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The Cresset
O. P. Kretzmann, Editor
John Strietelmeier, Managing Editor

The Cresset Associates


Departmental Editors

Anne Hansen (Entertainment Arts), Walter A. Hansen (Music), Della Marie Krentz (Poetry), A. R. Kretzmann (Art), Walter Sorell (Drama).

Contributors

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Wilbur H. Hutchins, Acting Business Manager

Esther Kusch, Circulation Manager

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The Faces of Pride

The more closely one analyzes the tensions between racial and ethnic and religious groups the more obvious it becomes that the roots of the problem lie not in "un-social attitudes" which one has picked up in the course of a faulty education but rather in that radical perversion of human nature which theologians call original sin. For while it may be true, as so many have said, that it is not "natural" for small children to hate persons of other races, nationalities, and religions, it must be obvious to any parent that even the smallest child is a bundle of seething self-love which needs little prompting to transform itself into a passionate hatred of anything or anybody which gets in its way or frustrates its desires. And when this overweening self-love joins hands (as it does very early in life) with that perversion of rationality which makes it possible for us to lay the responsibility for all of our weaknesses and failures upon some scapegoat, you have all of the makings of hatred and prejudice toward persons of other races and nationalities and religions.

The crude forms of this prejudice have been evident enough both in the church and in our communities. Lynch law, the colored waiting room, the restrictive covenant, the "Negro mission," the "Aryan clause" in fraternal and club constitutions, the 1928 presidential election, the Ku Klux Klan—these all belong to the same class of thing and they are all obvious attempts to keep the Negro or the Jew or the Roman Catholic "in his (inferior) place." They are all crude and loveless denials of our common humanity. Once one has pierced through the thin outer layer of sophistry about "animal odors" and "racial purity" and "papal plots" and "defense of our Christian institutions" one uncovers an ugly suppurative mass of hate oozing up out of the cancer of pride.

But there is another form of this prejudice, having its origin in this same pride and perhaps even more deadly because it feeds the very pride which nourishes it. The victim of this form of prejudice is literally full of diffused good will toward men. He rejoices that he is not as other men are—in tolerant, prejudiced against other groups, bound by provincial loyalties to his own group. This man always takes the side of the minority (any minority) against the majority. His world is not a world of people but of groups. He is "for the Negro," although he does not know any Negro well. He "respects every man's right to his beliefs" although he has no very strong beliefs of his own. He is a great one for "brotherhood," but he is quite vague about the nature of the paternity from which that brotherhood derives.

This kind of prejudice is deadly for the man who is its victim and it is an insult to those against whom it is directed. To respect or even love a Negro just because he is a Negro is to dehumanize him. To claim to respect another man's faith when one believes that it is a false faith is to exhibit an unconcern for that man's eternal destiny. To talk about a brotherhood which has no roots in a common paternity is to empty the word of all meaning.

What is required of us is not tolerance but justice, not a pretense that differences do not exist but a refusal to allow these differences to lead to persecution, not the improvement of the lot of this or that group but an active concern for the welfare of every individual person as an individual person.

Perhaps this is more than we are capable of. But then the Christian faith is always calling upon us to do more than we have the power, in ourselves, to do. But even our pride can not long survive in the consuming fire of the heavenly grace and so for this sin also there is no lesser remedy than the drowning of the old man and the putting on of the new man. The failure of the church to show the way toward better human relations provides a sad qualitative commentary on the otherwise gratifying reports of church statisticians and stewardship secretaries.
Churchspeak

The English language is a thing of infinite variety, within whose generous bounds there exist a multitude of specialized dialects. Lawyers, for instance, can talk by the hour in their own tongue without ever betraying the import of their remarks to the layman. And, of course, medical language seems to have been specifically designed to obscure meaning and thus spare the patient and his relatives the unpleasant truth of his condition.

One of the most interesting of these specialized dialects is the language of 20th-century Protestant churchmanship—the lingua franca of church papers, denominational periodicals, and Sunday sermons. Unlike the language of the lawyer or the doctor, Churchspeak is not overburdened with a highly-specialized technical jargon. In general its vocabulary is relatively simple. But it is a special vocabulary, nevertheless, in that it bears comparatively little relation to the English language as it is written and spoken in our day. Indeed, it is not even the language of church people themselves when they are being themselves. It is, rather, a language into which they lapse when they are speaking or writing something “religious” or “inspirational.”

Our own modest researches into Churchspeak have led us to the tentative conclusion that it shares with hillbilly dialects a quality of arrested development. In the inner recesses of the Appalachians there still exist small groups of people who use Elizabethan English. Churchspeak seems to derive from the language of mid-Victorian England. In Churchspeak, for instance, one does not quote a statement from The Sermons of Henry Spurgeon; one “calls a gem” which is signed “Selected.” One does not call attention to something that he is about to say by saying, “Look!” Churchspeak for “Look!” is “Lo!”

The literature of Churchspeak also exhibits characteristics of arrested development. Churchspeak writers are much given to the use of illustrative material. But it is one of the unwritten rules of Churchspeak writing that illustrative anecdotes must be drawn from farm life, never from urban or industrial life. Pithy truths must never be imputed to scholars, or even to adults. Small children, especially little girls, get all of the good lines. Laymen must never be depicted as having gone beyond the sixth grade, except for an occasional layman who went on to college where he “fell away from the church.” Church people do not have any sex life. All poor people are saints; all rich people are proud in the imagination of their hearts. (An exception to this rule is the personality sketch which usually tells how God rewarded So-and-So with great success in his manufacturing business after he started tithing.)

The children of this world (who are, in their generation, wiser than the children of light) have a much keener ear for Churchspeak than do its readers or writers. They call it “talking like a preacher,” which is their specialized way of saying that it has nothing to do with the world of reality. The proper Churchspeak rejoinder to this charge is, “Alas!”

A New Migration

The migration of large numbers of white “hillbillies” from the South into Northern industrial cities has been called by one city planner “the best thing that has happened to the American Negro.” For years we have been told that the violence and the crime, the squalor and the filth, the truancy and the illegitimacy which have characterized the large Negro sections of our cities were rooted in racial factors. The Negro, it was alleged, was just this kind of person and, while it was too bad, nothing could be done about it.

Now we find that precisely the same social problems—if anything in an exaggerated form—appear wherever these hillbilly groups settle. But these people are not Negroes or even “inferior” Europeans. They come from about as “pure” an Anglo-Saxon stock as we have in our country and their families have been here as long as most DAR families. If any group can claim to be 100 percent native white stock, these hillbillies can. But they have sure raised a ruckus in our big cities.

So now what is the answer? Not race, certainly, but those fortunately more easily correctible conditions which have always produced our worst social problems: isolation—the voluntary isolation of the hillbilly as much as the enforced isolation of the Negro; poverty, resulting both from the unawareness of opportunity and the denial of opportunity; and ignorance. An ignorant, impoverished Caucasian is just as much a menace to property values and community order as is an ignorant, impoverished Negro. Violence is just as raw and just as common in “Niggertown” as it is in “Shantytown.” And if we are interested in making our communities safe and decent places to live, we will stop fooling ourselves about superficial differences (which, in any case, can not be changed) and get down to the root causes of our problems.
AD LIB.

Music Sure Does Have Charms

By ALFRED R. LOOMAN

All of us are aware of the effect music has upon us. We can induce a mood by the music we play. This is fine so long as we have control over what is being played. But now it is possible for others to control the music and create our moods without our realizing what is happening, and, in most cases, without our even knowing that music is being played. This is packaged background music.

One of the first in the packaged music business was Muzak, a service which recorded and played popular and light classical music. Muzak was a piker in the field however, because its music was not always psychologically right. The newer outfits in this field do not make this mistake. What they produce is professionally right, psychologically right, and programmed right. This is another way of saying the customer doesn't have a chance. The packaged music program, in case you are not familiar with it, is a recording of pleasant music on continuous tape which is piped into restaurants, stores, factories, banks, and even churches. The tapes played are different for each type of business or activity and for each mood you want to produce.

The music must be specially arranged and blended so that “it can be listened to indirectly and without concentrated attention,” which means no loud introductions and no switching of keys in the middle of a number or else the non-listening listener would know he was being worked on.

A pause follows each selection to furnish a realistic effect on the order of a live orchestra and this, in turn, avoids the strain of continuous music. The pauses vary in length depending on the number which precedes or follows. You can begin to see how psychologically correct all this is. The orchestras playing the various selections have been well chosen. Many you never heard of before, but you can be sure of two things; they have violins and they have never played a loud number.

The advantages of packaged music are described in a brochure put out by one of the companies. These include the following benefits: increase productivity, decrease absenteeism, have something companion, increase average purchase, improve atmosphere or tone.

The programs, as promised in the advertising, are varied and, presumably, psychologically right, though I don't claim to understand why they chose some of the selections. For example, in the selections on the tape for better department stores (there's another group of numbers for plain, old department stores) the purpose is “to create an atmosphere of class and distinction,” and one of the selections is “Ol' Man River.” It seems a long way from trying on coats in a fur salon to toatin' dat bale on a Mississippi levee, but it's their psychology, not mine.

Someone with a sense of humor slipped “Smoke Gets in Your Eyes” in the program for cocktail lounges and I can appreciate his work. And in the program for airline, train, and bus terminals I can understand their choice of such selections as “Give Me Five Minutes More,” and “I Wonder What's Become of Sally.”

For large offices and factories, a suggested time of play is furnished for different types of music. From 9:30 to 10:00 a.m. the music is rhythmic, from 10:30 to 10:45 it is “bright,” but everyone goes off to lunch feeling happy since he has been relaxed for half an hour previously by music which is “familiar to soothing.” After lunch things are pleasant until 2:15 when the program switches to slightly rhythmic and this goes on until 3:30 when the music becomes “bright, sparkling, ‘lift,’” (Simon Legree had a different method of getting similar results.) However, there'll be no comeback at the management because for the last half hour, from 4:30 to 5:00 the music is “relaxing” and the employee will leave work feeling a little more tired, perhaps, but never knowing why.

I can appreciate the value of background music when its purpose is entertainment, but I can appreciate music even more if I have something to say about what is played. This packaged music is great for atmosphere but I doubt that it should be classified as music. The producers must have the same idea—in this case, accompanied by a guilty feeling—because they refer to their product as a utility. This type of thing is always all right for the other fellow, but it's my guess that when the program committee meets to pick out selections for more tapes, they meet in a sound-proofed room.

JUNE, 1957
In the fevered days before the outbreak of World War II—in July of 1937, to be exact—a great Christian conclave gathered in the storied university city at Oxford. This was the universal Christian Conference on Life and Work, which marked a notable milestone in the history of the Ecumenical Movement and which led, in the post-war era, to the formation of the World Council of Churches. Oxford will be remembered best in ecumenical history, however, for the stirring watchword that epitomized the conference: “Let the Church be the Church!”

A Unique Concept

Obviously, it does not lie within the power of man to constitute the Church. That lies within the province of the Holy Spirit. It does lie within man’s power, however, to obstruct the progress of the Church, to deflect it from its rightful course, and to distort its proper nature and function. Men have been quite adept at doing this for some 2000 years. With the passing of time, their tactics have changed and their approach has varied. Basically, however, their efforts have had the same rootage: human pride. And they have had the same result: a negation of God’s will.

This is not to say that these efforts have always been malicious or willful. Quite the contrary. The Church has sustained some of its heaviest damage, and its progress has been most effectively blocked, not by the depredations of its avowed enemies, but by the misguided zeal and the false notions of its professed followers and friends. It is perfectly obvious that the non-Christian world does not want the Church to be the Church. It is not nearly so obvious—but lamentably true—that its own adherents have only too often made it difficult indeed for the Church to be itself.

Perhaps the reason is that such men have not fully understood the true nature of the Church. Such understanding, indeed, has at times been conspicuously defective on the part of those who have been the doughtiest defenders of the “purity” of the Church. If men fully understand what the Church really is, they would be more willing to let it be what God intended it to be. “Let the Church be the Church!” should therefore be more than an ecumenical slogan or a theological axiom. It must be an article of personal Christian faith.

Well, then, we had better begin by establishing just what the Church is. To state this problem is to give expression to a unique Biblical concept. For the idea that is embodied in what we call “Church” is not found outside the Judaeo-Christian tradition.

This fact is vividly impressed upon the mind when one has the opportunity to witness at first hand, as was the recent experience of this writer, the approach to worship that is characteristic of the heathen religions. These religions know nothing of corporate worship; the idea of a spiritual fellowship is alien to them. Worship consists simply in the individual’s own approach to the deity. Thus, where there is no expression of spiritual kinship, there is no sense of mutual responsibility. Such spiritual kinship and such mutual responsibility belong to the genius of Christianity. It is the law of Christ that is fulfilled by the apostolic injunction, “Bear ye one another’s burdens.”

This law of Christ is simply another term for the Gospel. And so the doctrine of the Church must be understood as an integral part of the total conception of the Gospel. It is the channel for the saving action of God. It is the arena of His operation in the world.

The Church in History

It was part of Martin Luther’s contribution to Christian thought and a significant factor in the religious reformation which he set in motion that he was driven, by the sheer force of circumstance, to think through the whole conception of the Church. It was his growing realization that his co-religionists were not “letting the Church be the Church” that led him to reexamine the basic Scriptural principles which underlay the entire structure of the Church. It brought him to a new awareness of what the una sancta ecclesia really is. And so the great contribution of Luther was not in terms of concrete and practical church organization—such problems held a greater attraction for the academic spirit of Melanchthon or for the legal mind of Calvin—but in his clarification of the fundamental principles pertaining to the nature of the Church.

He discovered these principles in the New Testament. And the New Testament is both explicit and exciting in its description of the Church. “The Body of Christ,” “the kingdom of God,” “the communion of Saints”—these and similar Scriptural expressions point to the essentially spiritual nature of the Church, to its universality, and to its communal character.
Unfortunately, this New Testament concept of the Church suffered distortion in the ensuing course of Christian history. Cyprian of Carthage, the greatest ecclesiologist of the early Church, was responsible for the axioms: “Outside of the Church there is no salvation,” and “Whosoever does not have the Church for his mother cannot have God for his Father.” These statements can be correctly understood, to be sure, and properly viewed in the light of New Testament teaching. But too often they were not correctly understood; they came to be interpreted in organizational, rather than spiritual, terms. And so the primacy of Rome became firmly established, and Cyprian’s axioms were cited to reinforce her claims.

Augustine compounded the problem by his conflicting statements concerning the nature of the Church, which led to confusion and misunderstanding, and which have left their impress upon both Roman Catholic and Protestant theology. Augustine spoke of the Church as a communion, or “invisible company,” of true believers, but held that these were to be found only within the visible Catholic Church. Outside this visible Church, Augustine maintained, there is no Church. It was to this visible Church that Augustine paid chief attention. He viewed the visible Church both as God’s “police officer” to control the affairs of men in accordance with God’s purposes, and also as the channel through which alone union between God and His elect could be established. From this egregious Augustinian mixture of Law and Gospel his spiritual posterity have scarcely been able to extricate themselves.

The heritage of Augustine was continued through the channels of medieval Scholasticism. Thus, while Hugh of St. Victor describes the Church as “the multitude of the faithful, the world of Christians,” and while Thomas Aquinas similarly speaks of the Church as “the communion of the faithful,” they both insist that these are to be found only within the visible structure of the Catholic Church. This, then, they hold to be the true Church of Christ, membership in which is necessary for salvation. These claims received their most extravagant expression in the bull, Unam Sanctam, issued by Pope Boniface VIII in 1302.

Accordingly, in the course of Christian history, Augustine’s visible Church becomes a legally established organization or social institution. Thus it appears, in varying forms, in Roman Catholicism, in the Calvinist theocracy, in Melanchthonian Lutheranism, and in the ecclesiology of modern Protestantism. The result has inevitably been the blurring of the picture of the Church in its true nature and function.

The Nature of the Church

What, then, is the true nature and function of the Church? The answer to this question should not be difficult to ascertain if we restrict ourselves to the guidelines laid down by Holy Scripture.

In the first place, it is patent from the Word of God that the Church in its essential nature is holy. It is holy through Christ, the Holy One of God who is the Church’s head. It is holy because, through its salvatory means and message, sinners are made holy. The Church is therefore called the “Communion of Saints”—the term “saints” being applied by Scripture to those whom God has made righteous through the forgiveness of their sins, and who have been reborn to a new life in Christ.

The Church, moreover, is one. The oneness of the Church is everywhere apparent in the Scriptural approach to this doctrine. This oneness of the Church derives from the fact that it has one Head, the Lord Jesus Christ, and that there is but one constitutive element of the Church: faith in Him as the Redeemer. This unity, created by the Holy Spirit, is spiritual. It does not depend upon outward forms, external circumstances, or organizational groupings.

The Scriptural references to this unity of the Church may be multiplied. Our Lord, in His high priestly prayer, declared: “Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are...that they may be made perfect in one.” The unity of the Church is patterned after the unity that exists between the Father and the Son, and this divine unity is the foundation of the unity that exists among God’s people.

St. Paul enjoins the Ephesians to “keep the unity of the Spirit in the bond of peace,” and goes on to describe this unity as consisting of “one body...one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”

Although this unity is not primarily external, and is not conditioned by outward circumstances, it obviously must have visible manifestations. It must be demonstrated by the love which is the badge of the Christian profession, and to which our Lord refers as a qualification for membership in His spiritual body: “By this shall all men know that ye are My disciples...because ye love one another.” This unity, accordingly, must necessarily have its very practical applications. Of this we shall have more to say later.

This one and holy Church is also universal. It is catholic, in the true sense of that much misunderstood word. It is not limited to time or space. It began with Adam in Paradise, and will endure beyond the reaches of time. It has existed in every historical era and it has extended to every geographical locality. The building of this Church, its development, growth, and expansion, is the true ecumenical movement.

The church, moreover, is based upon the Word—the Word which has its center in the Gospel of Christ. This
is the Word of Him who is Himself the Word made flesh, and who has perpetuated His Word among men through the medium of divine revelation. And this divine revelation He has encompassed and deposited in the Holy Scripture. Based upon this Word, the Church can be rightly described by St. Paul as "the pillar and ground of the truth." Thus, Luther can write:

The Church is not born, nor does it subsist in its own nature, except by the Word of God. "He brought us by the Word of truth." Just as the blessed virgin was the womb whence proceeded the Lord Christ, so Scripture is the womb whence spring divine truth and the Church.

It is through the Word, therefore, that God rules the Church. He builds it wherever the Gospel is preached and the Sacraments are administered. Hence, the Church's authority and power lie not in ecclesiastical ordinances and offices, but in the Word of God. The more we dwell, therefore, upon the essential spiritual nature of the Church as the Body of Christ and as the Communion of Saints, the less regard we shall have for its organizational appurtenances or for its ecclesiastical trappings.

Thus, the concept of the Una Sancta cannot be sociological, or statistical, or institutional, or merely eschatological, but basically soteriological. And that is why we, like Luther and Paul and Christ Himself, must ever view the Church in the light of the Cross, and relate this doctrine to the forgiveness of sins.

The Church as a Fellowship

It is a leading characteristic of the Church of Christ that it is a fellowship—a Koinonia, to borrow the beauties of the original Greek. This fellowship is twofold: it exists between Christians and their Lord, and it exists among the Christians themselves. The New Testament sets forth the ideal of this fellowship: it is to be a fellowship of faith and prayer; of worship and the sacramental life; of love and sharing; of joy and suffering. This is an essentially spiritual relationship, and just because of that fact it is stronger and truer than any physical or temporal relationship. And if it is genuine, this spiritual bond will find expression in the actual life relationships in which Christians stand toward one another.

St. Paul illustrates this spiritual interrelationship with several striking figures. He compares the Church to a building, in which each Christian represents a stone. All are properly fitted together, and all are mutually necessary. The foundation of the edifice is Christ, "the chief cornerstone"; built upon Him, the Christians, as living stones, "grow into a holy temple in the Lord."

Equally apt is Paul's famous figure of the Church as a living body, with Christ as the Head, and composed of many members. Writing to the Corinthians, he shows how the body is composed of many different parts and organs, each of which has its specific purpose and function. For the proper coordination of the body, there must be a close interaction and interdependence among these various members. Among them there must exist a fellow-feeling, a spirit of mutual sympathy and concern. Thus, as St. Paul points out, if one member of the body suffers pain, the whole body aches. If one member is gladdened, the whole body rejoices. If one part is amputated, the whole body is crippled. No part of the body can say to another, "I have no need of you." No part can claim a greater dignity, or greater importance, than the others.

Luther caught and conveyed the idea of the actual, existential nature of this fellowship in the Church when he wrote:

What does it mean to believe the Holy Christian Church, if not the communion of saints? And in what do the saints have fellowship? Certainly, they share mutually all blessings and evils. What does the small toe endure but that the entire body suffers? Or what benefit comes to the feet that does not gladden the entire body? We are one body. Therefore when we have pain and suffer, let us firmly believe and be certain that it is not we, or we alone, but that Christ and the entire Church suffer and die with us. (Weimar Edition, Vol. 6, p. 131.)

or again:

There is no doubt that all—the dear angels, the saints and all Christians—as one body rush to that member who is in death, in sin, and help him to conquer hell. Thus the work of love and communion of the saints goes on earnestly and diligently. (Weimar Edition, Volume 2, p. 695.)

This living body, then, exemplifies the unity and the fellowship of the Church. It is indivisible, as the body is indivisible. But this body has reality only in relation to its Head, from whom it derives both life and direction. Its unity within itself depends upon its unity with Him, its identification with Him.

By the same token, this spiritual fellowship cannot be encased within denominational walls; this fraternity of the redeemed cannot be compressed within any organizational framework; the una sancta ecclesia is not coterminous with any ecclesiastical institution.

For the Church of Christ consists of people—people who are joined with their Lord and with one another in love. People who share a common faith and who are striving for a common goal. People who are filled with mutual concern for each other's needs in the here and with each other's destiny in the hereafter. People who stand in a position of equality before the throne of God, and who therefore must stand in a position of equality in their relationship with each other.

These people, moreover, have a mission in the world. That mission is to bear witness. By their words and by their deeds, singly and together, they must witness to Him "who has called them out of darkness into His
The Congregation

It is natural, of course, that these people will seek one another out, that they will group themselves for mutual edification, for common worship, and for joint spiritual endeavors. Such a grouping we call a Christian congregation. The existence of such congregations does not, however, affect the essential spiritual unity of the Church. It rather brings that unity to concrete expression and provides an arena for the exercise of the mutual love and edification which belong to the very nature of the Church.

Such a congregation, therefore, consists of people who assemble themselves for the hearing of the Word of God and for the administration of the Sacraments. These are the means of grace through which the Holy Spirit has promised to operate, and through which He builds the Church, enlarges the fellowship, augments the Body of Christ.

Wherever the Word is preached and the Sacraments are dispensed, there believers are brought into the fold. By the same token, wherever there are believers, there the Word will be preached and the Sacraments will be dispensed. It works both ways.

The Church, accordingly, comes into being through the proclamation of the Gospel, when the Holy Spirit conveys to the hearts and minds of men the message of God's redeeming love in Christ. The Church is sustained and fostered through the continued witness of that Word, and through the nurturing power of the Sacraments. Through these means, Christ communicates Himself to His people; through these means, He lives on in His Church; through these means they become one body in Him.

Thus, while the Church is singular, the Church is also plural. The Scripture does speak of churches, in the sense of local congregations. This is in reality a sycophance—a figurative or derived usage of the word “church.” This does not mean, however, that there are two kinds of churches, one local and one universal. These concepts do not stand in mutual opposition to each other. Rather, those who have grouped themselves together into associations of believers called “congregations” hold membership in the Church not by virtue of their subscription to a constitution or the inclusion of their name on a congregational roster, but solely by reason of their faith in, and their allegiance to, the Lord of the Church, the Head of that spiritual body to which all Christians are attached.

Visible Or Invisible?

There are not two kinds of churches, either, in the sense of a contrast between an invisible church and a visible church. This raises a problem which has long been a thorn in the theologian's flesh, and which has given rise to much confusion and distortion with regard to the doctrine of the Church. The late Dr. F. E. Mayer, one of America's foremost Lutheran theologians, has shown that the dichotomy between the “visible” and the “invisible” church is actually a false antithesis, for the word “church” has a different connotation in each term. The term “invisible church” refers to the communion of saints; the term “visible church” is applied to a corpus mixtum, which, as Dr. Mayer declares, is, “strictly speaking, no Church at all.”

Thus, Luther writes, in his treatise Concerning the Papacy of Rome:

For the sake of brevity we shall speak of two churches with different names: the first is the natural, essential, and true church, which is the spiritual, inner Christendom (die wirkliche Kirche). The other is a humanly established and external Church (die gemachte Kirche), and we shall call it the corporeal, external Christendom. We do not intend to separate the two, but shall speak of a man according to his soul, which is spiritual, and according to his body, which is corporeal, or as St. Paul usually speaks of the inner and external man.

Luther is emphatic in declaring that the Holy Scriptures know only one Church, namely, the communio sanctorum. The antithesis that we have cited, therefore, is foreign to the best tradition of Lutheran theology.

The term “invisible church” does not appear often in Luther's writings. Much oftener he uses the term “spiritual Church” in the same sense. The use of “invisible” does not do justice to Luther's concept of the Church. When the word is used, it should be understood qualitatively, not quantitatively. What the expression really means is that the true nature of the Church is hidden under the Cross. In any event, the predicate “invisible” does not mean that the Church is imperceptible.

Dr. Mayer states the case succinctly and well:

The Church, then, is invisible, not because its membership cannot be established statistically, but chiefly because it cannot be experienced by the ordinary means of perception employed in such areas as philosophy, science, and history, where empirical data are the standard of cognition. The Church can be perceived only by faith. Luther's use of the term invisible is primarily antithetical to Rome's view that the true Church is found in the external organization of the Roman Catholic Church. Thetically the term expresses his basic faith: Credo unam sanctam ecclesiam. (Concordia Theological Monthly, XXV, 3, p. 190.)
In a similar vein, Dr. Herman Preus writes in his stimulating book, *The Communion of Saints*:

Luther knows only one Church, the invisible, spiritual Church, which is the communion of believers. He does not admit the distinction between a visible and an invisible Church, nor does he permit the statement that the Church is visible.

It is important to recognize the paradoxical character of Luther's concept of the Church—a paradox which is rooted in the Scriptural doctrine. In one respect, the Church is invisible. For, to say, "I believe in the Holy Christian Church, the Communion of Saints," is to state an article of faith. At the same time, however, he states: "The Church must appear in the world, but it can appear only in a mask (larva), in a person, in a cloak, in a shell, in some kind of garment, so that in these we can see, hear, and comprehend it. Otherwise the Church would never be found."

As the Body of Christ, the Holy Christian Church, accordingly, is at once invisible and perceptible. That Church is not a mere Platonic idea. That Church is to be discerned wherever the Gospel is preached—even when such preaching is weak and deficient—and souls are joined to Christ in faith. For it is faith that constitutes membership in the Church—that faith which is not the subject of empirical observation or scientific dissection, but which is "the substance of things hoped for, the evidence of things not seen."

Luther's unified conception of the Church was, to a lamentable degree, vitiated in post-Reformation theology. The *bête noir* of this development was Melanchthon, with his emphasis upon the organizational aspect of the Church, which he believed to be essential for the maintenance of proper discipline; and with his conception of the visible Church as the standard-bearer of true doctrine. Hence, he pictured the Church as consisting of two concentric circles: the outer circle comprising the visible church, with its specific functions of discipline and teaching, and the inner circle denoting the invisible church, or the "communion of saints." It became increasingly apparent that to Melanchthon the former was the aspect of the Church that really counted.

Thus, in the course of time, the false antithesis between "invisible church" and "visible church" took root in Lutheran theology. The emphasis shifted from the "true church" to the "pure church", from the Church as the communion of saints to the Church as the citadel of orthodoxy. Thus, inexorably, Lutheran theology reverted to the Augustinian aberration of identifying the attributes of the *una sancta* with those of the orthodox visible church.

The results of this development have been graphically described by Dr. Mayer in his definitive treatment of the nature of the Church to which we have previously referred:

In order to meet the tremendous responsibility of fulfilling the Savior's great mission command, it seems only natural to look to a visible organization, a humanly devised system of offices, an externalized program of church activity. This attitude involves the danger that a synodical organization becomes predominant in our thinking, and that we so externalize the Church as to approach it primarily from the institutional, statistical, and organizational point of view. So much emphasis is placed on the organization as such that our efforts are directed largely toward perfecting the organization. In the end we pay only lip service to the *una sancta* and center our real attention on the visible organization of our "beloved Synod."

**The Church in the World**

This, in turn, has led to an undue emphasis on purity of doctrine as an end unto itself, rather than as an effective channel for the operation of God's Spirit, and as a vital force in the transformation of sinners. This has tended to express itself in terms of spiritual pride and complacency, in a "doctrine righteousness" which is equally as wrong as "work righteousness." For, to be sure, Christian doctrine is not an abstraction, not a scholastic formula to which it is only necessary to give assent. It is not a set of intellectual propositions which the Christian is to master, tuck away in a mental cubby-hole, and be prepared to recite when the occasion demands.

If our doctrine is true, we need not be afraid to thrust it into the arena to do combat with falsehood. And if our doctrine is pure, the way to retain its purity is not to pack it into an airtight compartment, to prevent it from becoming contaminated by exposure to the world. If pure doctrine is not used, it will stagnate. Its purity will be tested by its application to life situations, its purity will be proved by its effect upon the lives of its adherents. Jesus Himself said: "If any man do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

An undue emphasis on the sheer invisibility of the Church, moreover, will lead to a depreciation of its tasks and obligations in the world, in the existential situation into which it has been placed. It is true that the Savior's prayer for the unity of His children referred to a spiritual rather than an organizational unity. But this spiritual unity must find tangible expression; it must have relevance to the existing circumstances in which the Church must do its work; it must be a living force, and not just an abstract idea.

The invisible quality of faith must be expressed in the visible demonstration of love. We dare not shrug off our present responsibilities to our fellow-Christians who are outside our own ecclesiastical organization or
who are outside our own racial or cultural group, on the easy alibi that, after all, they belong to the invisible church—and that this should suffice. We dare not be indifferent to the expression of spiritual unity in the here and now on the premise that this spiritual unity will find expression in the hereafter. While the hope of the Church is eschatological, the task of the Church is present and immediate.

Ultimately, the false antithesis between the invisible and the visible Church leads to legalistic separatism and unscriptural isolationism. It is high time that as much emphasis be placed upon these dangerous tendencies as upon the liberalistic unionism against which we are so often—and rightly—warned. The alarm should be sounded in both directions.

In this connection, Dr. Mayer aptly warns that such isolationism and separatism so fosters the 'small flock' complex that it closes one's eyes to the glorious world-embracing vision of the New Testament in Isa. 60:3, ff. It leaves little room for a full appreciation of the doctrine of the universal priesthood of all believers. This rich doctrine implies that...we seek to help our fellow Christians wherever they are in a true fellowship of love.

Intense love for the Church as the *una sancta* was one of Martin Luther's prime characteristics, and from this sprang the fervor and the effectiveness of his reformatory efforts. And this love for the Church, as everything else in Luther's theology, resulted from his central emphasis on justification by faith in Christ. He looked for the Church everywhere, and rejoiced greatly whenever and wherever he found it, even within the fold of Roman Catholicism.

And this love of Luther for the Church was not directed to a Platonic idea, but to a living reality; not to a metaphysical abstraction, but to the functioning Body of Christ; not to a scholastic formulation, but to the fellowship of God's people; not to a museum piece, but to a vibrant spiritual community.

This love for the Church, that gave such vitality to Luther's theology, we must emulate. But if we are to love the Church, we must understand what it is that we are loving. We must see clearly the object of our spiritual affection.

What does all this mean in practice? What is the relevance of the doctrine of the Church to life in the mid-twentieth century? Is all of this elaborate spinning of words about the Church of any practical concern to us?

Relevant and practical indeed it is, if we take seriously the Church's position in the world and its responsibility to the world. We reecho the ecumenical watchword: "Let the Church be the Church!" For, while the Church is in the world, it dare not be of the world. It must always be true to itself, to its nature, to its mission—and to its Lord.

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### The Church and the Racial Issue

The Church must prove itself to be the Church—Christ's Church—by its very existence, by its witness, and if need be, by its suffering. Thus, the Church can admit of no social, racial, or cultural lines of demarcation. The Church cannot be identified with any social order, caste consciousness, economic system, or political ideology. For in the Church there is to be "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free."

Thus, the Church dare not simply conform to the social order, but it must transcend and ennoble the social order. The Church cannot allow its life and its program to be shaped by national or racial bias. The Church cannot simply take on the protective coloration of its economic or cultural environment.

When the Church concerns itself with social problems and lifts its voice against social ills, the cry of "social gospel!" is immediately raised. But those who indiscriminately hurl this charge show a lack of understanding either of the Church or of the Gospel.

While we decry and avoid the "social gospel"—in the proper meaning of that term—we must be aware of the social implications of the true and saving Gospel. The Church can brook no obstacles to the furtherance of this Gospel and to the winning of souls for Christ. Racial discrimination and prejudice is just such an obstacle. And when this forms part of the social pattern, the Church cannot assent to such a pattern. It must oppose it and rise above it. Only thus can the Church be true to itself and to its Lord.

The Church has too often conformed to a social pattern which is loveless, selfish, proud. The Church has too often trimmed its sails to the winds of popular prejudice. The Church has too often provided religious sanctions for the prevailing racial attitudes of its environment.

The result, of course, has been that the Church has weakened its influence, dulled its conscience, stilled its witness. Indeed, the incongruity of our accepted thought-patterns, and their inconsistency with the Christian ideal, is too often lost to us. Some time ago we came across a cartoon which depicted a Negro, rejected and forlorn, sitting on the steps outside a church over whose doorway the inscription read: "My house shall be called a house of prayer for all people."

The Church's enthusiasm for mission work may often be measured in direct ratio to the geographical distance of the mission field from the home base. We support foreign missions to bring colored men into the Church of Christ—but not too close. The spirit of caste has given Christian love a dual meaning: "Love your neighbor— if he's white; love the colored man—in his place."

On April 19, 1957, the Portland City Club issued a thorough and incisive report on "The Negro in Port-
land.” In the section dealing with “The Churches,” the report had the following comments: “There are no churches in Portland today with truly integrated congregations.... Many churches have not taken positive enough stands against the racial injustices which may happen to exist in their neighborhoods and within the community at large... The progress achieved is not enough to warrant any real praise.” The pattern that has been followed by the churches in this city, remote indeed from the Mason-Dixon Line and with a proportionately small Negro population, is typical of that which prevails throughout the country. The scarcity of integrated congregations is a sad commentary on the Church’s understanding of that fellowship which is a mark of the Body of Christ.

This is a problem with which the Church must come to grips, and which it must solve on the basis of God’s Word, in the spirit of Christian love, and in conformity with its own nature and purpose. The Church is not merely a social entity, a human organization. The Church is the Una Sancta, the Communion of Saints. The Church is not something that we belong to. The Church is something that we are.

Well, then, what are we? In the Church we are not isolated, self-centered individualists, but we are members of the Body of Christ, needing one another, working with one another, bearing one another’s burdens. And this includes all, without regard to any distinction of color or culture. The life that we draw from Christ, the Church’s Head, we must share with, and communicate to, our fellow-members in this spiritual body—all of them. The relationship that exists in the Church is not only vertical; it is also horizontal.

We have been too little aware of the application to human relations of the Second Table of God’s Law: “Thou shalt love thy neighbor as thyself.” We have not given enough thought to the leveling effect of both the Law and the Gospel upon all mankind. For in Christian anthropology there is no distinction of color, rank, or race. As all men are equal in their guilt, so they all are equally the objects of God’s grace. Just as “there is no difference, for all have sinned and come short of the glory of God,” so the promise of divine grace is that “God will have all men to be saved, and come to the knowledge of the truth.” God’s plan of salvation knows no barriers of caste or of class.

We need, therefore, to take seriously the social implications of the Pauline statement: “Ye are all one in Christ Jesus.” We need to consider the theological inference of our affirmative answer to the Biblical question: “Have we not all one Father? Hath not one God created us?” We need to rethink in the light of the Christian Gospel the apostolic dictum: “God hath made of one blood all nations of men.”

Thus, the Church’s approach to, and its solution of, the problem of race relations must be basically theological. To this problem the Church must apply the searching analysis of God’s Law. And to it the Church must also bring the sacrificial concern of the Gospel.

This brings us, then, to the Cross—the Cross of Him who said, “And I, if I be lifted up from the earth, will draw all men unto Me.” From that cross the Church learns the meaning of forgiveness. And from that cross the Church draws the power of His love.

And so the Church will exemplify in its life and mission the meaning of the Communion of Saints, as St. Paul has expressed it so well: “The same Lord over all is rich unto all that call upon Him.” And thus the Church will prove itself to be one body in Christ—not only in theory, but in practice.

CAROUSEL

(From the French of Francis Ponge)

As a black horse goes round
on a carousel

The silent and ghostly
gallop of the evening
turns round
the monumental courtyard
exposed to the fleeting
hope of the gleams
of a violet sunset
like a rare dianthus

—Translated by CHARLES GUENTHER....
God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:8)

In our text the great Apostle, Paul, speaks of sin, the love of God, and the death of Christ. While we were yet sinners. The truth that we are sinners is, of all Christian teachings, the hardest for modern man to believe. “There is nothing wrong with human nature; man is a little weak, but fundamentally he is good,” thus writes many a psychologist and philosopher. How different this estimate of man from that of Jesus Who—and He knew what was in the heart of man—characterized His generation and all generations as adulterous and sinful. At the moment when man declared himself independent of God, he thought he was asserting himself; but, in reality, he was condemning himself to death, for God alone is life. When Adam and Eve disobeyed, they separated themselves from the very source of life. It is now man’s tragic predicament that sin is inherent in him. By nature we make ourselves to be our own centers, our own laws. We have faith in ourselves and it’s an evil self. Unless that center be shifted from ourselves to God, we live in sin and we are lost.

Listen to this from a lad who writes to his pastor: “There’s a word in your sermons that always makes me shy off. It’s the word ‘sin’. I don’t believe there is such a thing. Who’s to say what’s true and how serious it is to be wrong?” Simply and flatly the answer to this lad and to all men is: God in His Holy Word has said what is true and how serious sin is, and He has said it so clearly that ignorance on this matter is almost impossible. All through the 18th and 19th centuries we were busy building up a philosophy which made right and wrong a matter of custom for the most part. God had very little to do with it. We’ve got to get rid of it. That philosophy has refuted itself in our world utterly and dismally. We can’t desert it promptly enough. Down at the bottom of human life there is a will, God’s will, that didn’t arrive with evolution in 1850, or with relativity in 1900. It isn’t a whim. It doesn’t change with circumstances. It’s a settled mind. And when you and I are out of line with the will of God, we sin. Yes, you and I have sinned. We have come short of the glory of God. Let us acknowledge that fact fully and freely today and say with David: “O Lord, I acknowledge my transgressions,” with Paul let us cry out: “O wretched man that I am”; and with the publican humbly pray: “God be merciful to me a sinner.”

In our text Paul speaks of the love of God. God commendeth His love toward us. Down through the ages the common cry of sinful man has been: “Where­withal shall I come before the Lord, and bow myself before the high God?” A holy God and a sinful man are the two poles of a moral world. How are we to reach God? Where is the creature that can do it? The affair would be desperate, indeed, if God would not come to us, since it was not in our power to rise to Him. The answer is “Emmanuel”, a “God with us,” some One divine who would join us and struggle for us; some One who sympathizes and agonizes. Yes, God hates sin, but He loves the sinner and He in Christ dies for us that we might live. “Herein is love, not that we loved God; but that He loved us and sent His Son to be the propitiation for our sins.”

God’s love is not lazy good-nature nor foolish indulgence like that whereby some parents spoil their children; God’s love is not merely a matter of closing an eye to sin; no, it is rigidly righteous, it demands a price; and therefore Christ died for us.

Do you raise the question: “How can God love and pardon, and yet satisfy His justice?” In this world someone, somewhere pays for all error and crime. There is no state on earth which has no jail, no punishment, no court—however corrupt it be. To be simply pardoned will never satisfy. In order to have peace of conscience, you and I need to know that someone, somewhere, somehow, has paid for the debts that we feel we have and cannot settle. You and I need to see divine justice not abolished, not put aside, but accomplished. Who satisfied the demands of divine justice? Christ on the Cross, when He died for us. “Christ His own­self bare our sins in His own body on the tree.” (1 Pet. 2:24)

Liberal theology pictures Christ as an ideal philanthropist and teacher and martyr who died for a cause. We cannot worship the Jesus of modern theology, for He is only a man, while faith demands an object higher than ourselves. Furthermore, if an innocent man had been nailed to the cross for the sins of others, the cross
would be unfair and unjust even to human eyes. But, if this innocent One on the Cross is Christ, The Godman, God Himself—then what a change! What seemed injustice appears as mercy; the Judge becomes the victim; the One who is offended sacrifices Himself for the sake of His enemies. Yes, God was in Christ reconciling the world unto Himself. When Paul, by the grace of God, understood this truth, he was no longer a tortured man afraid of God's judgment, but a man at peace with his Maker. No longer is he terrified when he thinks of God; now the love of God absorbs him, a love that produces joy unspeakable.

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

These words are spoken to all of you who are sorrowful, sick of soul, and laden with unhappiness because of sin. While we are grateful for inventions, political constitutions, international agreements for a lasting peace, financial schemes, and education, these are not enough. Human ingenuity and cunning can do nothing for you and me who have sinned: The world can tempt our souls; it can tell that sin doesn't matter; it can assure us that the forbidden tree is as good to taste as to look at. But after the soul has sinned, do you think the world can do anything to take the stain away or heal the wound? The only thing it can do is either to keep silence or to mock us as the Scribes and Pharisees mocked Judas when his conscience had been awakened and he flung down before them the 30 pieces of silver. But, my dear friends, as we behold Christ hanging on the Cross and giving up His ghost, I say, in God's name, He died for you. Your sin is condemned and punished. You have peace with God. Behold the living and loving God who in Christ is your Father in heaven!

These words are spoken to those who have been living unto themselves, without God. Money, honor, prestige, pleasure, learning all these are good in themselves; but when they become the object of your heart's affection, they cannot and do not satisfy. Will you not today arise and worship Him who commends His love toward you?

These words are spoken to the nation. The present world crisis is the result of man's failure to acknowledge the lordship of God, who made and upholds the world. We are still a great nation, a great people; and the present crisis can be overcome if we change our attitude toward life and acknowledge the supremacy of God. The nation which repents will be forgiven and renewed. God blessed Egypt because of Joseph who feared Him and He will again bless America and the world when men return to the worship of Him who died on the Cross.

Let me tell you a story, and leave you with it at the foot of the Cross. It's a story about a young woman, and a nurse and God. She was a girl of the slums and her life was nothing pretty to look at. They had brought her into the hospital from the ambulance, stabbed and dying. Everything appeared to be and was quite hopeless; and the nurse was asked by the doctor simply to sit by until death came. As she sat there thinking what a pity it was that a face as young as that should have such coarse lines on it, the girl opened her eyes. "I want you to tell me something, and tell me straight," she said. "Do you think God cares about people like me?" The nurse, startled, couldn't speak for a moment. Never before had she been asked such a question. She didn't dare to answer until she had reached out to God herself. Then she said, knowing now that it was true: "I'm telling you straight; God does care about you; and He forgives you in Christ." With a smile the girl slipped back into unconsciousness; and when death set the lines on her face, they had changed. What do you think? Did something happen between that girl and God? And did it have anything to do with what happened long ago on a "green Hill outside a city wall?"

A SONNET TO THE SIREN
(The ancient versus the modern)

Of you're on Capri's magic sunsoak'd shore
The Sirens' song lured seamen on the seas;
To heed meant Death, though men were promised ease
From sorrow, toil and strife forevermore.
Those bird-clawed women revelled in the gore
Of any guileless victim they might seize;
Capri's blue sky above and sultry breeze
Enhanced the mystery of their treacherous lore.
The Sirens now a different song disclose,
When giant war-birds black the heaven's blue
And with a deadly aim their deadly eggs dispose.
Their song saves landmen now, though weird and shrill,
From Death more baneful than the ancient Siren knew.
And grants brief respite to enjoy life's sweetness still.

WALTER F. C. ADE
Dear Editor:

Just in case you think you have life pretty well doped out, let me tell you about Joe Narr.

Joe was one of my closest friends. We were in school together and he stood up for me at my wedding. Over the years, he did most of his business with me and we got together maybe once a month or so for pinochle.

Joe was born poor but he had too much gumption to stay poor. Starting from scratch, he decided when he was still in his teens that he was going to become the richest farmer in the county. And he did. It took him thirty years and an awful lot of hard work but he did it.

Sometimes I wondered what it was that drove Joe on. He never married, and I guess that I was the only close friend he had. But he would work around the clock, usually seven days a week. And every time he got a little money together he would sock it into land and buildings.

I asked Joe once just what he was trying to get out of life and he told me, “G.G., there’s just one thing I want out of life and that’s security. My old man gave his money away as fast as he made it and died broke. I’m going to have enough money on hand by the time I’m fifty to carry me through the rest of my life. And then I’m going to take it easy and enjoy life.”

Well, Joe was fifty just three months ago and he had plenty of money to last him for the rest of his life. I saw him downtown about a week ago and I reminded him of what he had said and he told me that he meant exactly what he had said. He said that he had just started building a new barn and that that would be his last project. After that, he was going to take it easy and enjoy life.

So this afternoon we buried Joe. And I hope I never have to go through another business like the supper at his house after the funeral. Joe had no close relatives but a lot of distant cousins were there and all arguing about who was going to get what out of the estate. It looks to me like the lawyers are going to get most of it.

G.G.

**AS STARS WE PASS**

In this life it happens very often that Christian people meet each other only once. They have some strange and good effect on each other and then pass—seldom, if ever to meet again. It is said that stars and planets in the sky have a gravitational effect—pull—on each other which, under God, determines their course as they pass each other. The following lines were written and read during the closing moments of a Walther League Youth Workers’ Conference in Portland, August 1956.

As stars pass in the sky so we pass.

There is a pull deep down and then we pass.

I see your light and I am warmed I’m richer than I was.

I think, too, you took something out of me. It was my love.

It was not mine to keep for God is love.

As stars pass in the sky so we pass.

There is a joy deep down and then we pass.

You helped me you heard me you encouraged me

You reminded me that God has work for me to do.

And when

You showed me that you saw your work in plainer view.

As stars pass in the sky so we pass.

There is a hurt deep down because we pass.

But as we pass

And follow trails of service Christ has redeemed us to

Forgive me where I erred forgive me where I failed.

I do you.

And see the Cross God’s Love is constant in the sky.

We shall meet if not before on the Last Day

Where stars shall all be called.

Then we shall not pass but we shall join

And all be melted into Life

Into the Morning Star.

As stars pass in the sky so we pass.

There is a pull deep down and then we pass.

Paul V. Schulze
In the Southwestern part of the United States, a peculiar native art grew up after the Pueblo Indian Revolt of 1680. The artist was called a santero who was a folk artist. He seems to have lived and worked primarily in the Rio Grande and the San Luis Valleys of Colorado and New Mexico. The santero reached his highest point of activity in the hundred years from 1750 to 1850. A few santeros may be active even now but they are very rare since this area has now been freed from the Mexican colonial bishops and placed under regular Catholic bishops in the United States.

The work which the santero produced was called a santo. Santos are very fine sculptures in wood called bultos, or painted wood panels called retablos. The subjects cover a wide range, from representations of the Holy Trinity, Christ and the Madonna, through the Holy Family, and Saints particularly known to the Spanish speaking people.

Bultos were carved cottonwood images, sometimes covered with gesso, over which the color was applied. Most of the bultos were also articulated so that the figure could be used in various positions. The retablos were wooden panels, covered with gesso and then painted in tempera. All of the art forms employed show a consistent preference for simplicity and loose, flowing design. The art is of peculiar interest to us because it is one of the earliest forms of ecclesiastical art indigenous to our country. So many people are involved in this work that very few of the santeros are known by name. Perhaps that arose from the fact that the making of santos was not only the task of the professional santero but an act of pious devotion for almost everyone. Images and sculptures by the thousands were needed for the small domestic altars and the little Mission Churches. This was particularly true because the Spanish and Mexican images brought by the early missionaries were largely destroyed in the Pueblo Indian Revolt of 1680. The individuality expressed by the santero in his work arises from geographical and social circumstances, coupled with the natural desire on the part of the artists to express themselves in this particular way. Strangely, little Indian influence is discernible, except, perhaps, in some design motifs. Otherwise, the artists have followed the emotional realism of later Spanish art very thoroughly.

The finest collection of santos in the United States is in the Denver Art Museum and is the result of the interest of Anne Evans in this field. The first picture shows "Our Lady of Solitude." This is a concept of the Virgin which has evolved from the medieval concept of the Mater Dolorosa. Endowed with a spirit of mystic meditation, this concept had profound appeal for the Spanish and consequently was readily transplanted to the Spanish Colonies in the new world.

The Death Cart was used particularly by the Penitentes. It was drawn along in the simulated journey to Calvary and gave a very eerie touch to the procession as it moved among the flagellants and crossbearers. The figure is put together with iron bars, nails and wooden pegs. The figure also wears a painted shawl with fringed ends. Understandably, Death holds a bow and arrow. This is a typical variation among the santeros of the Penitente group, since death from the bow and arrow of the Indian was a constant threat. In this instance, it seems that the artist is Jose Herrera of El Rito.
Recollections of Some Great Pianists

BY WALTER A. HANSEN

I often wish I could have heard and interviewed some of the great pianists of the past.

I am thinking of Mozart. Could he play his own works as lucidly and as limpidly as Robert Casadesus, one of the great artists of our time, performs them?

My thoughts turn to Chopin, an important trail blazer in the field of pianism. Then there is Franz Liszt, another master of the keyboard. I dare not overlook Sigismund Thalberg, who, for a time, was Liszt’s rival.

Sometimes I wonder if Brahms was able to solve all the knotty technical problems he himself posed in his piano works.

I have heard, interviewed, and written about many of the great pianists of our time. My cup would be running over if I could have listened to, and talked with, Mozart, Chopin, Liszt, Thalberg, and Brahms.

Will you turn up your nose if I tell you that I often wish I could have heard the famous Creole pianist whose name was Louis Moreau Gottschalk? This man won praise from the astute Hector Berlioz. Chopin, too, had a high regard for the artistry of Gottschalk. In fact, many declared that he was as great as Liszt.

I have not played Gottschalk’s The Last Hope since my boyhood days. But how well I remember the composition! It is sweet and soothing. I became thoroughly sick of it long ago. And how I used to rebel whenever I was asked to play The Dying Poet!

Still I have said to myself more than once: “It would have been a wonderful experience had I ever had an opportunity to come under the spell of Gottschalk’s phenomenal mastery of the technical aspects of pianoplaying.”

A few days ago I received an unusual recording—a recording devoted exclusively to music composed by the fabulous Gottschalk (M-G-M E3370). Here Jeanne Behrend plays the following compositions: The Banjo, Serenade, Ricordati, Pasquinade, Souvenir de Porto Rico, Bamboula, The Last Hope, Le Bananier (The Banana Tree), The Union (Concert Paraphrase on National Airs), and Berceuse.

I know that these works—with the exception of four—are heavily coated with tarnish. But they have brought me many fond recollections. To speak of them as great music would be stretching one’s imagination to the breaking point. Yet I make bold to say that The Banjo is a remarkably fine example of descriptive writing, that the saucy Pasquinade should by no means be neglected by concert pianists in our day, that Bamboula is an unusually fascinating work, and that Le Bananier is a minor classic.

I have a vivid recollection of the first time I heard Le Bananier. Long ago I attended a lecture recital at which Ernest R. Kroeger, the well-known St. Louis pianist and composer, played this composition and talked about it. I was prompted to study Le Bananier. I still like it. When Gottschalk himself played it at the Spanish court, the king told him that he enjoyed playing Le Bananier. Naturally, this did not give special value to the composition; but it did show that the king had good taste.

Gottschalk was born in New Orleans in 1829. His father had come to America from England; one of his mother’s antecedents had been governor of the northern province of Saint-Domingue.

Sometimes I wish I could have attended a recital presented by John Field, who was born in Dublin, Ireland, in 1782 and died in Moscow in 1837. It is certain that Field’s nocturnes inspired Chopin’s wonderfully beautiful tone poems with the same title.

For a time Field was brazenly exploited by Muzio Clementi, composer of dry music (in spite of what Horowitz and a few others think), concocter of useful exercises, and prosperous manufacturer of pianos. But the Irishman succeeded in breaking away from the greedy impresario. He was hailed in Europe as a master-pianist.

I was glad to receive a recording on which Sondra Bianca, with the Philharmonia Orchestra of Hamburg, Germany, under J. Randolph Jones, plays Field’s Piano Concerto No. 1. This is an engrossing work. On the same disc (M-G-M E3476) Miss Bianca presents five of Field’s nocturnes. When compared with Chopin’s compositions, these works are somewhat pale. Yet they reveal a remarkable command of the art of writing idiomatically for the piano.

SOME RECENT RECORDINGS

CHRISTOPHE WILLIBALD GLUCK. Orpheus and Eurydice. Maria Stader, Rita Streich, Dietrich Fischer-Dieskau, RIAS Chamber Chorus, Berlin Motet Choir, Berlin Radio Symphony Orchestra. Conductor: Ferenc Fricsay. An excellent performance of this beautiful and highly important opera (Decca).—LUDWIG VAN BEETHOVEN. Eroica Symphony. The Symphony of the Air under Igor Markevitch. A reading that goes to the core of this great masterpiece (Decca).

This volume consists of eleven lectures delivered at a three-day convocation devoted to outlining a Christian philosophy of education which was held at Jamestown College, North Dakota, in June, 1955. The lectures, delivered by eleven educators, have been edited by Paul von Grueningen, who has also provided a foreword, notes, and an index.

The editor begins his foreword by stating that “Christianity has a science of knowledge relevant to the present and valid for the seeker of truth today.” By “science of knowledge” he apparently means epistemology. If he does, his statement seems somewhat premature, for on the next page he says, “As Protestant Christian educators, we are challenged to formulate an epistemology and a world view relating our education to our common faith.”

This statement, while it is at variance with the opening sentence of the foreword, seems to formulate the problems which the eleven following lectures attempt to solve: (1) is there a Protestant Christian epistemology, and, if there is, what is it? (2) is there a Protestant Christian world view (Weltanschauung) and, if there is, what is it? (3) what effect should the Protestant Christian epistemology and the Protestant Christian world view have upon Protestant Christian higher education?

In the first of the lectures that follow, Edwin H. Rian points out that “two world views are struggling for supremacy in modern civilization. One is centered in man and leads to enslavement; the other is centered in God and leads to freedom.” The champions of the anthropocentric world view, he says, are the proponents of Marxist Communism and the proponents of secularism. The champions of the theocentric world view, on the other hand, are the members of the “community of believers in Christ.”

The two man-centered world views, Mr. Rian continues, “imperil Christianity. A half-way answer in the form of individual Christian doctrines will not suffice. We must reply with intelligence by putting principle against principle, world view against world view, and system against system. In truth, we must respond with a life and world view that is all-embracing in thought and far-reaching in vision. It is in the face of these challenges that we must formulate a sound Christian philosophy of education for our day and age.” Surely no Christian educator can read this ringing challenge without saying, “Bravo, Mr. Rian!”

The lecturer then speaks with some envy of the world view formulated for the Roman Catholics by St. Thomas Aquinas and the Neo-Thomists and points out that we Protestants are in accord with the Thomists on some points—but only on some points. He then examines critically the proposals for a Protestant Weltanschauung made by W. C. Bower, Reinhold Niebuhr, W. C. Morrison, and H. N. Wieman as well as the attempts to formulate a Protestant Christian epistemology made by Richard Kroner, Emil Brunner, H. Dooyeweerd, and others. His examination leads him to conclude that Protestant Christianity has not yet formulated either a satisfactory epistemology or a satisfactory Weltanschauung.

Once we have formulated a Christian epistemology and a Christian Weltanschauung, we are bound to use them, says Mr. Rian “as the key to meaning and unity in all education.” To which any Christian educator will gladly assent. But since we have formulated neither such an epistemology nor such a Weltanschauung, what shall we use as “the key”?

That question Joseph Haroutunian tries to answer at least in part, in his lecture entitled “A Protestant Theory of Education.” He takes it for granted that “education that aims at a human being’s self-fulfillment in his social context is a sound proposition.” Since Jesus Christ is “the essence of man as God made him...man in his original endowment and ultimate self-realization,” it follows that the goal of Christian education must be the “conversion,” the making-over, of the student’s life to a life in Christ. Christian teaching and learning therefore become a confession of faith, “and there is no doubt that God alone is our teacher.”

Mr. Haroutunian warns against the type of Christian education that “consists in indoctrination aimed at the making of decent, docile, dull and disgruntled youth such as one finds on pious campuses.” On the other hand, he says, “a Christian school that does not work with a Christian understanding of the human enterprise, with the person and work of Christ as its life and energy, that does not engage in the process of education as informed and quickened by the Teacher who is the Spirit of the Father in the Son, is without savor and deserves to be thrown away by the Church and forgotten by the people.”

One cannot help wondering whether our Roman Catholic friends would see anything distinctly “Protestant” in the theory of Christian education proposed by Mr. Haroutunian.

In his lecture on “Faith and Reason,” J. Edward Dirks discusses the difficult problem of the relation of faith to reason, which he considers the most important problem confronting Christian higher education. He first presents an historical review of solutions proposed for the problem. Then he points out that the goal of education is to give the student a world view, and “the world view is, in actuality, constructed by the work of reason and in relation to experience.” Christian education must therefore recognize the role of reason as the instrument of inquiry. But it must also remember that a world view is always constructed with reference to a central commitment which provides it with dynamics and consistency, and that for a Christian that commitment is his faith.

Mr. Dirks summarizes his findings as follows: “...it is by reason that the eyes of faith are helped to see, and that the hands of faith are helped to work for what the voice proclaims. As this happens, knowledge grows and abounds in love. The knowledge is always relative knowledge, for it is forever bound within the limits of the creaturely. But Christian faith has to do with the illumination of reason, and it is by reason that faith grants us the freedom to live and to think in the truth of Jesus Christ.”

The reviewer has dwelt at some length on the first three chapters of the volume, for they seem to discuss the issues which are basic to the formulation of a Protestant Christian philosophy of education. Because of the limitations of space, the eight remaining chapters can be discussed only very briefly.
Theron B. Maxson’s lecture on “Community and Personality” applies generally-accepted principles of social psychology to the problem of the relationship of the Christian to his community. The survival of the race, Mr. Maxson says, “calls for continuing research into all the elements responsible for social birth.” This research, he says, must be a co-operative effort on the part of the scientist, the theologian, and the educator—but the real nature of man as a potential child of God must not be forgotten.

Conrad Bergdoff’s lecture on “Christian Personality and Christian Education” points out that Christian education necessarily differs fundamentally from other kinds of education because “the Christian ideal of personality is worlds removed from...current theories of the nature of man.” Mr. Bergdoff defines the Christian personality as “the individual who attains the fulfillment of his self in the revelation of God in Jesus Christ.” The difference between the Christian and the non-Christian student, then, he says, is “not in anything in the universe that may be the object of study, but in personal orientation. There are no fields of thought closed to the Christian; indeed, he more than any other feels free to investigate everywhere. But he sees with different eyes, for it is in the light of Christ that he beholds the created world and human history.”

It seems to the reviewer that Mr. Bergdoff’s lecture develops further the thesis of Mr. Haroutunian’s lecture. According to the latter lecture, the real task of Christian higher education is the making over of the personality of the student into a Christian personality. Mr. Bergdoff’s lecture discusses the freedom and the responsibility of this made-over personality. It is, in effect, a modern lecture on “The Liberty of the Christian Man.”

The conclusions presented in William E. Hulme’s “The Learner-Teacher Relationship” would be accepted by most modern educators. The lecturer emphasizes, however, that the learner-teacher relationship in Christian education differs from that in non-Christian education, for “the teacher with a Christian commitment is in a position to relate his subject to the universal quest for ultimate values and ideals. His relationship with his students is an aspect of the working of God’s Spirit in meeting man’s need.”

In his lecture on “Curriculum in the Christian College,” Merrimon Cuninggim concludes that the real problem in his field is “how to translate a Christian philosophy of education into Christian curricular practice.” This problem he resolves into two questions: (1) does the information offered in the classroom include “information about Christianity in all relevant aspects”? (2) is the “atmosphere created in the classroom characterized by Christian conviction and concern”? The reviewer cannot but wonder whether the creation of atmosphere is really a matter of curriculum planning.

Ruth E. Eckert’s lecture on “Materials and Methods in the Christian College” does not, it seems to this reviewer, deal with the topic which its title would lead the reader to expect. Instead, it sets up six propositions “fundamental in the selection of all materials and methods of instruction” in a Christian college. These six propositions pretty well summarize what the previous lecturers have said. If the reader wishes merely to sample the book being reviewed, he ought to select Miss Eckert’s chapter. Although it does not attempt to formulate a complete Christian Weltanschauung, it is a clear and simple statement of the view of man and the world which ought to be basic for any Christian philosophy of education.

Readers of the Cresset will find O. F. Kretzmann’s “Administration in the Christian College” of particular interest. After lamenting the fact that even a Christian college needs an administration, Mr. Kretzmann points out that the greatest task of the administration of a Christian college “lies in its relation to the faculty and the student body, in the firm establishment of a living community in which all relationships will be determined by the spirit and power of the gospel...some of the specific approaches may be very similar to those used at schools with a non-Christian orientation. It should always be remembered, however, that the motivation is entirely different and that therefore some of the methods will also differ markedly.” The discussion of methods which follows should be an invaluable handbook for newly-appointed administrators of both Christian and secular colleges.

In “The Goals of Christian Education,” Kenneth E. Brown suggests the following goals: (1) the love of learning, (2) the conservation and transmission of our great Judaean-Christian inheritances, and (3) the student in his growth. These goals, he says, are “the goals jointly of secular and Christian education,” but he believes Christian educators should insist “that the common goals of education shall be interpreted within larger philosophical and theological perspectives.” For the Christian educator, he says, these larger theological perspectives should be “in the dimensions of the journey of the immortal soul through eternity.”

The volume being reviewed closes with a lecture on “The Marks of a Christian College” by D. Elton Trueblood. According to Mr. Trueblood, the following marks distinguish the Christian college: (1) the penetration of the total college life by the central Christian convictions, (2) wholeness, (3) passion, that is, holding a conviction passionately, and (4) brotherhood. In his discussion of the fourth mark, that is, brotherhood, Mr. Trueblood bitterly attacks the snobbishness and intolerance “of what are called fraternities and sororities in the colleges of the country.”

Mr. von Grueningen’s volume does not succeed in doing what Protestantism has tried in vain to do for over four hundred years, that is, it does not succeed in formulating a Protestant Christian epistemology and a Protestant Christian Weltanschauung. No wonder, then, that it does not succeed in formulating a complete and satisfactory Protestant Christian philosophy of higher education. But after all, the volume is entitled Toward a Christian Philosophy of Higher Education, which indicates that it is not meant to be anything more than a Versuch. As such, Christian educators will find it interesting, stimulating, and sometimes extremely provocative.

WALTER G. FRIEDRICH

THE MANIPULATED

A review of The Organization Man by William H. Whyte (Simon and Schuster, $5.00) and Crisis in Communication by Malcom Boyd (Doubleday, $2.95).

What is the great tragedy of the 20th century? Some evening when the after-dinner conversation starts getting dull, toss in this question. Chances are the answers will almost inevitably point up the fact that the dethronement of God and the secularization of society are the saddest of all modern facts.

For along with this minimizing of God there comes the concomitant: man is no longer recognized as a creature of God; therefore, it is perfectly proper to treat him as a series of conditioned reflexes. In other words, it is proper to manipulate man for some particular goal. Man may not appreciate that goal. He may not know what the goal is. He may even have to undergo a series of psychological treatments to appreciate the goal.

The tragic fact is that even good men fall into the trap and begin to feel that
manipulation is necessary, the assumption always being that man in the mass or aggregate is stupid and uninformed. Nor is this merely the attitude of the business world but it is also found in the church, particularly in the upper echelons of the church's bureaucracies located in various head-quarters. The assumption, not even tacitly admitted of course, is that the average church member is uninformed, knows little or nothing about the broad goals of the organized church; therefore, the average church member must be manipulated by a sort of "groupthink" process to thinking the right things. And so one finds the church member, the layman and most clergy, doing things, supporting drives, seeing new departments and bureaus established, because he has been manipulated into thinking this is good.

Fantastic you say? Possibly. And yet as one reads William H. Whyte's The Organization Man, all kinds of suspicions begin to crystallize and the reader is convinced that the age of manipulation, frighteningly forecast in the chapter "Togetherness," is here. This chapter is a cruel expose of The Organization's highly successful attempt to stamp out the individual in order to advance the total welfare of the group. Since the old "Protestant Ethic" of thrift, hard work, and competition is now out of date (one can, of course, dispute whether this is the correct definition of the "Protestant Ethic") and is now replaced by "Social Ethic" which is supposed to be scientifically proved, it is necessary to make the individual group conscious. Mr. Whyte demonstrates the futility of the group approach, showing that as well meaning as group workers may be and as determined as management or administration is determined to inspire a feeling of "togetherness," the end result is always that someone arises as a leader. In this instance a new type of career man has developed: the Expediter. And so we see the "buzz" session, brainstorming, and even heaven help us, the "Group Thinkometer."

"In group doctrine the strong personality is viewed with overwhelming suspicion. The co-operative are those who take a stance directly over the keel; the man with ideas—in translation, prejudices—leans to one side or, worse yet, heads for the rudder. Plainly, he is a threat." And ironically, the Expeditors and Resource People have now become the Manipulators.

All this is being translated to the great unwashed, the slob (these terms are naturally not used by management) who need to have their old concepts of the Protestant ethic changed. Here is an example, cited by William H. Whyte, of what modern business needs to do. Dr. Ernest Dichter, noted motivation research-
er, in a bulletin to business says, "We are now confronted with the problem of permitting the average American to feel moral even when he is flirting, even when he is spending, even when he is not saving, even when he is taking two vacations a year and buying a second or third car. One of the basic problems of this prosperity, then, is to give people the sanction and justification to enjoy it and to demonstrate that the hedonistic approach to his life is a moral, not an immoral one."

Page after page the tragedy of modern man unfolds. There are few hopeful trends or signs. There is little rebellion in the modern corporation man. He likes the security which is his, even though management has taken goods, fame, child, wife. He is back again in a womb and he loves it. True, there are uneasy moments when he feels he ought to assert his independence and to express his individuality but he knows what will happen: he will be considered queer and he will be out in the cold.

Incredible? Then look at the personality tests which companies give to their employees or to applicants for jobs. These tests are given to all management people with perhaps the exception of the very highest executive who is beyond those tests.

Mr. Whyte shows how you, too, can cheat on personality tests and be regarded as a perfectly safe person. This is what you must do. Try to make your score between the 40th and 60th percentiles. Try to answer as if you were like everybody else is supposed to be. Thus you love your father and mother, but you love your father a little bit more. Thus you love your wife and children but—and watch this one carefully—you don't let them get in the way of company work. Thus you don't care much for books and music. And so the sorry tale unfolds.

There is much more in this book which alarms and depresses the reader. Admitted that there may be some loading of figures, just a wee bit too much exaggeration; still the total impression depresses. As a final fillip read the study of the organization man and suburbia. Then it suddenly dawns on the horrified reader that the modern organized church with its bureaucracies, executive secretaries, commissions, planning departments has a suspiciously close resemblance to the ways and attitudes of the modern corporation. In the present organized church it does not pay to be different or queer or to go beyond group concepts.

It is for this reason that the appearance of Malcolm Boyd's study of the mass media and the church's failures and successes in this area should be read in conjunction with William H. Whyte. The Reverend Mr. Boyd writes from an intimate knowledge of the modern communications industry. A former employee of Foote, Cone and Belding, a prominent advertising firm, Mr. Boyd is no neophyte in the area of public relations which is "the climate of relationship and understanding between an individual and an institution, or between individuals, or between institutions."

He is profoundly concerned that too many Christians do not accept the challenge to allow their faith to permeate all aspects of life. He insists that one cannot limit the sovereignty of God in one area of life and deny His total involvement in another area of life. This dichotomy occurs when we make "religion" one department of life. "God the Holy Spirit is at work in the sanctuary of a church building; He is present and at work also in the hospital sickroom, in the giant newspaper city-desk slot, in church organization head-quarters, in the hot television studios and in the heart of all the men and women who are in all of these places. Whether in the sanctuary or in the newspaper office, men may deny His presence and oppose His power, but He is nevertheless there."

The Reverend Mr. Boyd feels that the crucial problem today is finding a "point of contact" for the proclamation of the Gospel. "The Church is not communicating adequately with a society that wants the hard answers, but does not want them enough to push aside the "fluff" and the easy answers when these are offered instead," he writes. But when the writer attempts to state where this "point of contact" is, he runs into difficulties. He offers various suggestions, such as the use of the house-church in which daily worship services with the sacrament are part of every day life. He suggests, too, that the cellular structure of the parish has been neglected. Another suggestion is that the church must become more involved with "principalities and powers" in which the Church seeks to penetrate the economic and social structure of society. He also urges that the Church become directly involved with the entire mass communications media through direct witnessing. Finally, of course, there is the tremendous value of personal witnessing to the power of the Gospel in man's life.

If the mass man is to avoid being manipulated today, he must learn to believe and to understand the Gospel. Even more so the man who does the manipulating must hear the Gospel and let the power of the Holy Spirit penetrate his heart so that what he does will keep him clear in conscience.

ALFRED P. KLAUSLER
The towers of Zenith still aspire above the morning mist; austere towers of steel and cement and limestone, sturdy as cliffs and delicate as silver rods. From his wheelchair on the sun porch of the Sunset Years Sanatorium, George F. Babbitt still looks out occasionally over the town (he always thought of it as the "city") in whose growth he played so active, although possibly insignificant, a part and he frequently remarks on the many changes that have taken place in the town since those now almost forgotten days when he and his buddies in the Boosters Club ran the show.

Zenith has changed a great deal in the past few years. The old crowd has mostly disappeared from the scene—dead, many of them, or busted in the depression. The new crowd is different—college graduates, mostly, whose first jobs were with the armed forces during the Second World War; quiet types given to backyard cookery and civic improvement; family types still only half adjusted to the idea that they can never again be bombardiers or LST captains or intelligence officers; smooth types who would as soon wear a LST theys in war as he pleased without having to worry about how God might take it. Of course, all that is changed now. The war came along and got people to wondering whether there might not be such a thing as sin after all, and a lot of innocent people got killed and the world had any future at all to speak of. But these things didn't get Peale down.

And he's modest. He would be the first to admit that his ideas aren't original with him. Like he says, "Friend, I'll tell you the truth. Everything I am or ever hope to be I owe to Norman Vincent Peale." At the moment, this book includes $7.90 for Mr. Peale's two most recent books, *Stay Alive* and *Unlock Your Faith Power*.

These books, which are sure to be on the best-seller list for a long time to come, breathe the spirit of those happy days, now so long ago, when Zenith was the biggest little burg in the world, when there was much innocent innomeric to be had from manipulating real estate and traction leases, when neo-Orthodoxy was still only a gleam in Niebuhr's eye and a man could do as he pleased without having to worry about how God might take it. Of course, all that is changed now. The war came along and got people to wondering whether there might not be such a thing as sin after all, and a lot of innocent people got killed or maimed in the war which got us all to thinking about whether the righteous have it so much better than the unrighteous, and then there was the Bomb which got us all to wondering whether this best of all possible worlds had any future at all to speak of. But these things didn't get Peale down.

Nosiree. And he doesn't want us to let them get us down, either. What he wants us to do "before going to bed," is to "flush out of our minds the bad emotions," "get outside of ourselves," and "daily affirm enthusiasm." This way we can "Stop Being Tired," we can "Conquer Our Frustrations and Be Creative," and we can \"Feel Well, Have Vibrant Health.\" Just listen to those words—enthusiasm, creative, vibrant. Makes a man feel a foot taller. And they're all in *Stay Alive All Your Life*.

How all of this works out in practice is set down in this other book, *Unlock Your Faith Power*, which brings us the testimonials of 75 happy people to the power of faith. And these aren't just ordinary happy types, either. There's Mary Martin and Anita Colby and Loretta Young and Ivy Baker Priest and Douglas MacArthur and Bob Montgomery and Glenn Ford and Jimmy Durante and Roz Russell and Red Barber and Ed Sullivan and that old Mr. Happiness Himself—Anonymous. We're sending copies of this book to certain of our friends with a book mark at page 69 wherein beginneth the chapter on "How to Be a Lovable Person" by none other than Smiley Blanton, himself.

*Lewis, thou shouldest be living at this hour?*

**J ohn Strietelmeier**

### RELIGION

**JOHN DEWEY'S THOUGHT AND ITS IMPLICATIONS FOR CHRISTIAN EDUCATION**

By Manford George Gutke (Columbia University Press, $4.00)

The author's point of departure is the supposition that there is a conflict between "science" and "religion." The study then set forth is developed from the point of view that no real conflict exists between "Western science" and "Christian faith." In analyzing Dewey's "scientific" philosophy largely on the basis of a thorough study of *Experience and Nature*, *The Quest for Certainty*, *How We Think*, *Human Nature and Conduct*, and *Art as Experience*, Mr. Gutke attempts to demonstrate the validity of the application of experimental intelligence to religious experience. Religious experience is held to be human and natural in character, and as such subject to analysis, interpretation, and control. A consequent deduction that the author attempts to establish is that the...
method of experimental science can be properly and profitably employed in the propagation of the Christian faith; in other words, that the characteristic procedure of science articulated by Dewey is applicable to education in religion.

Mr. Gutzke's systematized presentation of Dewey gives one a broader, more sympathetic, and fairer picture of this great American educational philosopher than one usually receives from his Christian critics. Perhaps the study suffers from being too sympathetic, even apologetic. In view of the strong contention for the thesis, the book appears to be interpretation rather than the objective doctoral research it was meant to be. Nevertheless, the thesis seems adequately demonstrated.

For all of that, the main point of the book has seldom been disputed, though it is probably true that religious educators in conservative churches have been slow to admit and to apply experimental analysis, interpretation, and reconstruction to religious forms and experience. Certainly it must be admitted that also instrumentation in religious experience stands ready to be improved by the utilization of the method of science. The development of science in the realm of the physical does not confine its validity as method to that plane of events, as the book thoroughly demonstrates.

On the other hand the book is further evidence of the limitations of Dewey's naturalistic and empirical approach to religious experience. For example, the conclusion that appropriate procedures will generate as well as promote religious experience is distinctly questionable on logical as well as theological grounds, and also has yet to be demonstrated. No doubt methods can be conducive to the spirit, but the best methods can hardly be the source of spiritual life.

In similar respects the discerning Christian will find Mr. Gutzke's attempt to explain biblical history and Christianity in terms of "intelligent instrumentation" completely unconvincing, and Dewey's philosophy (his ignoring if not denial of God and the supernatural, his interpretation of religion simply as visualized ideals, his denial of fixed principles and norms, his exaggeration of current values, etc.) still as objectionable as ever.

The book lacks readability because the research technique employed is not always disciplined into larger meaningful wholes, and the style often piles up words, phrases, and clauses into unnecessarily long and awkward sentences. Nevertheless, the book, and especially the chapter on "Instrumentation in Religious Experience," makes a significant contribution to the improvement of Christian education through calling for intelligent critical revision of instrumentality or forms in the light of empirical analysis. From this the church can profit.

ALLAN HART JAHSMANN

THE LEIBNIZ-CLARKE CORRESPONDENCE

Edited by H. G. Alexander (Philosophical Library, $3.00)

This collection of papers consisting of five letters by Leibniz and five replies by Samuel Clarke was the last phase in a general controversy between Leibniz and the Newtonians which had started in 1705. Although the original point at issue was whether Leibniz or Newton had been the first to invent the calculus, gradually the dispute spread to other matters.

In 1715 Leibniz wrote to Caroline, Princess of Wales, to warn her that natural religion was threatened by Newton's natural philosophy. Caroline, hoping to bring about a reconciliation, showed the letter to Samuel Clarke, upon which the exchange of papers ensued.

The main arguments in the correspondence center about the relation of God to nature, gravity, the existence of vacua, the interpretation of the principle of sufficient reason, space and time, measurement of force. The discussion proved to be crucial in the significance of science in the 18th century and some of the problems are still unsolved today. It is out of the controversy between Leibniz and Newton that Kant developed his theory of space and time.

Furthermore the post-Newtonian physics has brought a revival of interest in Leibniz's objections, and some anticipations of Einstein's theory of relativity have been noted, although in the view of the editor, in the light of modern physics, it is perhaps best to call the contest between Leibniz and Newton on this issue a draw.

This edition of the full correspondence is the first in English since 1738. It is a product of careful and accurate scholarship. The editor has tried to assemble as complete a documentation of the controversy as is possible in one volume, including also the relevant passages from Newton's Principia and Opticks and the significant references to the controversy in Leibniz's other correspondence. The introduction furnishes the necessary historical information and a brief but valuable survey of the subsequent discussions of the problem of space and time in the philosophy of science. This volume provides in English reliable source material on the issues in question.

EDWIN LAWRENCE

THE VOICE OF CONSCIENCE

By Alfred M. Rehwinkel. (Concordia, $2.75)

This is a view of ethics which seems most concerned with giving "conscience" the central place. Conscience is treated as an entity which has faculties and does things. The author treats of its origin, its observable character in human experience, its capacities, its functions, its purpose, and its cultivation, and he concludes with the threats to its existence in our world.

Although the author seems thoroughly committed to backing up his doctrines biblically, what appears to be his central thesis seems to stand out as a stark postulate without such support. He holds that even what we feel we know to be error, must not only be tolerated in others, but respected, if it is truly in accordance with their consciences. This "natural right" of conscience he takes to be the foundation of religious liberty (as well as of all other liberties and of morality). He inveighs against the Roman Catholic Church as one of the principal threats to such freedom. But the logic of the Roman Church on this question (which he very fairly presents) seems to follow impeccably from premises the opposite of the author's, and, for anything the author has to say about them, these premises would seem to be biblical.

Thus he does not show his main thesis to be thoroughly grounded on clear biblical doctrine, nor does he give any clear philosophical justification for it. He does quote Luther as having gone so far in supporting freedom of conscience as to say "... God will judge you by your conscience. For as you believe, so God deals with you." But then he informs us that Luther later on changed his mind and, along with other leaders of the Reformations, advised State prosecution of "heretics."

It remains unclear then just where or how he becomes certain that freedom of conscience is the fundamental "natural right" he claims it is.

The author does not deal very thoroughly with his task from a philosophical standpoint, but he does exhibit a lot of commonplaces concerning conscience's importance and its modes, and for most of us this is a salutary reminder—especially for the young who as yet have not had the experiences needed to correct the behavioristic and pragmatic myopia to which they are subjected on all sides in our day. But, especially as an intellectual Lutheran who shares the author's concern for conscience in our day, this reviewer wishes that the author had done a more intellectually respectable job in its elucidation and defense.

Lutherans need, and surely can digest, meatier fare.

HARRY PROSCH

JUNE, 1957
ASPECTS OF HUMAN EQUALITY

Edited by Lyman Bryson, Clarence H. Faust, Louis Finkelstein, and R. M. MacIver (Harper, $3.00)

This is a collection of nineteen papers presented at the 15th Conference on Science, Philosophy and Religion held at Columbia University in 1955 and dealing with the topic of human equality. Included also are some of the discussions of these papers and some of the comments made by the participants after all the papers were presented. The book is published sans editorial comment and thus does not outline the conclusions of the conference. Agreements and differences are left to be perceived by the individual reader. The similarities which will probably stand out to most readers are (1) that Human Equality does not mean physical or biological or aptitudinal equality between all men, (2) that it does mean equality of income or reward in an arithmetical sense, and (3) that it does mean equality of opportunity. The differences revolve around the problems of (1) what kind of opportunities should be equal, (2) how the case can be defended for this equality, and (3) how this kind of equality might be implemented or realized.

Space prevents an adequate review of all nineteen papers, of course. But, as is usual in the case of such symposia, some of the papers are not worth the space it would take anyhow, and some others seem almost irrelevant, such as the paper from the biologist, Hudson Hoagland, and that from the anthropologist, Dorothy D. Lee. Then there is the paper by the sociologist, Alfred Schutz, which no one but a sociologist would be likely to stick with long enough to see whether or not it is relevant. It reads like a course in sociology and the ordinary reader must at last become hopelessly bogged down in the gobbledegook. Of the trite treatments, that of F. Ernest Johnson is the tops (or bottoms), but it could possibly be recommended as a beginner for people who have had no previous acquaintance with the concept and problems of Equality—say third grade pupils.

But at least eight of the papers are worth reading by any serious-minded, intelligent person alive today.

The philosophical discussion which Richard P. McKeon leads us with, while difficult reading, merits the effort to grasp it. It should be read both as an introduction to the rest of the papers and re-read again as a summary, since it endeavors to show the different ways in which equality can be conceived and defended, and the practical consequences of these.

John P. Flamenatz's paper (No. 4) provides some good historical background and presents an interesting reduction of "Equality" to "Freedom."

The paper presented by Perry Miller (No. 11) is even more interesting as historical background, and in addition is the most enjoyable reading in the whole collection. He calls attention to the early Protestant notions of "degrees" of men in society and also of men's equality, and he makes the difficulties in squaring these notions with each other come alive for us as it did for them as they were confronted with the practical political and social problems in America. He carries us at last to Whitman, the poet of equality, as a symptom of the triumph of the notion of equality.

Clarence H. Faust (No. 15) presents a very good factual account of the historical steps and stages, and of the arguments corresponding to these, which form the background of the current hassle about integration in the public schools.

Albert Hofshtader's paper (No. 5), while I cannot say it is good, is interesting inasmuch as it is a good example of the modern, "middle-of-the-road," American "liberal" thinking on the question of equality—full of good intentions in the forms of a high regard for and sympathy with the "feeling" life of man and with his spiritual aspirations, but exhibiting thinking with the heart rather than the head. There is no real concern for the problems of institutionalizing these intentions.

A much sounder view, accomplishing the same intentions as those of Hofshtader, in the opinion of this reviewer, is that found in the paper of Thomas R. Adam (No. 7). Considering equality before the law as the rock-bottom equality, as he does, seems to be more intellectually defensible (since it can be understood as constituting the very nature of law, as such) and it is not threatening to the equality in other rights. Indeed, it could be seen as a further protection of them, due to its protection of law and of the law's essential institution, the courts.

Leland M. Goodrich (No. 19) gives us an informative factual account of the efforts and difficulties and limits of United Nation implementation of equal rights throughout the world, and Quincy Wright (No. 18) presents us with a generally good discussion of these difficulties and problems from the standpoint of international law and international relations.

No paper in this group meets with the complete approval or respect of this reviewer. But these eight definitely should be read by anyone interested at all in the moral problem of human equality.

HARRY PROSCH

LABOR, INDUSTRY, AND THE CHURCH

By John Daniel (Concordia, $3.00)

This is an extraordinarily good book because the author has succeeded in collating many previous opinions by churchmen on the problems of labor and industry. For this reason alone John Daniel deserves the thanks of anyone interested in obtaining significant comments on what the church has said at various times in history, including the present. Naturally, there is far more in "Labor, Industry, and the Church."

Briefly, the book is a useful discussion on the past and present attitude of the church to labor and industry in the light of the Christian ethic. Pastor Daniel discusses such troublesome problems as right to work laws, employer associations, assembly line labor, the Lutheran labor-management ethic (possibly the most brilliant chapter), and the guaranteed annual wage. Everything that he has to say has the undergirding of a profound sympathy for the troubled employer or employee.

However, I have the unhappy feeling that Pastor Daniel pulls his punches. Here are a few instances. In his chapter "What Does the Bible Say About Employers?" the writer in no uncertain terms points out what Jeremiah, Amos, Ezekiel and other prophets had to say about Old Testament employers and about 20th century employers. He asks several rhetorical questions about unscrupulous employers but never underlines his righteous anger with practical instances. The chapter would have been made immeasurably stronger with the addition of three or four case histories of Protestant, yes, even Lutheran employers who violated Biblical ethic in oppressing their employees and yet received honor from the church. Surely, Pastor Daniel, out of his vast experience and acquaintance, might have cited specific instances. He is too kind here. This, of course, is a credit to his evangelical approach in analyzing problems.

Another example: in Chapter IX, "Employers and Employer Associations", he is again far too kind to modern corporate practices. The fact is that the modern corporation regards the individual as a pawn, as merely one more entity in the corporate structure to be used to guarantee success to the corporation or to increase dividends. Knowingly or unknowingly (and the evidence seems to indicate that it is knowingly), employers today dislike individualistic beliefs and are determined to set up a collective life. William H. Whyte's recent brilliant study, "The Organization Man," leads one to regard America's corporations, employers and employers associations with a jaundiced eye. Pastor Daniel is too kind in his appraisal.
of the modern corporate structure and its effects on modern man.

Nor is there much said about the undemocratic practices of modern management in relationship to the stockholder. This review is being written at a time when many shareholder meetings are being held in various parts of the country. Recently Chrysler shareholders met. When a small shareholder had the audacity to ask about a particular practice he was resoundingly voted down by management which, of course, controlled millions of shares. The same story could be told about dozens of other shareholder meetings. Supposing you owned shares in New York Central and disliked its labor practices? What chance would you, as part owner of New York Central stock, have in protesting unfair labor practices? Chances are you would be gavelling down by management at the next meeting you attended to register your protest.

All of this is not to argue that what Pastor Daniel says is invalid. He marshals his facts and figures most ably. But he hesitates to apply some of the fire of a church "to Westinghouse or (for that matter) to Dave Beck.

I recommend "Labor, Industry, and the Church" to the thoughtful Christian who (many times) finds himself at a loss in assessing the rights and wrongs of our modern industrial society. Where the Christian ethic is applied, as Pastor Daniel suggests, there is bound to be a rediscovery of the relevance of the Gospel to modern man lost in the swamp of technological advance.

Alfred P. Klausler

TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE

An Extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge— Two Volumes—Lefferts A. Loetscher, Editor-in-Chief (Baker, $15.00)

Two Protestant religious encyclopedias have been in use these many years: Hastings' R and E (Encyclopedia of Religion and Ethics), inclined to liberal theology, and Schaff-Herzog, known as being more conservative.

When I was a student at the theological seminary a book salesman arose one day in the dining room and "plugged" the New Schaff-Herzog Encyclopedia of Religious Knowledge. I remember distinctly that he said: "As pastors you will have to 'reload' every week and this set of books will be a great help in so doing." I also remember that at the time I felt that he had been given an undue advantage over other book agents, in being allowed to advertise his wares so publicly. But I "bit." I ordered the set, not because of what the salesman had said, but because of the recommendation of one of our professors, Dr. Dau, later a president of Valparaiso University.

Since then I have consulted my Schaff-Herzog many, many times (until it went up in flames with thousands of other books in the burning of our Auditorium, where my office was located).

Based on a German encyclopedia, the twelve-volume "New Schaff-Herzog" appeared during the years of 1908 to '12. When it finally was out of print, it was reprinted "as is" in a somewhat smaller format by the Baker Publishing House in 1950. It is to be regretted that it was not then re-edited and brought up to date.

The publishers have now done the next best thing in bringing to market this twovolume "Extension". It is to be hoped that eventually this supplement will be incorporated in an entirely new edition of this indispensable reference work.


Other titles are supplements, indicated by [SUP] before the signature of the author. Some titles simply add additional Bibliography.

These two supplementary volumes are worth having, especially if one owns the original set.

CARL ALBERT GIESLER

LITTLE VISITS WITH GOD

By Allan Hart Jahsmann and Martin Simon (Concordia, $3.00)

As the title suggests, this is a book of devotions designed especially for children. It includes for each day a short story on some subject of significance for all children—love, hate, tardiness, peace, sharing, anything that might concern a child between sunup and the last goodnight.

The language is simple and direct. The set of questions which follows the story, though perhaps of limited value for the three-year-old, adds to the usefulness of the book for the older child. These questions can serve as take-off points for the parent to put a personal, though gentle, emphasis on some particular family problem. A short prayer closes each daily devotion.

The authors show a deep knowledge and understanding of children, both in the scope and the presentation of the topics chosen for these little visits. Some children may find the stories a bit brief.

The book should prove welcome to especially those parents who have felt a need for a variety in children's devotional material.

CHARLOTTE STRIETELMEIER

BIBLE DICTIONARY FOR BOYS AND GIRLS

Compiled by Manuel and Odette Komroff (Winston, $2.95)

This is an unusually attractive book, beautifully illustrated by Steele Savage. Almost 800 important words and names are included and the definitions are clear and unslanted. Example: "Eden The Paradise which was the first home of man. It is believed to have been located between the Tigris and Euphrates Rivers. God drove Adam and Eve out of Eden because they had tasted of the fruit of the tree of knowledge."

For children under 14, this dictionary would serve as a valuable Bible aid and as a foretaste of the pleasure that one may derive from the possession of beautifully done books.

GENERAL

THE AMERICAN CONSCIENCE

By Roger Burlingame. (Knopf, $6.75).

A distinctive American characteristic is a disposition to identify moral principle with each development in its national history. Thus, each war, each territorial accession, every new economic theory or business venture, and every new social trend have had their defenders and critics who have taken their positions on the basis of moral judgment. In this interesting volume of essays, Roger Burlingame, versatile editor, novelist, social critic, and historian, has examined these moral judgments of the American people upon their own behavior over the past three centuries. Mr. Burlingame, of course, has not declared the nation incarnate and assigned a conscience to it, but he attempts to examine what the great body of the American people have considered right and wrong.

The American conscience is presented as an ever-changing amalgam of many forces, including theological doctrines, intellectual currents, and economic pressures. Often these influences are European in origin, but the author, in his contention that American moral judgments have differed from those held in the countries that gave us birth, has emphasized certain unique American conditions which have influenced the emergence of our behavior pattern. Accordingly, in his analysis, the author centers his attention on such factors as the movement of the frontier, the spiritual and physical isolation of the American, and the great abundance of natural resources. These are forces which account, for example, for the great emphasis in America on material
values, the frequent expression of contempt for law, tolerance of the exploitive tactics of business and financial leaders, and apathy toward corruption in government. Running through Mr. Burlingame's analysis of this shifting pattern of the moral judgment of the American people upon themselves is the central strand of puritanism—often modified and mellowed but still a sharp and unmistakable force.

The development of the American conscience began with the moral controls of the Calvinist settlers, an influence which was originally limited to the New England area but which eventually furnished an element of unity to colonial America. Greater unity, however, came with the devotion of the American of the Revolutionary era to the doctrines of liberty as expounded by such philosophers as Locke and Jefferson. Then with the acquisition of new lands and the vast movement of Americans into the West the American conscience became divided. Regional consciences emerged, divided on the two questions left unanswered by the Founding Fathers: Was the United States a nation or merely a league of friendly states, and was slavery to be permitted to exist in a country committed to the ideals of liberty and equality? These became moral questions and were answered finally on the battlefields of the Civil War. Only with the conclusion of that struggle does a truly national conscience emerge, a national sense of right and wrong developed as the American faced such needs as reform in government and humanitarian regulation of the country's gigantic industrial development. There have been times during these last ninety years when moral decay seemed to have undermined the very pillars of the republic and when the American conscience seemed to reflect only what was profitable, to believe or remained silent in the midst of a comfortable prosperity. Mr. Burlingame concludes, however, that always when on the verge of moral bankruptcy, "the voice has spoken and the American soul has been saved again."

This interestingly written series of essays proves to be valuable reading not only for the insights it gives into the development of the American conscience but also for the light it throws on many other phases of America's political, social, and economic development. The volume, however, has severe limitations. The author, as he himself asserts, has written within a popular framework. This has meant that on many subjects, from the Puritan movement to the orgies of the Twenties, the reader has to content himself with mere surface analyses and likewise is often expected to accept convenient traditional interpretations rather than to bother with the subtle and complex scholarly explanations of the past.

DANIEL R. GAHL

CRITICISM AND CENSORSHIP

By Walter Kerr (The Bruce Publishing Company, $1.25 paper, $2.75 cloth)

The fifth Gabriel Richard Lecture delivered at Trinity College in 1954 by Walter Kerr, drama critic of The New York Herald Tribune, is an absorbing investigation of the problem of "Criticism and Censorship". Although Mr. Kerr addresses a Catholic audience, he turns against all Puritans and sinners who consider art a "temptation" and pass judgment on a moral rather than an aesthetic level.

He rightly observes that we practice censorship in instances when we feel that our community, or part of it, is endangered by a piece of art. In fact, it begins with censoring our own mind by suppressing thoughts and feelings. And the good censor—if this is no contradiction in itself—would resemble "a tragic hero. He would not, if he had any awareness of the complexities with which he was dealing, ever be a happy zealot."

Mr. Kerr deals with some of these complexities in detail and touches upon others in passing. He wrote a few fascinating thoughts on the effect a piece of art has on its public and comes to the conclusion that the final and chief pleasure of art can be found in an "ultimate harmony" created by many different elements.

To judge art from the narrow-minded viewpoint of dogmas is censorship. There is no immoral art as long as it is good art, and the reviewer who employs a double standard in his judgment defeats the purpose of the critique. Art is a human necessity, according to St. Thomas, and all must have is integrity which seems to mean "wholeness and completeness". The censorial mind often takes refuge behind the phrase that a play, film or book lacks beauty. But St. Thomas considers a thing beautiful when it has "integrity, proportion, and clarity". Art is certainly the best antidote to carnal temptation as long as it offers the spiritual food we hope to find in it.

Seen in this light a piece of art becomes moral in the highest sense of the word, even if it pictures the evil in life. Mr. Kerr defends art against the defenders of prudence and prudery and thinks, "if we have... a society that is partially sick, it is because very few of us have learned how to be properly playful."

WALTER SORELL

THE DARWIN READER

Selected and edited by Marston Bates and Philip S. Humphrey (Scribners, $6.75)

In an appendix seven complete pages are utilized in listing Darwin's writings. Many are unavailable, little known, or of doubtful merit. Any person selecting from such a wealth of material obviously has problems. The editors of this volume have succeeded nicely in selecting the nuggets. After scattered introductory remarks by the way of orientation Darwin is permitted to speak for himself.

In his Autobiography and Voyage of the Beagle he traces the development of his ideas on natural selection. They did not pop up over night. But they were borne of hard labor, enforced by numerous observations, documented in meticulous fashion, criticized and polished personally before being made public—all this over a period of many years by a man in poor health.

In The Origin of Species he presents his main argument forcefully and lucidly. Nor does he hesitate to carry his argument on to its conclusion relative to man in The Descent of Man.

The editors include some little known writings which contribute to our understanding of Darwin as a man interested in many phases of biology, a keen observer, and a diligent worker. In all many of the details have not withstood the test of time. His theory of natural selection has been modified. Yet one cannot help but appreciate how thoroughly and cautiously Darwin considered each of the problems brought under scrutiny, his keen insight, and the effect which in hindsight we see his theory of natural selection had on modern thought. This book will do much to directly acquaint the general reader with the man who probably more than any other has influenced twentieth century thinking.

Was he an atheist? In the last section of The Origin of Species he concludes: "Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently created. To my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual... There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one."

NINE WHO SURVIVED

HIROSHIMA AND NAGASAKI

By Robert Trumbull (Dutton, $2.95)

"I look upon this book, not as a message, but as factual reporting that I believe should be of interest to everyone in the
world, to whom it can happen." Mr. Trumbull's own words accurately describe his journalistic treatment of a subject which has often lent itself to demagoguery.

Nine men tell exactly what happened to them and how they reacted to history's first atomic bombings. Additionally, we learn numerous insights into Japanese character as well as several items of little-known information; for instance, how many know Nagasaki was bombed because the primary target was obscured by clouds? The false impression that Nagasaki was totally destroyed is also corrected.

In the first section of the book we accompany nine men as they relive Hiroshima's horror; the second section deals with their experiences at Nagasaki. Mr. Trumbull's internal organization resembles—but is much less successful than—Hersey's method in Hiroshima; if these nine experiences are treated too episodically, they nevertheless bristle with enough excitement to overcome confusion.

The experiences at Nagasaki seem understandably anticlimactic and less emotionally charged than those at Hiroshima, but they are more infused with the wonder that chance should be so capricious. Once again, not organization but sincere journalism binds the episodes into an integrated impact fully as tremendous as an atom bomb.

Painstakingly careful research with exciting, descriptive passages recommend this book to all who were touched by Hersey's Hiroshima, and "to everyone in the world to whom it can happen." Mr. Trumbull offers to our Anxious Age of unashamed swords the hard sanity of facts—terrible but true.

ROBERT EPP

THE MAGSAYSAY STORY

By Carlos P. Romulo and Marvin M. Gray (Day, $5.00)

The ink was hardly dry on the pages of this biography when death came suddenly and tragically to Ramon Magsaysay, president of the Philippines. When his airplane slammed into a lonely mountain side, the cause of Asian democracy lost a powerful and respected advocate.

It has been only within the past decade that the world became aware of Magsaysay's existence. More than anything else, it was his masterful disintegration of the Huk movement that projected him into international prominence and settled him in Malacanang, the presidential palace. Magsaysay's life had Lincolnesque qualities. It had an extremely humble beginning in the hinterlands, and his early years were marked by extreme hard work and poverty.

Through self-sacrifice and ingenuity, he managed to acquire an education through the college level. His guerrilla activities against the Japanese demonstrated his qualities of leadership and engendered the admiration and respect that he was to command among the common people. As a congressman after the war, he fought against corruption in the new republic, and for the people he represented and the things they needed—schools, land reform, housing, and sanitation. At one point he literally commandeered government supplies to build schools in his province, and calmly silenced his protesting colleagues by pointing to their bank accounts, grown fat through graft. He was among the first to recognize the Huk movement for what it was—a symptom of discontent—and to devise a plan to cope with it. After hearing Magsaysay's ideas, President Quirino appointed him Minister of Defense and gave him a free hand to carry it into execution. This association resulted in a warm relationship, but also precipitated Magsaysay's ultimate break with his party, sending Quirino into retirement and his young protege to the presidency. Although Magsaysay had the overwhelming support of the people, he was attacked vigorously by the opposition, and after the election even by members of his own party who were disappointed by his refusal to grant ill-deserved favors or to listen to ill-advised suggestions. Despite these obstacles, however, he was able to push through various reforms, and start the young republic down the road to sound democratic government.

The authors of this rather brief biography admit candidly that theirs is not a dispassionate treatment. Such an admission was hardly necessary, for their book is evidence enough that so far as they are concerned, Magsaysay could do no wrong. It is doubtful that any man could have so many virtues and so few faults. Magsaysay was aggressive to the point of being arbitrary, and although his energies probably were directed exclusively toward right and good, the end does not always justify the means. The authors make a great point of his scrupulous honesty. There can be no doubt about this, but one may wonder whether this was honesty almost to a fault. Shortly after he became president, there were eighty committees under Magsaysay's aegis alone, sometimes investigating such trivial things as why a town was named for his wife. It seems that energy and money could have been expended on more profitable pursuits. I do not criticize the inclusion of these things, for they do aid in an appraisal of the man. My objection is directed at what I consider an overemphasis, and an apologetic approach which can discover a favorable explanation, regardless of its remoteness, for anything and everything Magsaysay did. The apologia format is not alien to most biographers. Overemphasis on personal attributes is, I think, a failing in so many biographies written about contemporaries. Time has not permitted their ideas and policies to be analyzed in the test tube of time, and consequently, there simply is not enough that can be said of the person to fill a volume of respectable size. Magsaysay was no intellectual giant. He was not given to sage statements of deep philosophizing. There was nothing much in his life of any real national or international importance until a scant decade ago. There is little doubt that he had unlimited potential and, to a degree, this potential made itself felt even in the short time that he had to exercise it. His ultimate greatness, if he was to achieve it, lay in the future, and a short-term study such as this can be only speculative at best. This biography is no worse than others of the same ilk, and it is better than most. The reader can not help but get a clear picture of Magsaysay's personality. Also of interest is the under-publicized corruption that was rotting the government of the young republic. The Huk uprising filled long columns in American periodicals, and Magsaysay always enjoyed a good press in this country, but I do not recall that there was much real concern voiced over the Red threat. The authors make it quite plain that the Filipinos were almost sucked into the morass of communism, something about which Americans perhaps should show more concern. Anti-American sentiment, prevalent in high places in the Philippines, is another facet which the American press seemingly chose to ignore, and to which the authors direct the reader's attention. These and other excursions into things peripheral are enough to justify the publication of this biography. Magsaysay is dead. Whether or not his policies were deeply rooted enough to withstand the cross-currents blowing through the island nation only time will tell. His strength would have sustained the life of the republic. But he was not without his enemies, and some of these are extremely powerful. This is a presidential election year, and all signs point to a bitter campaign. If the government returns to its pre-Magsaysay status, the ensuing discontent will provide again a fertile breeding ground for the communist parasite. This has ominous overtones to which Americans would do well to attune themselves. A starting point might be a view of the struggling republic—an emancipated son of the United States—through the eyes of its late leader who pointed the way, but who was not permitted to break trail to the cherished goal.

JUNE, 1957
THE AMERICAN SEX REVOLUTION
By Pitirim Sorokin (Porter Sargent, $3.50)

The author of The American Sex Revolution came from Russia to the United States in 1923. He has held professorship in sociology at the University of Minnesota and at Harvard. Currently he directs the Harvard Research Center in Creative Altruism.

The book is an expanded version of an article, "The Case Against Sex Freedom" which appeared in "This Week" magazine in 1954. It is addressed to the "intelligent lay reader."

In vigorous superlatives Dr. Sorokin denounces sex anarchy and recites the evils which have befallen individuals, groups and nations who have thus indulged themselves. To him "sex and political and social anarchy are twin demons—mutually interrelated and interdependent." Abstinence is presented as a virtue for the select few who have special endowments such as are given to the dedicate religious and to some particularly creative persons in other areas of endeavor.

The final chapter outlines "a path from the sex anarchy to sane sex order" and to "a bright new future."

The thoughtful reader, lay or otherwise, may have difficulty with some of the author's apparent assumptions. He says, for instance, "...since both the increase of sex freedom and the proliferation of neuroses and psychoses have strikingly occurred during the same period, it can be considered that there is a causal relationship between them." Such attributing of causal relationship to coincidental events is untenable, however much one might wish to believe the idea expressed. Furthermore, Dr. Sorokin seems to consider sex behavior pivotal in the personality integration process—a concept unacceptable to many, including this reviewer.

A sounder keynote for the book might have been the opening statement of the last chapter, "If we choose the course of an ever nobler and more richly creative life, then we have to change ourselves—not primarily, however, as the author suggests, in order to "stop our dangerous drift toward sex anarchy" but rather in order to wipe out the cause of all undesirable behavior. Sex anarchy is a symptom. It may be more crucial than other symptoms, but it still is only a symptom of basic, central flaws in the motivation of man. Regeneration is required. It may be suggested that emphasis be placed on the Christian approach. As Dr. Sorokin points out, it has proved itself an effective regenerative force.

THE SPIRIT OF THE WILD
By William J. Long (Doubleday, $4.00)

These observations in the animal world are rediscoveries of one phase of a versatile writer (Congregational minister, explorer, author of a high school History of English Literature) who died in 1952. After his daughter, the writer Lois Long, discovered the manuscripts it was the magazine Sports Illustrated that began to publish some of them. This is the first of a proposed series of three nature or wildlife books compiled from the unpublished materials; the second will be about birds and the third about fish.

You need not be a lover of woods and fields to enjoy these 17 sketches, but an outdoorsman will relish them for their accuracy. I enjoyed even more the delightful legends, the interesting anecdotes, and the terse philosophizings that bring into one's livingroom the animals of regions as diverse as our American Far West, Ontario, and New Brunswick. Two major themes—the Individuals, and their General Behavior—lend emphasis. Simple drawings by Ray Houlihan enhance the imaginative style.

Worth special mention are the short essays labeled "The Question of Animal Reason" and "In Quest of Animal Psychology." Says Dr. Long:

"To a naturalist who has learned a little of both changeful psychological theory and changeless animal nature, the moral of it all is simply this: If you would know the mind of animals your way is still, as always it has been, the way of an understanding heart. Thus this book reveals that all animals have in their own way a serene faith in nature while living, and in dying they keep that faith. Specific instances abound throughout these pages. From The Spirit of the Wild you will learn to look at nature as did Agassiz, i.e. as one looks at a mother with love as well as with knowledge but essentially without prejudice.

HERBERT H. UMBACH

THE COMPLETE SHORT STORIES OF MARK TWAIN
Edited, with an introduction, by Charles Nieder (Hanover House, $3.95)

In this single volume are collected for the first time the sixty short stories of Mark Twain, thirteen of them gathered from Twain's non-fictional works, such as A Tramp Abroad and Life on the Mississippi. In addition to such better known and frequently anthologized stories as "The Notorious Jumping Frog of Calaveras County" and "Buck Fanshawe's Funeral," readers will find lesser known stories, such as "The Diary of Adam and Eve" and "Was It Heaven? Or Hell?", which reveal dimensions of Mark Twain not generally recognized outside the scholar's study. In these short stories one sees Twain the exuberant frontier humorist, Twain the satirist of priggishness, and a less familiar Twain—the thoughtful, searching moralist.

Mr. Nieder has written a perceptive, illuminating, and stimulating introduction to his very useful collection.

PLANTS OF THE BIBLE
By A.W. Anderson (Philosophical Library, $6.00)

The subject matter of this little book may be of limited interest to most lay people, but it is a book that will appeal to lovers of flowers and the Bible.

Mr. Anderson, an experienced botanist and author of other books on flowers, has the gift of bringing to life in his writing the character and times of the Bible and of giving an evocative picture of the customs and habits of Bible times. More than seventy plants, including edible plants, spices, balm, and fruit, are referred to in this book.

The value and beauty of the book are greatly increased by the inclusion of twelve color plates from illustrated botanical works, mainly of the nineteenth century. As a gift book this should appeal to those who appreciate a combination of the unusual and the attractive.

TOO MUCH, TOO SOON
By Diana Barrymore and Gerard Frank (Holt, $3.95)

If her father hadn't been the great John Barrymore, if her mother hadn't been selfish, if she'd had a sister to understand her, if she'd been accepted at school, if she'd married the right husband, if someone had really loved her. The title of the book tries to explain if not to excuse the unbelievable behavior of a depraved woman who although still in her thirties has known every fear, sadness and thrill that our society can offer. Diana Barrymore's story is meant to shock its readers and thoroughly succeeds.

Gerold Frank who has written this story with Miss Barrymore is also the ghost writer of Lillian Roth's I'll Cry Tomorrow. He has done an excellent job of writing, keeping the story sympathetic and engaging. He gives the glamour girl imagination, perception and traits to demonstrate her artistic nature and exceptional gifts. The reader is constantly aware that here is a girl who would have been worth saving. Unlike the stories of many "fallen" personalities, the writer rouses the reader's sympathy even when our "unholy" heroine is sinning her worst.

Diana was a "child of love" of the great John Barrymore, "the most electrifying personality on the American stage and one Professor of American History at Harvard University.
of the world’s handsomest men,” and Michael Strange, a beautiful and eccentric poetess. Their marriage was a “tennis match in hell,” and their only child, a sensitive girl, doomed to loneliness and confusion. After a succession of private schools in which Diana seemed to be without real friends, she was introduced into the social register in 1938, the same year in which Brenda Frazier made her debut. When she tired of the meaningless routine of a debutante and showed interest in following the Barrymore tradition to the stage, she found that doors opened easily both in New York and Hollywood. She managed to miff every opportunity presented her either because of her temperamental outbursts or her excessive drinking. She married three times and had numerous lovers all of whom failed to give her peace and contentment. She was disillusioned by her father and unwanted by her uncle Lionel. Death took her father, her half brother, her mother and the husband who understood her best. She knew wealth and poverty, wastefulness and frugality, alcoholism and sobriety, success and disgrace.

Apparently the story was not intended as a warning against the pitfalls into which Miss Barrymore stumbled. Any thinking person who acknowledges a moral or a Christian life as the foundation of peace and happiness would have written a sequel to this story. It seems that Diana Barrymore and Gerold Frank have still not found the answer.

Josephine L. Ferguson

**FICTION**

BEYOND THE PASS

By William Headen (Vantage, $3.75)

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**THE RHINE VALLEY**

Long, long ago, some truly rich and glorious soul,
Dreamed that the Rhine should be a way of peace.
Upon its deep, full flowing crest should ride
The commerce of a peaceful folk and land
And all its hillsides should be dressed in vines
And castles, flowers and happy homes.
Along its shores should rise the treasured spires
Of churches, palaces and castles rare
To grace forever memory and song alike.
And then the greed of man came once again.
The power to move the ships became a force
To turn the steel mills and the foundries of the Ruhr
Into a threat to all the heart of man holds dear.
The purposes that built the lacy spires of Koeln --
The massive arches of the domes at Speyer and at Worms --
Were all forgot in a vague restlessness and fear
That yearned to beat a conqueror’s way
Across the world, and make vast sepulchres
From sea to sea, and dye the oceans red
With blood of men so young they scarce had known
The loveliness and glories of their life.
But so the night comes down once more
Upon the ruins of their vaunted strength and lust
And God looks kindly down — Who shall be voice
Or trumpet sound for Him Who comes so quietly
And waits, above the ruins of their cities and their pride,
To take them in His arms again and hold them fast,
Like nails gone through the wood, for life, eternally?

—A. R. Kretzmann

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June, 1957
The old concepts of democracy are under serious observation—and, in some cases, under attack. The proposition is: can the old notions of democracy endure under modern trends and obstacles?

The old concepts of democracy follow a pattern that emphasizes the dynamic role of the individual. The individual—though always a member of a collectivity—is the most important entity this side of God and eternity. He is a human being. In fact, he was considered to be so good and competent that he could live with a minimal amount of government control and political intervention. This human being operated with a large measure of self-assurance, independence, and initiative.

He was so good because he was the voice of Reason and, of course, *vox populi vox Dei*. God and enlightened reason were speaking through this individual. People who are the voice of reason and of God certainly can do little wrong. Why should they not become the Supreme Court of decision-making in the land, "the ultimate seat of judgment," and "the final court of appeal"?

Obviously, these people sometimes acted as if they had heard the wrong voice. There is a devil, too, you know. At any rate, they spoke with different sounds and according to different views. Does God advocate disharmony? Does reason tolerate irrationality and a chaos of existential judgments? No, not really, according to the old notions!

God and Reason operate according to a system by which and under which ethical plurality and moral heterogeneity suddenly and sometimes gradually become transformed into unity and homogeneity. The old classical democrats firmly believed that a harmony of interests would be established through some mysterious process and instrument of human action called debate and discussion. After this period of debate and discussion, the voice of the people—the voice of God and Reason—would speak in sure and confident tones in an infallible policy. Out of this process, of course, would emerge truth and justice. This infallibility is belied by the current arguments of the budget and the existence of over two hundred kinds of religions and denominations in America.

Nevertheless, it is a beautiful image: 1. men thinking things out for themselves; 2. a rational opinion was developed by solid and substantial reflection and cogitation; 3. other persons had also arrived at rational opinions after solid and substantial reflection; 4. there was bound to be disagreement but that is all right; 5. these people will settle their differences about rational opinions by debate and discussion; 6. out of this will emerge the rational and the divine truth for men are men of reason and justice.

Lately, it has become necessary and almost conventional to present a somewhat more pessimistic view of the democratic man. The common man of Jackson's day has been transformed into the mass man of the twentieth century. Some historical events have contributed to this new view of man. The optimistic hopes and aspirations with which Americans entered the twentieth century have been blighted by two world wars, by depressions and recessions, and by a loss of many orthodoxies. It has become popular to say that the people, the people—yes—, have abdicated, they have lain down to die the gradual and slow death of conformity. The people at the most have become yes-men. It has become easier to swim downstream, even if over the falls into the oblivion of becoming non-entities.

Whether the old notions of the old democratic image have really disappeared, I am unable to say and to speak about in any dogmatic fashion. But—as in every age—there are trends that do lead to conformity and to the emphasis on the team and teamwork concept. Certain people in every age, it seems to me, have wanted to conform and to keep up with the Jones family, i.e., to see no evil, to hear no evil, to feel no evil, and therefore, not to speak out against the evil. Now obviously, this can be an effective device for getting ahead: agree with your boss and he will think you are as smart as he is. Promotion comes easier that way.

Educators have been accustomed to "poke fun" at the conforming aspects of the modern business and professional society: the commercials, the political stereotypes, the men in gray flannel suits, and the big picture windows.

Has it ever occurred to us as educators, clergymen, and the leaders of youth that we are preaching the Gospel of No-Offense?
Sights and Sounds

It's Not So Bad Here, After All

BY ANNE HANSEN

I suppose that many of us are born with an insatiable curiosity about the great world and its inhabitants. We are curious about the past, intensely interested in the present, and deeply concerned for the future. In our shrunken world we have become acutely conscious of the fact that our own fate and that of our nation are closely related to events that are happening in distant places.

Those who share my own curiosity about the wide, wide world will be interested in an engrossing account of postwar developments in the land in which were kindled the flames of World War II. A recent issue of The Atlantic Monthly presents a comprehensive study of many phases of life in the German Federal Republic as well as a less detailed account of life in that section of Germany which lies behind the Iron Curtain. In “Perspective of Germany” leading German writers review the progress made in rebuilding the economy of a war-shattered nation, in the shaping of a new and stable government, and in the development of the arts and sciences.

Friedrich Luft, author, drama critic, and popular radio commentator, takes a rather dim view of the German theater and the German film. He characterizes the German postwar theater as “a crowded vacuum” and he says of the German postwar film: “Germany’s movies trouble the public as well as the producers. They seem to be vegetating in a morass of mediocrity.” Herr Luft ends his article on a more hopeful note. He tells us that the German public has begun to demand better films and that a slight improvement in quality has become noticeable.

Here at home we have accepted television as an integral part of our daily schedule. Here—if he has the stamina—a viewer may remain glued before the TV screen practically around the clock. Not so in the USSR. Irving R. Levine, one of the two American newsmen accredited by the Soviet government, tells us that in Moscow TV presentations are permitted only from seven o’clock in the evening until eleven o’clock on weekdays and from two to four o’clock on Sundays. The reason is obvious. In Moscow almost everyone works. There is very little leisure time for TV viewing.

The programs fall into three categories: feature films, usually Russian; live presentations which range from sports to ballet; and programs designed especially for children. Incidentally, the timing of the presentations is decidedly casual and far removed from the split-second timing we expect here in the United States.

There are TV critics in the USSR, but their lot is not “an ’appy one.” Not only are their reviews unsigned, but the critics do not even own TV receivers and usually do not see the programs they review.

The most startling innovation lies in the fact that in Russian TV there are no commercials. I am sure your heart bleeds for the poor inhabitants of Sovietland! Who tells them which detergent draws out hidden dirt; which shaver shaves the hidden beard; what makes dishwashing “almost nice”; how to achieve a youthful, glowing skin, beautiful hair, and soft lips; or which toothpaste is best for those who must “brush in a rush”? And so on, ad nauseam!

Have you seen this man? His name is Robert Rich. According to producer Frank King, “he is 34 and wears a goatee.” An Academy Award for the best motion-picture story of 1956 awaits the elusive Mr. Rich in Hollywood. No one seems to know anything about the missing screen writer. Some have said that there is no such person; others contend that the plot for The Brave One (King Brothers, Universal-International), filmed in CinemaScope and technicolor in and near Mexico City, is noteworthy for its magnificent photography, for fine acting, and for the simple manner in which it sets forth our Latin neighbors’ love for the pomp and pageantry of the bull ring.

Twelve Angry Men (United Artists, Sidney Lumet) has the suspense, the impact, and the conviction of a documentary. Here, in a shabby jury room on a sweltering summer afternoon, twelve men assemble to decide the fate of a boy accused of patricide. Innocent or guilty? Is it to be life or death for the accused? Adapted from an original TV play by Reginald Rose, Twelve Angry Men underscores the simple truth that all law is in the hands of fallible human beings. This is a fascinating picture. It was produced in only twenty-one days at a cost of approximately $850,000. It puts to shame many multimillion-dollar productions. Every member of the distinguished cast merits whole-hearted applause for a superb performance.
JOURNEYINGS

During a recent week I travelled more than eight thousand miles—most of them at an altitude of more than twenty thousand feet.... Since the reading lights on an airplane are not particularly helpful to aging eyes, especially after several hours, there were some splendid, isolated moments when I could give way to suspended animation... bemused by the roar of the engines and the curious feeling of aloneness which high altitudes create....

A few comments.... If one is journeying more than five hundred miles (and not vacationing), the airplane is the only answer.... It now moves with astonishing speed.... A few weeks ago I came from Los Angeles to Chicago in four hours and fifty minutes, and three days later I journeyed from Chicago to Miami in three hours.... At dusk the voice of the pilot came over the loudspeaker: "Our groundspeed is now more than five hundred miles an hour".... Something unthinkable a generation ago, but my seat companion merely mumbled idly: "He musta got into a jet-stream" and turned back to the sports pages.... How quickly and phlegmatically we have adapted ourselves to these fantastic evidences of our scientific age!... When I arrived at home I dug out a half-forgotten essay by John Spalding in which he describes our dilemma and our tragedy:

"We drag forth from earth's inner parts whatever treasures are hidden there; with steam's mighty forces we mould brute matter into every fair and serviceable form; we build great cities, we spread the fabric of our trade, the engine's iron heart goes throbbing through tunnelled mountains and over storm-swept seas to bear us and our wealth to all regions of the globe; we talk to one another from city to city, and from continent to continent along ocean's oozy depths the lightning flashes our words, spreading beneath our eyes each morning the whole world's gossip—but in the midst of this miraculous transformation, we ourselves remain small, hard and narrow, without great thoughts or great loves or immortal hopes."

"Great thoughts and immortal hopes".... They can, of course, be recovered anywhere but there is a unique, strange tug toward them when the clouds are ten thousand feet down and one is alone in the unearthly blue light of dawn or dusk above the turbulence on the floor of our world.... For a few hours man is setting this little summary of his world and his achievements—four motors, some aluminum and an array of instruments—into the immense loneliness and the bright unchangeability of the Universe.... Surely he must be struck by the contrast—the frailty and littleness of what he has done—the strength and greatness of what he sees but cannot understand.... He sees the constellations, clear now and immemorial, as they wheel more closely than ever before.... Not even his mind can travel the light years to Arcturus and his body is chained to the machine he has created.... The chains of the body are at their weakest here, but even here they are strong.... If he listens carefully he may hear more clearly the overtones of the Universe sounding in his soul but the ultimate secrets and the last answers escape him.... For them he must come down again, through the clouds and the darkness and the noise—and open a Book....