hesitate mentioning to party leaders with whom you may be acquainted that "Tom Jones would make a good candidate for city commissioner. . ." Also, mention names of men you think would be good candidates for higher offices.

A good politician has his ear attuned to public opinion. If you remember that the real struggles for 1958 and 1960 are starting now, and if you become active, you can have a great deal of influence on party selections for those years.

## Know the Choices

6) *Emphasize to public officials that you expect them to do the right thing, even if it is unpopular.*

I haven't been in politics too many years, but even in my brief stay in public life I know you are sometimes faced with the choice of leadership or popularity. The honest and courageous public official will choose leadership. "I know you're right on this issue, Paul, but the people in my district wouldn't let me vote this way. . ." That gets to be a familiar song. "I represent the people of my district and they're for this," is another way many save their consciences.

A really good legislator is going to represent his own conscience and what he believes to be the best interests of the people of his district, the state and nation. A legislator—either state or federal—should be sent to

Washington or your state capitol with the understanding that he is not expected to follow every temporary and uninformed whim of public opinion. (An excellent book illustrating this point is Senator John Kennedy's "Profiles in Courage".)

Tell your city council member, state legislator, and congressman that you will inform him of your opinion on things, but that you expect him to follow his conscience. It will be a refreshing thing for him to hear.

## Special to Pastors

7) *A special word to pastors: The fact that you are a pastor does not reduce your responsibility as a citizen. Pastors who avoid politics in order not to offend influential members simply are avoiding their duty. The pastor has the same responsibilities that any citizen has—and some additional burdens. The pastor should remember that the Old Testament prophets without exception spoke not only to the people but also to the government. Sometimes it was difficult, sometimes it was dangerous, but these obstacles didn't stop the prophets from telling government when it was wrong. In the New Testament John the Baptist did not hesitate telling the government and the heads of government when there was wrong-doing.*

I think very often a pastor and his flock think they are fulfilling their duty to the hungry overseas when they take up a once-a-year collection. I am all for this, but such spasmodic help is no substitute for interest in the tariff problem, no substitute for legislation which will help the hungry overseas to eat regularly and work regularly.

A pastor who lives in a community where there is wide-open gambling and prostitution ought to send some very direct barbs in the direction of public officials. To preach Sunday after Sunday the Gospel of Christ without showing its relation to the community which is corroding at the church's feet is simple avoidance of very real responsibilities.

A pastor living in a racially mixed community who does not speak out to public officials and business and labor leaders for economic opportunities for the colored friends for fear of being accused of meddling in politics or the pastor who avoids inviting those of a darker complexion to his services must face his Lord with some very serious burdens.

I do not say that a pastor should announce in his service the candidates he is supporting, but the pastor should not hesitate using his very real influence to point out what is right and wrong when clear-cut moral issues present themselves. This should be done not only for the congregation, but also for the public official. Confucius is supposed to have said, "You can sit on a mountain, but you can't sit on a tack." Public officials sometimes can sit on a mountain of indifference and corruption and do nothing, but they cannot stand

the tack of public opinion if they know they are wrong. The pastor as an influential citizen has the obligation to keep that in mind.

The pastor can encourage the parishioners of his church to taken an interest in better government, and particularly help pass on to the young people the conviction that politics is an honest and honorable area of service.

In a sense these paragraphs to pastors apply to school teachers and to all who are in some special place of influence where assuming rightful political responsibilities might put them on the spot. It's easy to pass this responsibility on to others mentally, although in reality this is an impossibility; it cannot be passed on.

Let me give you a good example. The November 1956 issue of a state PTA magazine has a column by the state president in which she says among other things:

"I would weaken my position as a leader in the community were I to engage in political elections or allow my name to be used in connection with a controversial issue which did not concern the PTA. Therefore, I endorse no candidate and take no active part in elections because I am pledged to respect the opinions and rights of all. . .Remember—Children Come First."

I think you could take her last three words and on that basis more logically come to exactly the opposite conclusion she has reached.

Her answer is easy. It is not right.

## Know the Process

8) *Write letters—but don't always expect specific replies.* The power and influence of a letter to your government leaders has received a great deal of attention. I could only agree with all that has been said. Letters are tremendously important and those who have not been in public office do not fully appreciate the impact even one letter can have. I am sure that one letter has decided many of the most important legislative matters our country has faced.

But I would add this: Don't expect to receive a reply stating a definite position.

I'm sure some of you who are reading this are saying, "That's typical politician's talk." Sometimes evasion of a stand on an issue is "politics" in the worst sense. But sometimes taking a definite stand is the easy thing—and not the right thing.

A typical letter I receive will state, "Please support House Bill 999. I'm all for it. Sincerely, Tom Schmidt." What Tom Schmidt doesn't realize is that House Bill 999 can be amended in committee, either in the House or Senate, and can be amended on the floor of the House or Senate. The bill he asked me to support may be much different from what he has in mind when it comes up for final vote. During the last legislative session in Illinois we had one bill with 26 amend-

ments. It was totally different in its final form than when originally introduced.

The legislator who obligates himself to support or not support a measure before it reaches its final form may be taking an easy course, he may even seem courageous, but frequently he is not taking a wise course. People who expect a "yes" or a "no" on a certain measure in most cases are asking for something they should not expect. Candidates should be clear on issues and on principles, but much less so on measures which still are subject to change.

Very frankly, I hedge my replies by saying I am for or against a measure "in its present form," or I state my general opinions in the field without obligating myself in any way on the particular legislation. If I haven't had the opportunity to give the matter enough study yet I simply say so, and tell the person writing that I plan to give serious consideration to his letter when I do have the chance to vote on the measure.

For many people this is not a satisfying type of answer. But it is a more honest answer than an answer which commits a public official before he is really in a position to commit himself.

## Don't Vote Your Denomination

9) *Don't become too conscious of your denomination in taking a stand on issues and candidates.*

Sometimes when I am running for office someone will come to me and say, "Paul, you're a Lutheran and I'm a Lutheran too. I'm going to vote for you." While as a candidate I seldom find myself in a position where I want to decline votes, I really hope people have a better reason for voting for me than the fact that I am a Lutheran. If I have an Episcopalian opponent who would make a better legislator than I make, then my Lutheran friends ought to vote for the Episcopalian.

Let me give you a very practical situation. In Illinois the Democratic party was faced with a choice of candidates for Governor. In the minds of many of us the outstanding candidate was Stephen A. Mitchell, former national chairman of the Democratic party and a man of real integrity and ability. I was among those who urged our party leaders to name Stephen Mitchell. He was turned down for one reason: Stephen Mitchell is a Catholic. Leaders of my party in the state—including many Catholic leaders—felt that religious prejudice was still too strong to elect a Catholic as governor. In this case religious prejudice—or at least the fear of religious prejudice—denied the State of Illinois the opportunity to have the services of a man who would make an outstanding governor. This is a loss Protestants, Catholics and Jews alike must share in Illinois.

In this connection perhaps I should add that many not in politics have the idea that "Catholics vote as a bloc," or "If the bishop tells a Catholic legislator to vote a certain way, he has to vote that way." These

statements are based on more emotion than fact. When I first ran for State Representative, for example, my opponent was a Catholic; yet I apparently received a majority of the Catholic vote. Catholic laymen have every right to differ with their clergy on political matters, just as I have a right to differ with Lutheran clergy—and we both do it quite often. “Look at Spain,” I can hear some say. It’s true that you can find areas where many sincere Catholics are not proud of the performance of their church. But I don’t hear Ireland mentioned, for example, where Dublin (almost entirely Catholic) has a Jewish mayor, and where the country had a Protestant president not many years ago.

I am hopeful that this type of religious intolerance is beginning to become a thing of the past.

## Don't Hallow What Is

10) *Don't equate the status quo with Christianity.*

“Whatever is, is right,” is a policy most of us would disavow, yet many of us practice.

It starts from the ridiculous when I get letters opposing Daylight Saving Time because it is “interfering with God’s plans. You’re not supposed to change God’s time.” I frankly can’t get too excited about daylight saving time either way, but I am both amused and disheartened at this attempt to equate “God’s way” with “my way.”

Historically the organized church has made many mistakes along this very line, supporting dictatorial monarchs and calling democracy a “tool of the devil,” often supporting economic exploitation in its extremes because this is part of God’s “natural law” as explained by Adam Smith. The basic fault of these Christian leaders of other times was that they worshiped at the altar called “status quo.”

It is not difficult to imagine that if church leaders of other eras made this mistake, we might be making the same type of mistake in our congregation. I feel that one of those mistakes is to accept an easy and inaccurate labelling of anything which represents change under a bad-sounding name and anything representing the status quo under a label which evokes cheers. Examples of each I think of readily are “socialism” and “free enterprise.” The supposition is that anything which is socialistic is bad and that anything which represents free enterprise is good; this has come to be almost a religious conviction with many.

When I worked for a city sewer system for my small city one of the opponents said that a city sewer system is socialistic. And of course he was right. But that didn’t make the city sewer system wrong.

I personally reject socialism in its extreme; I reject free enterprise in its extreme; and I reject the thinking of those who under misleading labels—and often in the name of Christianity—bow to the idol of status quo-ism.

## Know Your Precinct

11) *Get acquainted with the political situation in your precinct.* The most important and the most-neglected unit of our government structure is the precinct. You ought to become acquainted with your Republican and Democratic precinct committeemen for two reasons:

First, ordinarily they are the most influential people in your community politically. If you favor certain legislation at the state or national level, you increase the support of that legislation tremendously if you can get your local committeeman to write a supporting letter. The office-holder faces this reality: You as a citizen may enjoy talking about issues, but ordinarily you aren’t going to do much more than talk. The precinct committeeman is a fellow who gets out and works. The office-holder wants to keep on your good side, but to stay in power he must keep the good will of at least a few committeemen.

The second reason you ought to get acquainted with your committeemen is that if they are not the finest type of people, you should be thinking about encouraging someone else to seek the position. Most of the weaknesses of our government can be traced directly to the inattention of the public to that important position of precinct committeeman.

## And It Takes Money

12) *Remember that ordinarily the office-holder is not “plush” financially if he is honest.*

This means for example, that you might start putting a dollar a month aside, for 1958, when you would be able to contribute a little over \$20 to candidates you want to support.

Campaign costs far exceed what the average person thinks. My office of state representative is a relatively minor office. Two years ago my campaign expenses were more than \$3800. I haven’t figured my expenses for this year yet, but they will be over \$2000. These are not deductible expenses at income tax time. I believe the total of contributions I felt I could honestly accept this time was less than \$300.

“How much does the party contribute to your campaign?” I’m sometimes asked. For a candidate for Congress, the party sometimes does make a contribution, but in my case I am “assessed” \$875 by my party as my portion of the campaign costs. I pay the party—the party does not pay me.

I happen to be single and have a small business; I can get by with less money than many candidates. But I can understand why a candidate for office is able to rationalize himself into accepting some of the perfectly legal “no strings attached” campaign contributions which he actually should not accept. In reality there seldom is a contribution with “no strings attached.”

One sizeable contribution which I declined during this past campaign came from a group whom I had fought on almost every measure they supported. They said they were making the contribution with "no strings attached." Yet if I were to accept their contribution I simply would not be in a position to fight them at the next session with the same vigor I did before. Such a contribution means there are mental strings attached. Any honest office-holder admits this.

The only way to prevent this type of thing is to get more than a handful of people contributing small amounts to campaigns. Considering the few disinterested citizens who do contribute, it is amazing that we get along as well as we do with our government.

You should also refrain from hitting public officials for contributions. If it means giving up an easy source of revenue for some fine causes, omit it anyway. In the long run those contributions you receive cost you dearly.

Every type of organization and civic group hits the public official for contributions. When I can gracefully escape it, I frankly do. When I feel it is not a legitimately good cause, I don't contribute. But even the good causes which I'm not able to avoid gracefully amount to quite a sum in my modest budget during the course of a year. Often the candidates who contribute most generously and therefore receive the widest acclaim from these groups are men who have not secured their money in legitimate ways. Many church and civic groups in practice encourage the corruption they publicly denounce.

Next time you have a civic or church function where you have a printed program, do yourself a favor and don't ask the public officials to take ads.

\* \* \*

There are many other suggestions I could make.

But if you follow even a few of the suggestions given in this article, I know you will find so many opportunities for service that additional suggestions are hardly necessary.

There is a French folk tale about a small village which had just been assigned a new priest. The villagers decided that each would bring some wine to be put into a large barrel which would be presented to the priest. The village blacksmith, being a wise and frugal man, decided that since the rest were bringing wine, he would bring water. No one would know the difference anyway. So when it came his turn to put the contents of his jug into the barrel, he poured in the water. The time came for the big presentation and when they turned the spigot on the barrel, out came pure water. All of the villagers had been "wise and frugal"; each had depended on the others to do his job.

You who read these words are making some kind of contribution to government. It is either the water of indifference, of "letting George do it," or it is a contribution of substance which can enrich your life and your neighbor's.

You either put water or wine in the barrel.

The choice is yours.



# In Darkness The Angel

By NORMAN D. DIETZ

There was an angel standing in one corner of the room. He had one foot in the wastebasket—or at least he would have had one there if wastebaskets had been solid enough to interfere with the footing of angels. He was standing there and waiting.

The room was dark. Outside the wind blew among the fallen wafer-dry leaves of the November trees, red yellow and brown with fall and cold. The unshaded streetlight on the corner threw out rays of light cut into a latticework of moving shadow by the bare tree branches that lifted and fell across the path of the light with the heaving of the wind.

The heat had gone off an hour ago at eight and the room was getting chilly; a small crack in one of the leaded panes of the window let a paper-thin stream of cold air into the room.

In the darkness the angel could make out a bed (unmade for two weeks now because all three sheets were dirty and there was not time for laundry), a bookcase filled with necessary texts and momentary enthusiasms that always turned up being bound for six dollars in the university stationery, the only party that ever seemed to benefit from these rash moments of impulse. There was a desk near the window, a door, a dresser, and a mirror that caught the light from outside and sent it soaring back across the room to the wall above the bed.

Just there on the wall hung a slim metal crucifix.

After the angel had been there some time, the door opened slowly and squeaked. Light from the hall (one bulb there just at the foot of the stairs) flooded the room. And a boy of twenty entered. He did not bother to put on the light.

He was bulky and strong in the shadows, and he closed the door with a push that made its closing resound in the quiet of the dormitory Saturday night. Then, hands in pockets, he walked toward the window and looked out. His shadow fell on the mirror behind him and was thrown across to the opposite wall of the room.

He stood four feet from the angel.

He was thinking, looking past the mist on the window, past the swaying trees and the streetlight and the darkness into the buildings he could not see, where he sat for classes and read dime novels sometimes to keep awake. He was trying to remember whatever in the world it had been that had brought him here, whatever in the wild worried world. But he could not; he couldn't even imagine. It was gone, like

the friends he had known as a child and sworn he'd never forget and forgotten, only a vague awareness now of an enthusiasm, a notion that there had been something once, some insanity a year and a half ago that made him start this idiotic sitting, dissociated and disinterested, in classrooms dreaming or reading books, or walking (truant during lecture hours) under the unjudging sky of the afternoon park, or sitting in the art museum or the library, laughing at odd moments in some other room with other boys his age, all seemingly bent on the same frenzy of escape from the dull monotony of not knowing why or what for or how or if and being sick to profanity with confusion and uncertainty, feeling the burning desire to please in the classroom, the stinging fear of attempt and possible failure, the heady reeling indecisions and sickening dilemma of feeling guilty and unprepared and rebellious and free, all at the same time.

He shivered and felt suddenly the sheet of cold air that came in through the window. Turning about, he brushed past the angel and walked across the room, throwing himself on the bed (its springs creaked) and putting his feet on the bar at the foot end.

He prodded the pillow into hard lump to prop up his head.

Then he fell into a pouting prayer; it was always the same.

God, he frowned abruptly, why am *I here?* And Lord, he scowled angrily, what do *I do?* And where do *I go?* And Christ, he said aloud, where in the world are *you?*

Then he changed his position on the bed and sat with his legs crossed and his back against the cold wall. His fingers toyed with the edge of a blanket that felt as though it would soon fray.

He had an examination the next day, and the book was on the desk, but he made no movement toward it.

Finally he went to the dresser.

He got out a small green painting he had been working on for some time now and, taking it to the desk (where he snapped on the light), began dabbing at a small green tree in the left hand corner, thinking only of the soft moist texture of the paint. He sat there a long time.

He did not see the angel standing with his foot in the wastebasket even though the light was on.

When the angel asked, God claimed it was not yet time.

# Dives In Modern Dress

By A. R. KRETZMANN, LITT. D.

Stiff and unyielding teaching is about as useful as stiff and unyielding art. The controversies which raged about both of them have shown the exact measure of their stiffness and unyielding character.

Church people are perhaps the most fearful when it comes to the new forms in art. Considerable progress has been made in architecture but the pictorial arts have been pretty well conventionalized. We are the unthinking devotees of the "sweet" and the "soft" in our church art. Christ too often looks just like a bearded elder from some long ago time and place and the apostles have scarcely changed either garb or expression in 2,000 years. Sometimes people feel that they are being very loyal to their faith when they are only loyal to some very bad form of tradition. They grow almost as emotional in the discussion of these matters as they grow emotional in matters of worship and liturgy.

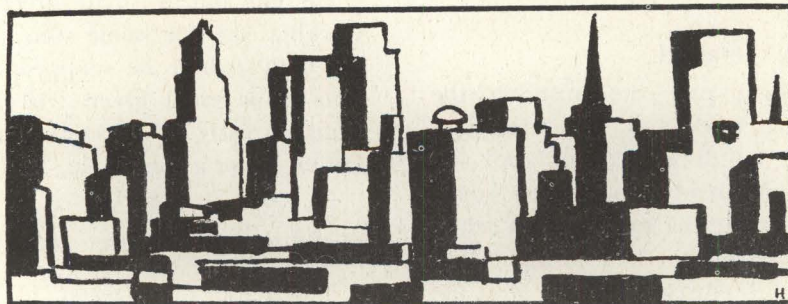
The modern artist undoubtedly has often steered away from the pathways of the old faith and not only his body, but his soul and mind, has also become thoroughly bohemianized. There is a wonderful group of men in Central Europe and America who have become real interpreters of the faith once delivered to the saints and have done it with a freedom and skill which is as refreshing as a sea breeze. The wonderful work of Siegfried Reinhardt, young Caemmerer and others, have become bywords in our own circles. In Europe the names of von Uhde, Seligmann, Skredsvig, von Stuck, Pauvert, Rudolph Schaeffer and Karl Kuehnle have become synonymous with refreshing joy in new artistry.

Karl Kuehnle has taken upon himself the assignment

to interpret the parables of our Lord. He does them with a simple directness which leaves no question about the modern application. In Kuehnle's picture the rich man is the personification of a guilty security. The rich man is shown as a modern metropolitan figure. In contrast the artist does not hesitate to set Lazarus down at Dives' door in the rags of an ordinary beggar. The rich man has his flourishing business, his modern car, his well-tailored clothes, and seems to enjoy the good things in life very thoroughly. Poor Lazarus has none of them and his lack is emphasized by his nakedness. Supremely confident as a true man of affairs, the rich man stands and looks askance at this intruding poverty. Poor Lazarus sits there with his hands folded in the utmost despair.

The study of the faces is extremely interesting. Dives has put up a typically sophisticated look to hide the ruthless egoism and completely blunted sympathies and sensitivities. On the face of Lazarus, on the other hand, there is a certain nobility which always expresses itself facially when a man has yielded his own will into the will of God. There is no trace of envy, rebellion or covetousness. You feel that he is suffering intensely but at the same time you feel quite sure that he would not change places with the rich man.

Occasionally even the painter has to turn preacher and by the eloquence of line and color, say what so many others fear to say—that there are social implications in the Gospel that will not be denied because of the smugness and comfort with which we have set up our own small lives and parcelled out wealth and enjoyment so very carefully.







## Friend Of Sinners

By ROBERT C. SCHULTZ  
*Instructor in Religion*  
*Valparaiso University*

*But whereunto shall I liken this generation? It is like children sitting in the markets, and calling unto their fellows,*

*And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

*For John came neither eating nor drinking, and they say, He hath a devil.*

*The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.*

—Matthew 11:16-19.

In recent years Luther has often been criticized because he did not understand the whole New Testament message. His understanding of the forgiveness of sins through faith alone admittedly strikes the center of the Pauline gospel; but—we are told—the Synoptic gospels teach another kind of salvation—through faith and works. Luther was so excited over Paul's Gospel, that he did not see this.

The Synoptic Gospels themselves do not substantiate that criticism of Luther. Their whole presentation of the ministry of Christ is a revelation of the wrath of God and the revelation of the grace of God—just as Paul's Gospel is. In the relationships of Christ to the people of His time, we see that condemnation of sin and that forgiveness of sins at work in the most practical manner. The Gospel of Paul and the Gospel of Matthew, Mark, and Luke are one Gospel—the forgiveness of sins through Christ.

One of the most definitive titles given to Christ is the title "Friend of Sinners." (Matt. 11, 19; Luke 7, 34) It was given to Him by His enemies; He, however, wears it proudly. This is how it happened: Jesus lived in a segregated society. One class of people were called "the righteous." They were the good, the moral, the religious, the respectable members of the community. The other class was "the sinners." Typical of them were the publicans: Quislings who used their collaboration with the Roman army of occupation as an opportunity for graft and extortion; others were prostitutes. These people were sinners and knew they were sinners. The line between them and "the righteous" was hard and fast. They accepted that line; Jesus accepted it too. In fact, He made it the basis of

His work. He did what "the righteous" tried to avoid doing; He associated with "the sinners." And when He associated with "the righteous" He always made them feel like sinners and made it very clear that He much preferred the company of "the sinners." (Matt. 9, 10-13)

The reaction of "the righteous" to this sort of treatment was simple and direct. They called Him "Friend of Sinners." (Matt. 11, 19) Their purpose was clear. After all a man is known by the company He keeps. This was true of Jesus, too; but it was true in a completely different way than they meant it. The righteous tried to make out He was a sinner; "we know that this man is a sinner" (John 9) and—reading between the lines—one day we'll prove it, too. The only sin they could find was that He made Himself equal to God. That is blasphemy, they said; Easter proved them wrong. Finally they refused to have anything to do with the Righteous One of God. No clearer revelation of the nature of their own righteousness was possible.

"The sinners" were never in any doubt on this point. They recognized that He was not one of them. Peter's "Depart from me for I am a sinful man, O Lord" and the Centurions's "I am not fit for you to come into my house" are typical. They wanted to get away from Him. His righteousness made them uncomfortable in their sin. But He stayed. That is the essence of forgiveness. His conversations with prostitutes and the evenings spent over a bottle of wine with a group of political grafters were vivid demonstrations that here at-one-ment between God and man was taking place. It was started by God; it took place in real life; it was carried out in spite of their sinfulness. For this Jesus had taken that sinfulness upon Himself. He stayed; He was their friend. They became His friends, too; but their friendship resulted in His death. Nothing less could help this kind of people. (John 15; Matt. 26, 50 notes that the betrayer is still His "friend.")

He came and He stayed; His presence made them uncomfortable—as uncomfortable as we feel when we meet Him in His Word and in His Sacrament. Since He would not go away, they had to change. And they did change; slowly, reluctantly, backslidingly, or eagerly and radically. Matthew gave up His graft to become His disciple; Zacchaeus gave back what he had stolen

and used his honest gains to try to make up for the past years. Mary Magdalene found that seven devils left her. The examples are numberless, mostly unknown. He was the Friend of Sinners; but their friendship did not pull him down into sin. Quite the contrary; His friendship pulled them up into His righteousness.

It still pulls us today; for this Jesus, risen and ascended, is still the Friend of Sinners. Now as then there is no one who is too bad for Him to associate with; there are only those who think that they are too good. . .or that others are not good enough. . .for Him or for themselves. The fact is that none of us are good enough; He is satisfied with none of us. He knows us for what we are, better than we know ourselves. He has a full knowledge of our condition; we can only stand to know about it a little at a time. We are, in short, "the sinners"; and He is our Friend. There is none of us whom this friendship cannot and will not transform. . .that we may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness.



## SOME RECENT RECORDINGS

Reviewed by WALTER A. HANSEN

IGOR STRAVINSKY. *Firebird Suite*. ZOLTAN KODALY. *Hary Janos Suite*. The Concertgebouw Orchestra of Amsterdam under Eduard van Beinum. Beautiful playing by one of the great orchestras of the world (Epic). JOHANNES BRAHMS. *Complete Quartets for Piano and Strings*. Members of the Hollywood String Quartet, with Victor Aller, pianist.—Outstanding performances (Capitol). WALTZES BY THE STRAUSS FAMILY. Six waltzes by Josef, Eduard, and Johann Jr. The Boston Pops Orchestra under Arthur Fiedler.—Beautiful music; excellent playing (RCA Victor). ERNEST CHAUSSON. *Symphony in B Flat, Op. 20*. The Detroit Symphony Orchestra under Paul Paray. An exemplary reading (Mercury). ARAM KHACHATURIAN. *Concerto for Piano and Orchestra*. Leonard Pennario with the Concert Arts Symphony Orchestra under Felix Slatkin. A fine performance of a popular but, in my opinion, somewhat vapid work (Capitol). PETER ILYICH TCHAIKOVSKY. 1812 *Overture*. FRANZ LISZT. *Mephisto Waltz*. ANTONIN DVORAK. *Carnival Overture*. JAROMIR WEINBERGER. *Polka and Fugue, from Schwanda*. BEDRICH SMETANA. *Overture to The Bartered Bride*. The Chicago Symphony Orchestra under Fritz Reiner. An outstanding recording (RCA Victor). JOHANN SEBASTIAN BACH. *Chromatic Fantasy and Fugue; Italian Concerto; Prelude, Fugue, and Allegro in E Flat; Prelude and Fugue in E Minor*. Agi Jambor, pianist. Completely ideal in every way (Capitol).

## Letter from Xanadu, Nebr.



— BY G. G. —

Dear Editor:

Well, sir, I think we have licked one of the toughest problems we have here in the congregation.

In the past, the young people of the congregation, especially the high school set, have turned out in full force for the big New Year's Eve dance that the service clubs sponsor and hold at the Elks Club. It has been a real nice affair, as these things go, with chaperones and a stiff no-drinking rule and all that, but still and all, it is a dance and we didn't want our kids attending.

So last year we had a taffy-pull and the year before we had a euchre tournament and the year before that we had movies, but the kids still went to the dance. My own daughter went after we had gone round and round for a week or more about it.

Well, this year we think we have got a program lined up that will keep our kids to themselves. We're really going all out. We're going to have square-dancing with the best caller in these parts, and then we're going to have a baton-twirling contest and a tap-dancing contest, and we've signed up a jazz combination from Omaha to do a few specialty numbers.

I guess I shouldn't brag, but this program is mostly my idea. Some of the folks in the congregation think it's a little bit daring but my theory is that you fight fire with fire. These kids aren't going to sit around playing euchre or bobbing for apples when their classmates are having a big time of it down at the Elks. So if you want to keep them away from a dance, you've got to give them everything they would get at the dance but without the dancing. And I think we've succeeded. Already we have had some questions from kids outside the congregation as to whether they could attend our social instead of the dance at the Elks.

Even our daughter is all thrilled about the affair. She is going to be in the baton-twirling contest and she and the Missus are having a great time fixing her costume. She's going to dress like Daisy Mae in Li'l Abner and I bet she'll be the hit of the evening.

Best regards and happy new year,  
G. G.

## String Section Not The Whole Orchestra

By WALTER A. HANSEN

A keen-witted critic—I have forgotten his name—once wrote that it is altogether fair and proper to judge an orchestra by its string choir. "By their strings ye shall know them," he declared.

I thought of this statement when I listened to the St. Louis Symphony Orchestra a short time ago. Georg Solti, a Hungarian by birth, was the conductor, and Robert Casadesus, the eminent French pianist, was the soloist. The program was made up of works by Joseph Haydn, Wolfgang Amadeus Mozart, Cesar Franck, and Zoltan Kodaly.

It is easy to make glib assertions like the one I have just quoted. Unfortunately, however, such statements can be woefully unfair and completely misleading. As I listened to Solti's reading of Haydn's *Oxford Symphony*, with which the program began, I was sharply aware of the fact that the tone of the strings did not have the shimmering beauty one associates with orchestras of the first order. Furthermore, I often noticed a lack of precision, incisiveness, and homogeneity in the strings.

But I do not believe that the volubly uttered dictum "By their strings ye shall know them" should induce anyone to speak in a derogatory manner about the St. Louis Symphony Orchestra. This year the orchestra is under the leadership of a number of guest conductors: Jascha Horenstein, Edwin McArthur, Mr. Solti, Erich Leinsdorf, Igor Markevitch, and Fernando Previtali. Vladimir Golschmann will conduct only a few of the concerts.

I am sure that the strings of the St. Louis Symphony Orchestra are capable of producing a far better composite tone than that which I heard throughout the concert. The policy of engaging a number of guest conductors—no matter how able they may be—is by no means the best thing that can happen to an orchestra. To me it was evident that the strings of the St. Louis Symphony Orchestra need a permanent conductor—a conductor who constantly stresses and deftly disciplines beauty of tone as well as precision in the playing. Harry Farbman, concertmaster and assistant conductor, is an exceptionally competent violinist. Herbert Van den Burg, principal of the viola section, played a brief solo part with rare beauty, and Leslie Parnas, first-desk 'cellist, can produce a tone of ravishing richness.

Consequently, I am far from finding fault in a depre-

catory manner because of the fact that the string section of St. Louis' excellent orchestra, one of the finest in our land, failed to reveal the beauty, the incisiveness, and the homogeneity of expression one had a right to expect. This defect in the playing of the orchestra can be corrected. But guest conductors are not the answer.

The woodwinds, the brasses, and the percussion section are outstanding in every way.

Solti's reading of Haydn's *Oxford Symphony* showed that the noted Hungarian had a complete grasp of the structural aspects of this fine work. His leadership was sure and always to the point. The orchestra evidently enjoyed playing under his direction. Solti was dynamic. He literally ran to and from the podium—except when Casadesus preceded him from and to the wings.

Casadesus gave the most stirring performance of Mozart's wonderful *Coronation Concerto* I have ever heard. I can find only one adjective to describe the quality of his tone as he played the slow movement; it was heavenly in the full sense of the word. The reading was crystal-clear; it was Mozartian in every detail.

Not even a Casadesus can blind sensitive listeners to the fact that Franck's *Symphonic Variations for Piano and Orchestra* are daubed in many measures with syrup. Naturally, Casadesus, too, knows that parts of this composition are excessively sweet. Nevertheless, audiences the world over like the *Symphonic Variations*, and I know of no pianist who plays them more truthfully and, when necessary, more brilliantly than Casadesus.

Solti—pronounced Shole-tee—concluded the concert with an unusually graphic reading of the orchestral suite derived from *Hary Janos*, the Hungarian folk opera written by Kodaly, who was one of his teachers. Years ago another conductor who had studied under Kodaly introduced me to the down-to-earth and distinctively Hungarian quality of this music. I am referring to Eugene Ormandy, who, like Solti, was born in Hungary.

It is difficult to express genuine humor in music. But in *Hary Janos* Kodaly has done so with extraordinary skill. I know of no other modern music which contains as much downright fun as one finds and enjoys in the score of the folk opera which Kodaly based on tales about Hungary's Baron Muenchhausen.

# Hymn Study And Worship

By CALVIN T. RYAN  
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In an essay possibly written around 1882, an F. D. Hemenway, discussing the literature of sacred song, said that wherever the Bible has gone, "another book has gone, too, waiting upon it as the moon upon the sun, and shining by its reflected light. . . Of course I mean the hymn-book—a book which to-day waits for recognition, and intelligent and loving study almost as much as the Bible itself."

It is doubtless true that while we would agree with the writer concerning the significance of the hymn-book, we would have to say that in our day it "waits for recognition and intelligent and loving study," not "almost as much as the Bible itself," but more. For the study of the Bible, certainly by scholars, equals that of almost any other academic subject, and, we like to believe the lay reader of the Bible is more serious to-day than he was fifty or sixty years ago. Not any more devout, not any more pious, perhaps, but more serious because he has at hand more helps.

While Bible study has gone on apace, abetted by discoveries of new manuscripts, new scrolls, and the use of better knowledge in the field of interpretation, the hymn-book has not kept pace. True enough we have had a revival of interest in the individual hymn writers, and show more interest in the occasion for writing the more popular hymns, but there has not been like study in hymn values, or even in hymn writing. There has been some interest in the history and origin of the hymn, and some historical interest in congregational singing, to which the hymn as we think of it owes its greatest significance.

## What Is a Hymn?

First of all, it is well to come to some understanding of what we mean by a "hymn". As early as Augustine, we find interest in what is meant by a hymn, for he defined it as: "A hymn is the praise of God by singing. A hymn is a song embodying the praise of God. . . For it to be a hymn, it is needful, therefore, for it to have three things—praise, praise of God and these sung."

The Hymn Society of America accepts the definition given by Carl F. Price, who says: "A Christian hymn is a lyric poem, reverently and devotionally conceived, which is designed to be sung and which expresses the worshiper's attitude toward God, or God's purposes, in human life."

Like poetry, of which by its very nature it is a species,

a hymn is difficult to define in any definitive sense, in a statement on which all would agree.

Calvin and his followers considered only the Psalms as worthy of being sung. All else was "man made," therefore not sacred. In a 1793 edition of the famous Sternhold-Hopkins edition of "The Whole Book of Psalms, Collected into English Metre," I read, "Set forth and allowed to be Sung in all Churches, of all the People together, before and after Morning and Evening Prayer; and also before and after Sermons; and moreover in Private Houses, for their godly Solace and Comfort: Laying apart all ungodly Songs and Ballads, which tend only to the nourishing of Vice and corrupting of Youth."

Apparently the Calvinists claimed biblical support for their contention, for they quoted James 5:13: "If any be afflicted, let him pray; and if any be merry, let him sing Psalms." Paul likewise thought of the "hymn" as a means of "teaching and admonishing" as well as a means of praise to God, for in Colossians 3: 16, he said: "Let the Word of God dwell plentifully in you, in all wisdom, teaching and exhorting one another in Psalms, Hymns, and spiritual Songs, singing unto the Lord with Grace in your Heart."

With the definition of a hymn, as with the definition of poetry, we shall probably have to compromise by allowing each worshiper to make his own variations from the general norm. Certainly most people today think of the subject befitting a hymn as including more than the Father, the Son, the Holy Spirit, and the Church. All would agree, I think, that the lyric must be simple, and must read well and sing well. It must be singable by a congregation. It must have "both the commonplace and the poetical." Of Wesley's "large Hymn Book" of 1780, Bernard Manning said, "This little book ranks in Christian literature with the Psalms, the Book of Common Prayer, the Canon of the Mass."

## History of Hymns

The Mennonites claim the followers of John Hus, known as the Bohemian Brothers, later as the Moravians, were the "first Protestant group to introduce congregational singing into their worship." As though such an honor coming to one group were not enough, the Mennonites claim these same Moravian fore-runners were the first to publish a Protestant hymn-book, one in 1501 and another 1505, "containing 89

and 400 hymns, respectively, in their native Bohemian tongue."

It is supposed that the early Christians merely took over the form of worship used in the Jewish synagogues, and, if so, they must have sung or chanted the Psalms. But what of Paul's reference to "hymns and spiritual songs"? Could there have been some forerunners of the hymn as early as Paul? If so, then they have not been found. There may have been some "forerunners" in the first centuries of Christianity; in truth, there must have been, for a sacred literature so established in form and content as that found in the fourth century could hardly have developed spontaneously. Between the fourth and the eighth century the Eastern Church seems to have developed a rich hymnody. Ambrose, c. 340-397, is known as the "Father of Hymnody in the Western Church." He was followed by the missionary-minded pope, Gregory the Great, 540-604, who is said to have reformed church music. Pope Gregory was instrumental in establishing a singing school, and his trained singers were sent wherever opportunity called.

Having the congregation sing was a development of the Reformation. Even though the followers of Hus wanted congregational singing, the Roman hierarchy opposed it. Since the first meetings of the Methodist groups were not considered church services, those attending acquired the habit of group singing, and when the meetings did become services of worship on a par with other church services, singing by the congregation was automatically accepted. The Methodist Revival permanently fixed the acceptance of congregational singing. During the camp meeting period of the Eastern Shore of Maryland, Delaware, and Virginia, in the latter part of the 1800's and early part of the next century, as well as in the winter protracted meetings, the congregation sang the "revival hymns" lustily, often without any particular leadership. They just sang from the heart.

In his "The English Religious Tradition," Prof. Norman Sykes of Emmanuel College, Cambridge, says: "To the Methodist revival also English-speaking Christianity owes a hymnody to which all Protestant churches stand deeply indebted." This same writer continues: "Just as the Lutheran reformation had produced a wealth of German hymns, and its Calvinist counterpart the famous Metrical Psalter, so the Methodist revival enriched English Christianity with a hitherto unequalled volume of spiritual hymns and songs."

A complaint was made in England that the Methodists sang too much. They sang at home, on the way to and from their work, and while at work. The complaint was in line with that made of the earliest Christians by the Roman official who reported to his Emperor that the Christians were always singing. Perhaps

John Wesley had that in mind when he said, "Sour godliness is the devil's religion." Yet, for some mistaken reason, the Methodists are usually associated with the sourest of Puritans, with the same dour mien.

## What Hymns Can Do

The hymn, it has been claimed, can go where nothing else can, and do what nothing else can. Few of us can remember just when we learned such hymns as "Rock of ages," "Just as I am," or "Jesus, lover of my soul." They have become engraven on our hearts and memories. They go along with the Twenty-third Psalm, and other portions of the Bible, as part of the spiritual nutriment we have taken in over the years and allowed to become a part of our spiritual growth and in old age a reservoir of strength, without depth or limitation. Inevitably associated with the Bible, the hymn-book leaves

"...that beautiful which still was so,  
And making that which was not."

Genuine hymns, sacred songs that have the genuine lyric quality will stimulate the poetic as well as the religious imagination. Both are essential to the fulness of spiritual growth. Through the imagination one has his faith in and love for God stimulated. Through the lyric the feelings are stirred; through the words the will is stirred. The child sings before he talks. In the presence of birth, man wants to sing for the sheer joy of the event. In that other great human experience, death, again man wants to sing, for in singing the old, old songs, a strange comfort comes over one. The Wesleys wanted their congregations to sing, for they assumed there was spiritual trouble somewhere if the singing did not show forth a certain joy in the experience. Singing did something to those people, and now we can realize why it did.

Hymns to the gods are common among the most ancient people. Incantations were accepted as part of everyone's welfare. They were used as protection against disease, and also for the cure of disease. Obviously the chant was believed to possess magic power. For that reason the notation might be used both to protect and preserve a secret.

In an early Chinese treatise on music, we find: "Music is intimately connected with the essential relations of being. Thus, to know sounds, but not airs, is peculiar to birds and brute beasts; to know airs, but not music, is peculiar to the common herd; to the wise alone it is reserved to understand music. That is why sounds are studied to know airs, airs in order to know music, and music in order to know how to rule."

It could be more or less for the same reason that the Catholic hierarchy objected to congregational singing. On the other hand, it could be more or less for the same reason that after the Reformation and people became more democratic the Luthers, the Wattses,

and the Wesleys wanted everyone to sing. There is something unifying about group singing. People sitting around a conference table may become irritable and divisive, but when they sit around a room and sing they become friendly and unified. Such is the power of music.

In 1737, John Wesley published his first book of hymns at Charles Town, South Carolina. That was the beginning of Methodist hymnody, and also the beginning of the several Methodist Hymnals which have been printed since. The modern Hymnal includes hymns by several writers, with no regard for denomination. Quakers, Episcopalians, and Catholics are represented—a satisfactory proof, if one is needed, that great hymns do not arise from any given denomination.

Dr. R. Newton Flew relates an incident in his "The Hymns Of Charles Wesley," (1953) wherein he asked a neighbor: "Would you say that the hymns of Charles Wesley lodge more easily in the memory than the great translated hymns of John? Or than most (save the very greatest) of Isaac Watts? Or even than the majestic medieval hymns, whether in the original Latin or in their English dress?" The friend unhesitatingly replied, "Yes. I don't know why it is so. But I'd like to know."

## The Right Use of Hymns

So often in services where the congregation is called on to sing the leader, to hurry along the opening, or to conserve time for one reason or another, will announce we are to sing the first and last stanzas only of the given hymn, or the first two stanzas. Obviously all such singing is done not so much for what the hymn has to say as for the general idea of singing. In a hymn by Charles Wesley, Bernard Manning points out, we have the verses and the stanzas bound together not merely by rhyme, or even by comparative thought, but "by verbal references which, without our noticing them, lead us from line to line. Wesley gives us no jumps in language to distract us from what he and we are saying."

For Charles Wesley the intellectual content of his lyrics was of sufficient concern for him to pay strict attention to the articulation of the parts that held the content. Some moderns say that the intellectual content of poetry doesn't matter—a consoling fact to those of us who read some of it and think that we are losing our ability to comprehend what we read. T. S. Eliot comes to our rescue with a bit of play when he writes, "The chief use of the 'meaning' of a poem, in the ordinary sense, may be . . . to satisfy one habit of the reader, to keep his mind diverted and quiet, while the poem does its work upon him: much as the imaginary burglar is always provided with a bit of nice meat for the house dog." Charles Wesley meant the content of his poem to have meaning, but he built his

lyrics so that we would get it when we read it or sang it. But we often miss that unity when we sing only the first and last stanzas of the hymn.

Poetry is meaning charged with feeling. With sacred song the meaning attaches itself to God. We are not left to intellectualize; nor are we left merely to feel in no certain way about no certain thing. The hymn that is empty of feeling will not move singers. The hymn that is empty of meaning, just words, words, will rarely compete with the popular songs of the year. In the concluding chapter of Job, the great sufferer declares, "I had heard of thee by the hearing of the ear, but now my eye sees thee," and that made all the difference in the world to the man who could challenge God at one period of his life, but who came to despise himself for his acts. So with the hymns that are nothing more than lyrical beauty; so with those we mutilate by singing only the first two stanzas. We hear them with the ear, but they never affect our will; whereas the genuine hymn makes us see God with our mind's eye, and leads us to repentance. It was the great hymns that enabled Luther to win as many followers through singing as through preaching. Likewise, it was Charles Wesley's hymns that led to as many conversions as did John's preaching. It wasn't wholly because Whitefield could be heard two miles when he sang, but also because of the hymns he sang. How true it is that "Many a soul has been borne aloft on the wings of holy song into an experience which, in all essential particulars, is identical with that of those who worship before the throne in heaven."

My copy of Sternhold and Hopkins' "Psalms Collected Into English Meter," has near the end "A Form of Prayer to be used in private Houses every Morning and Evening." In other words, the sacred song and the prayer went together as a form of private worship. Doubtless here more than almost anywhere else the "hymn-book. . . waits for recognition, and intelligent and loving study." Not only is the use of music in private worship, or the use of the hymn read in conjunction with the Bible, neglected, one might say that it almost is non-existent. For the few who turn to their Bible as a daily habit, and follow the reading by a prayer, the number who accompany the reading and the prayer with sacred song, either read or sung, must be almost negligible. It just isn't done.

In the preface of the older collections of hymns one almost always finds some reference to the use of hymns as part of one's private worship. One John Dobell whose "New Selection of Seven Hundred Evangelical Hymns," published in "Morris-Town" in 1810, has this information for the user of the "Supplement to Dr. Watt's Psalms and Hymns," "The subjects in this volume, which are various, are adapted to console the saint and awaken the sinner—are suited equally for the public worship of God, the closet, and the family."

Dobell admits, however, that even in that day, "...singing in families is an uncommon, though necessary part of worship," and goes on to quote "an old writer" as saying, "As the increase or decay of Christian piety is generally accompanied with the use or neglect of family worship, so the duty is more or less defective as singing in families is more or less used."

One of the enviable families in our community is composed of the father and mother, four girls and one boy. All the family sing. All of them play the piano. When the children were growing up and still in the home, Sunday nights were Sing Nights. They all gathered around the piano where they sang as a family. Perhaps the idea was not intentionally one of worship; for it was an evening of "fun." They loved to sing. The family grew up in the church, and as they have gone out into homes of their own, they have carried the influence of the Sing Night with them.

Unless our children have as their earliest apprehension of religion and the church something alive and glowing, which must be woven into their very texture by a happy home life, they will not carry away with them any Sing Nights. Instead their days will be filled with activities trivial or harmful, and their nights with foursomes, TV's, and cocktail parties. Just something to make life less boresome. Where there can be family Sing Night "woven into their very texture," they will have a wholesome kind of "fun" that will also be constructive.

Hymns will bear study in their own right. We may take Luther's *Ein' feste Burg ist unser Gott*, in German if that language is familiar to us, if not the English is also beautiful. We read "God is our refuge and strength," and we are sent to Psalm 46. The hymn suggests the Bible. This is unquestionably true of the "greatest hymn of the greatest man in the greatest period of German history," but it is likewise true of

many another, even the near-great. They gather up within themselves the feelings of others, and give us a new grasp, a new feeling toward God. The poet inspired of God hears more, feels more deeply, and sees farther than the rest of us do. We experience after him the sensations he has experienced, and we are better for the adventure. God can speak to us through the winged words of His many poets.

It has been said that too often we do not have as good congregational singing as we should, and the reason given is that congregations have become too much accustomed to having the choir, or a soloist, sing for their delight. That could be one explanation, but another could be that the congregation does not sing worshipfully. That is, they think of singing as nothing more than the noise they make, the "music", the "tune." Now read the "singing rules" that John Wesley advocated:

1. Learn the Tune.
2. Sing them as they are printed.
3. Sing all. "If it is a cross to you, take it up and you will find it a blessing."
4. Sing lustily and with a good courage.
5. Sing modestly. Do not bawl!
6. Sing in time. Do not run before or stay behind.
7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other Creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually.

So we can see that for Wesley hymns were a medium of worship and singing a spiritual act.

And I do not know of one who could speak more knowingly.



# Education In East Germany

By LEONA W. EISELE

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"Why can't Hans read?" You don't have to be caught in the thick of contemporary American educational squabbles to ask this question. In fact, if you call your son Hans and ask it, you may be living in the German Democratic Republic, and Hans may be in the *Grundschule*, the East German elementary school.

Just what is the educational system like in East Germany? Is it like that in West Germany? Is it like the Soviet system? In structure it resembles the pre-war system throughout Germany. In philosophy and curriculum it is patterned on the Soviet system. Instruction in the schools serves to orient students to the present social and political order.

The East Germans substituted one centrally controlled educational pattern for another when the German Democratic Republic was established under Soviet occupation forces in 1945. Nazis textbooks were destroyed. New ones have been written and are published by *Volk und Wissen Verlag*, a government publishing house controlled by the Ministry of Education. Dialectical materialism rather than national socialism is now the philosophical basis for instruction. Instead of belonging to the Hitler Youth and League of German Maidens, East German boys and girls are today pressed to join the Free German Youth organization. The price they pay for not joining is the fear that higher education and desirable jobs may be closed to them.

Parents are sometimes faced with loss of material advantages if they do not see that their children join the Free German Youth. Some resist this pressure, and they naturally win support from the church. Last year, for example, the dedication ceremonies for the Free German Youth were set for the same Sunday on which the church traditionally has its confirmation service admitting young people into adult membership in the church. Eighty per cent of the young people planned to go to the Communist dedication ceremonies. Then the church issued proclamations against it. Two per cent went.

On the other hand, every effort is made to win support and cooperation from parents by bringing them together in monthly seminars. Each school has a Parents' Council which plans these, and the agendas read very much like those of our PTAs. Some of the problems that trouble parents and teachers are similar to our own. What is to be done for slow learners? Should extracurricular activities be emphasized? How does a student choose a career?

Last year German parents met to talk about "Educational Goals in the German Democratic Republic," "The Coordination of Training in the Family, the School, and the Youth Organization," "Extracurricular Activities," "Choosing a Profession." Where parents were concerned about special problems, seminars were also held on such topics as "Esthetic Education of Children," "Why My Child is Retarded," "How to Train Children in Cleanliness," and "The Influence of Movies and Radio on the Character Formation of a Child."

Through these meetings Hans and his parents are helped to find answers to some of their questions. Here, for example, is how a teacher in Muehlhausen in Thuringia conducted a parents' meeting to consider "Training a Child to be Responsible and to Take Care of his Possessions." He wrote the following sample situations on the board:

1) Sonia wants to help her mother with the dishes. Mother says, "You're too small to dry dishes. You would only break all my plates."

2) "Papa, I broke my toy again." "Never mind, dear, I'll buy you a new one."

3) Hans came home quite dirty. His mother said angrily, "You won't go out to play again for three weeks!"

The parents discussed these situations in the light of their own actions in similar circumstances. The teacher served as moderator.

Meanwhile, Hans is climbing the various rungs of the educational ladder from nursery school through the high school with the possibility of additional higher education or training in line with his inclinations and abilities.

Nursery schools (*Kinderkripp*) are organized for children up to three years old. They are of several types: daily, weekly for more extended stays, and seasonal in agricultural areas where children remain while their mothers and fathers harvest crops.

Nursery schools were provided first in areas where there was a large concentration of working women. In fact, the larger factories in the Republic now have equipped nursery schools for workers' children, and the government has paid most of the expense of construction and furnishing.

There are kindergartens for children from three to six years of age. These have been set up in all cities and in many villages. Every large national industry



has a kindergarten, freeing its women workers from many domestic cares. A network of seasonal kindergartens is opened in villages at harvest time.

Children over six years old enter the elementary school (*Grundschule*), attendance at which is compulsory. There are no fees, and some students even receive a stipend of sixty marks a month.

The elementary school curriculum includes German and arithmetic (grades 1 to 8); history, biology and geography (4 to 8); Russian (5-8); physics (6 to 8); chemistry (7 and 8). The girls are also taught to sew, and both boys and girls receive instruction in music, art, and physical education in all eight grades.

Consolidated schools (*Centralschule*), maintained in rural areas, offer the same curriculum as that in the elementary school. Consolidated schools, as a rule, have boarding houses for students who have come from villages where there are no schools.

Upon graduation from the elementary or consolidated school, the teenager may undertake further study along those lines of greatest interest to him. He may enter either a high school or a professional school.

The four-year high school (*Oberschule*) is a link between the elementary school and the university. There are two types of high schools: the technical and the classical. The core of the curriculum in the classical high school is the study of ancient and modern foreign languages: Latin, Greek, Russian, English, French, and, in a few schools, Czechoslovakian and Polish.

Some idea of the nature of instruction in these classical schools may be had from an example of questions on an English language examination. Students were asked to read and to translate several passages, one a quotation from *The Daily Worker* and another from a Jack London novel. They were then asked to pick out the relative pronouns and present participles in these passages, to explain the "-ing" endings and the grammatical construction of one sentence. In addition to this, they were asked to discuss orally "Shaw's opinions of British imperialism," current social conditions in Great Britain, and the program and aims of the British Communist Party.

Instead of attending four-year high schools students who graduate from elementary school and are drawn

to industry rather than to classical or technical studies enter three-year professional schools (*Berufsschule*), which prepare boys and girls for work in industry, agriculture, and commerce. In these schools general academic subjects are taught from eight to twelve hours a week, and the rest of the student's time is given to the study of specific production techniques and to practical training.

Professional school graduates who want additional specialized training may qualify for a technical school after completing a preliminary two-year course in a special school (*Fachschule*). High school graduates are qualified to enter universities.

From an early age Hans is encouraged to work with his hands. This serves a double purpose. It provides practical training, and it has helped also to clear the rubble and to reconstruct East Germany.

A few years ago in Berlin I met a young teacher who had been as much interested in his work project as in his school work. He had spent much of his free time helping to clear the debris along Stalinallee in preparation for the large and modern government apartment project. He was proud of his work, but he was beginning to question the justice of so lavish a project for so small a number of government functionaries when so much of East Berlin was still mounded after mounded of twisted steel and crumbled brick and mortar.

Although some of these young people may have doubts about what they are doing, they also have a sense of humor about it. The highest praise they can earn on a job is to be named a "Stakhanovite," a term taken from the Russian for the worker with the highest production record. This past summer one of the most popular quips making the rounds in East Germany had to do with new cigarettes which are shorter than our regular size. "Only the Stakhanovites smoke those—during their rest periods."

Hans and his brothers and sisters are taught to work with their hands and their heads for their country and for a reunified Germany. What will happen in education if East Germany reunifies with West? Only political philosophy will determine the nature of the change and whether it will occur in the east or in the west.

The book review section, omitted this month because of the holidays, will be resumed next month.

# A Minority Report

Democrats Won't Win Elections  
Until They Deserve to Win Them

By VICTOR F. HOFFMANN



The Democratic Party has been an important cog in the American political machinery. Leading members of the party have helped to make many significant contributions to American life: Wilson, Franklin Delano Roosevelt, Truman, Stevenson, Kefauver, Humphrey, and a long parade of others. The contributions have been many: Federal Deposit Insurance Act, the Wagner Act, the Tennessee Valley Authority, Social Security, and the like.

It is a lively party. The 1956 election illustrated clearly the amazing and resurging vitality of the Democratic Party. In the face of an Eisenhower landslide victory, the Democrats still won their share of glory. Really—the only “gung-ho” loser was the Republican Party.

It seems to this columnist, however, that the Democrats tend to make too much of their 1956 victories. Instead of wondering about and analyzing their situation, the Democrats go about praising one another in their victories.

The Democrats are trying to forget the inroads the Eisenhower victory made into the traditionally Democratic South. While the Democratic Party and representatives, by and large, have talked ambiguously about civil rights, the Eisenhower administration does get around to acting on occasion.

Measures are being taken by the federal government and the federal court system to meet the demands of integration in Clinton, Tennessee. The Federal Bureau of Investigation investigated anti-integrationism in Clinton and other federal authorities have remained in constant touch with the flare-up. The United States Federal District Court of the area has issued injunctions against anti-integration policy and machinations.

As a Democrat I am sorry that the Democratic Party and past Democratic administrations have not taken such forceful action. The Democrats have had the opportunities. More often than not, most Democrats have spoken out of both corners of their individual and collective mouths.

Why has the Democratic Party *continued* to play this game of “tootsie-wootsie”? Are the Democrats going to be gradualists forever? Will they not turn to a point of decision? In recent years, perhaps, we have

walked about under self-generated clouds of doom: what if the Democrats lose the Southern vote? Oh, what will we do? *So what.* What if the Democrats lose the South? *But what if the Democrats lose the Negro vote all over the nation in the game of “tootsie-wootsie”?*

The matter of principle is not the only factor involved. Principles have to be minimized in coalition politics. This seems evident. But is it even good coalition politics to continue wooing persons like Eastland and Talmadge? The Negroes are beginning to join the Republican Party by the hundreds. Would you remain in a party that continues year after year to prostitute your human dignity? If the Democrats cannot create and imagine the coalition for the new day, for the New America, other groups will follow the Negro into the Republican Party: youth, women, the intellectuals, the liberals, and the immigrant and nationality groups together with the farmers.

Eisenhower meeting time at the right time has accomplished much of this flight from the Democratic Party. The Democrats, it seems, will have to be on their toes lest the Republican Party keep what Ike has won!

I feel too that the Democrats together with the Republicans have been captured by the *peace* and *prosperity* theme. In the shuffle of defending or attacking this theme, representatives of both parties have failed to recognize the seriousness of poverty and trouble in the United States—and in the world.

Peace and prosperity, indeed. Perhaps in front of our fireplaces or while we are driving about in our new cars or sitting in our comfortable pews at church. Maybe we have nothing but a Madison Avenue or Park Avenue approach to peace and prosperity!

Why don't we walk about the blighted areas of Chicago, New York, Los Angeles, Valparaiso, Gary, Timbuctoo, and Nashua behind the hill? Go to India, Hungary, Poland. Peace and prosperity, indeed. Are we saying from Madison Avenue, from Park Avenue, from our mortgage-ridden but comfortable homes, and from our pulpits and our pews: let the devil take the hindmost? Are we saying in reality: we are not going to help those who cannot help themselves?

# Here and There in Movies and TV

By ANNE HANSEN

The growth and development of TV as an industry and as an entertainment medium has been phenomenal; its growth and development as an educational medium has been far less spectacular. Today 430 commercial TV stations regularly send their programs into millions of American homes. By way of contrast, there are at present only eighteen educational TV stations in operation in the United States. The National Citizens Committee for Educational Television reports that in the near future this number is to be increased to twenty-six. Since St. Louis has an educational TV station, I have had many opportunities to see the excellent programs presented every school day.

During the past month television-viewing and movie-going have been curiously intermingled for me. One afternoon I traveled afar to see a superb film version of Mozart's immortal *Don Giovanni* (an I. R. Production, directed by Paul Czinner and staged by Herbert Graf). This magnificent production—conducted by the late Wilhelm Furtwaengler—was filmed two years ago in Salzburg during the world-famous annual Mozart Festival. Everyone who knows and loves the music of the fabulously gifted Mozart will welcome the opportunity to see and hear *Don Giovanni* sung by a cast of world-renowned artists. Highly effective stage settings are beautifully reproduced in brilliant Eastman Color. The Vienna Philharmonic Orchestra as well as the chorus and the ballet of the Vienna State Opera contribute in large measure to the over-all artistic success of the film. A brief but fascinating travelog—*A Trip to Salzburg*—is billed as an introduction to *Don Giovanni*.

That same evening—on the *Ed Sullivan Show*—I heard and saw Maria Callas and George London in a dramatic scene from Puccini's *Tosca*. This was the first of five opera excerpts to be presented during the current season on the *Ed Sullivan Show*. Rudolf Bing, general manager of the Metropolitan Opera Company, made a brief appearance; Dimitri Mitropoulos conducted the orchestra—made up of sixty players from the Metropolitan Opera Company Orchestra—and John Gutman, assistant manager of the "Met," supervised the staging of this memorable presentation.

More than a year has passed since James Dean met a tragic death in a speeding motor car. Before his untimely passing this gifted young player had just begun to make his mark. But since his death he has become the object of praise and adulation which is often morbid and maudlin and even more often borders on the

ridiculous. In recent weeks Dean's TV appearances have been revived, and his early films have been scheduled for TV showing.

It is entirely likely that the release of *Giant* (Warners, George Stevens) may have had much to do with the timely revival of the productions in which Mr. Dean appeared prior to his accident. He had just completed his work as one of the principals in this lusty and sprawling screen versions of Edna Ferber's popular—and highly controversial—tale about life in the great Lone Star State. Photographed in Warner Color, *Giant* is often arrestingly beautiful. Director George Stevens has centered his interest on the delicate subject of racial intolerance. His portrayal of Texans and the ways of Texans is not likely to endear him to the citizens of that state. Indeed, I feel certain that their reaction will be akin to that of a good lady from Houston whom I met soon after Miss Ferber's novel was published. This devoted daughter of Texas asked me in the most heated manner, "Have you read that terrible book? Texas just isn't like that!"

Next on my list of screen and TV personalities is that popular figure of the moment—Elvis Presley. First we saw him on the *Ed Sullivan Show*; then we saw him in excerpts from his first film. Finally came the film itself. *Love Me Tender* (20th Century-Fox, Robert Webb) has all the earmarks of a "quickie"—a film rushed to completion to capitalize on Mr. Presley's current popularity. It is a nauseating concoction made up of a hackneyed plot, mediocre-to-poor acting, and an assortment of noises which masquerade as singing. *Love Me Tender*, the theme song, is a frank steal; it is one of Stephen Foster's little-known songs fitted out with new lyrics.

*The Mountain* (Paramount, Edward Dymtryk) stars Spencer Tracy in an exciting picture based on a novel by Henri Troyat. Photographed in Vista Vision and technicolor, *The Mountain* admirably captures the incomparable majesty and the forbidding beauty of the French Alps.

*Lust for Life* (M-G-M, Vincente Minelli) presents a sensitive and poignant study of Vincent Van Gogh, the neurotic and tormented genius whose paintings are a miracle of form and color. Kirk Douglas achieves a memorable performance in the role of the artist. *Lust for Life* is based on Irving Stone's fine biographical novel.

# VERSE

## ARTISTS AND POETS

I much prefer to know afar  
The poets, artists and their ilk,  
Seeing them on a planet's par,  
With tempers like chatoyant silk.

I might encounter forms and faces  
Displaying uncouth human traces  
In lieu of long-envisioned graces;

Or people plagued by unpaid bills,  
Leading disordered, scrambled lives  
Beset by myriad aches and ills  
And tiffs with husbands, friends or wives,

Who interlard all conversation  
With woes, complaints or jactitation.

So let me love their tints and words  
And leave their persons on a shelf,  
Believing them akin to birds  
Instead of creatures like myself.

LORI PETRI

## IN THESE YEARS

How many times inside mind  
have I projected pain,  
pain for futurity,  
while on the plain  
of the present I have stood to find  
something momentary  
had passed me by.

Had passed me by  
because an inward eye  
had bent a focus on the blur  
of hills and not deterred  
enough to sight this now. If mind inferred  
to wisdom pauses, let the past confer  
at last, peace crowding slowly in my aging sky.

HARLAND RISTAU

## UNWELCOME GUEST

Glum anguish knocked upon my breast,  
Incessant in its trembling beat;  
To hide from this unwelcome guest  
My heartbeats drummed a swift retreat.

When sorrow found its knock in vain  
It raised a helpless, plaintive cry,  
Until my spirits, numbed with pain  
Found calm's defenses gone awry.

Unwelcome grief was ushered in.  
My heart reluctant acquiesced.  
Now visitor and I are kin. . . . .  
With anguish host, and I the guest.

ROCKWELL B. SCHAEFER

## SNOW SIESTA

Now I am resting,  
And my resting is white,  
White as the snow.

I have died like a leaf,  
Both green and red,  
But I have fallen to earth,  
Been swept away, burned in  
An autumn fire, only to see  
This earthshakingly beautiful winter.

I have been reborn,  
Here in the snow,  
And dusted the dust from my soul,  
Here in my white resting,  
In my snow siesta.

MARION SCHOEBERLEIN

## CONFESSION

The fearful heart is but a brook secluded,  
From the realm of human eyes;  
Possessed of palaces and dreams deluded,  
In the quarry where it lies.  
How dormant is the song unsung;  
The newborn rose concealed;  
Glory sleeps in wars not won,  
Though forged the Warrior's shield.  
Let not the night blot out the brook,  
Or the sunshine of the soul;  
Redeem the praise King Winter took,  
From a violet's heart below.  
Secluded is the fearful heart,  
Yet eager to elope,  
With a quarry's brightest pattern,  
To the open arms of hope. . .

DAVID LIVINGSTONE LANTZ

# The Pilgrim



*"All the trumpets sounded for him on the other side"*

—PILGRIM'S PROGRESS

By O. P. KRETZMANN

## FOOTNOTE TO TIME

1957. . . .Upstairs I have one of those modern clocks which tell time with moving numerals. . . .The last digit on the right changes with alarming speed. . . .Click—click—click—the seconds no longer tick, but roll. . . .It is salutary to sit before it and to watch the seconds fall back into the clock and the sea of the past. . . .Or better still, to set the clock on the desk and open the Book before it. . . .Here you have time and eternity together now. . . .The teller of time makes a noise, slight, regular, and as you suddenly know, temporary. . . .Pull the plug from the socket in the wall and its measure of time ends—just as quickly as time itself will end. . . .

The Book, however, is more quiet. . . .It speaks only to those who are not dismayed by the ticking of the years. . . .I have turned tonight to the magnificent farewell speech of Moses. . . .There is something moving about the closing speeches of all great men. . . .They have seen everything that time can show them and their words, if they are wise, are full of the sweet finality of the vesper bell. . . .The greatest of them all, of course, was delivered to a small audience in the Upper Room in Jerusalem 1900 years ago. . . .I shall read that again tomorrow. . . .

Meanwhile Moses has something to say as 1956 becomes 1957. . . .Here he is at the end of a great and long life, but with his last and highest dream broken. . . .He will not be permitted to go into the Promised Land. . . .What does he say? . . .“O Lord God, Thou hast begun to show Thy servant Thy greatness”. . . .I like that “Thou hast begun”. . . .After all these years he realizes that he is still at the beginning. . . .“Thou hast begun to show”—we never get beyond that in the ways of God, however far we go. . . .This sense of beginning, of being forever on the threshold of deeper understanding and greater faith, of new doors opening to higher ways—this is the divine lesson of the changing years. . . .Moses is not to go over Jordan, but he has the higher glory of beginning to see the greatness of the Lord. . . .It is this revelation year after year which brings power and glory to the changes of time. . . .As one good friend to another, God said to Moses, “Let it suffice thee; speak no more unto me of this matter”. . . .If we know that as 1957 dawns, we are ready for it. . . .

## FOOTNOTE TO ETERNITY

At the end of another year it is time to remember that the confusions of contemporary thought have touched also the relation of time to eternity. . . .Since life has become only a series of interruptions we tend to think more rarely of the final interruption with the hooded matters beyond it. . . .We have reduced our years in quality, though not in quantity. . . .The effect of the modern forgetfulness of eternity has been profound and disastrous. . . .When an occasional wayfarer states his conviction that the end of the road is only the last turn, he is accused either of seeking a way of escape from the inescapable problems of our three score and ten, or of being morbidly concerned with a problem which will become acute only when pain makes its customary appearance as the forerunner of dissolution. . . .

Neither criticism is valid. . . .One cannot live well by seeing eternity only in terms of escape from this world or in terms of death. . . .It is more than a door, either in or out. . . .Perhaps we think of it more warmly as the decades pass and time gets on toward twilight, but that is only another sign of the haunting insecurity by which we live. . . .For him who has found the meaning of life, ultimate and absolute, it dominates, controls, integrates. . . .It is the stethoscope for the human heart, the microscope for our little troubles, the telescope for the nebulae. . . .It is the thought of home for the man in a far country. . . .

Life does not become less important or less beautiful when it is considered a bridge between the eternities; in fact, only those who see it as such can really be concerned over making it as holy and glad as a bridge can be. . . .They use it and keep it in repair, but they build no house on it. . . .And as night falls over it, their lamps burn the brighter because soon there will be no need of them. . . .Curiously—and until the end of time—men and women who live most completely there will live most fully here. . . .This is the ultimate lesson of time and the first sound of eternity. . . .To bring them together—finally and clearly—so that they chime and ring together—this is the task of our generation, so worn by time and so afraid of eternity. . . .And this—and this alone—will also give meaning and peace to the year of His grace and our salvation 1957. . . .