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Living Under the Cloud

For almost 2000 years, Christian people have lived under the shadow of a prospect which for the non-Christian has become real only in this past decade. This is the prospect of a final and complete end of this world. One may dismiss this expectation as a mere hallucination but the fact remains that it has been an expectation which has determined the whole Christian interpretation of the meaning of life, the purpose of history, and the context of thought and activity. Christian people have conceived children, built homes, prepared themselves for careers, embarked upon long-range projects, all in expectation of an end both certain and imminent.

Precisely for that reason, the development of these fearful new weapons of mass-destruction has perhaps disturbed the Christian somewhat less than it has the non-Christian. Once one has accepted as unalterable fact the prospect of the elements' melting with fervent heat it is comparatively easy to accept the possibility that this destruction might be accomplished through the agency of man. But it must be well-night intolerable for the non-Christian, accustomed as he is to think in terms of inevitable and never-ending progress, to be brought up short against the probability of mass destruction so great that it could, without undue exaggeration, be called the end of the world.

Out of these 2000 years of Christian experience we can, therefore, say a few things which may offer some hope and some comfort to those outside the community of the Faith who now share with us at least the expectation of an end to the world as we have known it:

1. In a sense, at least so far as the individual person is concerned, these new weapons have not changed things at all. In those long-ago days when wars were fought with clubs and spears, the mortality rate of the population at large was one per person. This is still true today.

2. This being the case, the wisest men of every generation have maintained that the meaning of life could be ascertained only within the context of an understanding of the meaning of death.

3. The refusal of Western man, especially in the past century and a half, to face up realistically to the fact of death has burdened him with hopes that had to deceive him and with fears that were often his only intimations of reality.

4. After the first shock, it is not an altogether unpleasant experience to see a deceptive hope stand revealed as the deceiver that it is.

5. By the same token, those fears which hint of reality lose more and more of their terror the deeper we probe into the reality at which they hint.

6. This — and not the sentimental bilge that has been spewed out by shallow-minded romantics — is the radical meaning of our Lord's assertion that His followers would know the Truth, and that this Truth would make them free.

7. At the very center of this Truth stands God — the God who must and will crush us because we are rebels but who can and will remake us because He loves us.

8. Our destiny is, therefore, death and it is somewhat incidental to the main issue whether we die one by one of cancer or arteriosclerosis or whether we die in numbers from radiation poisoning.

9. Likewise the destiny of our planet is death and it is somewhat incidental to the main issue whether its death result from the workings of the second law of thermodynamics or from the unleashed energy of the atom.

10. But for both our world and ourselves there is the promise of a new life, and it is the confidence that our momentary acts and thoughts have everlasting significance that makes it possible for us to live, in daily expectation of death, as those who shall never die.
Innocent Until Proved Guilty?

In the course of investigation of the most recent of a series of appalling child murders, Chicago police came upon a 30-year-old ex-convict in whose possession they found pornographic photographs, burglary tools, and a .38 caliber revolver. Police records show that the man served six years and nine months of a 1948 sentence of 7-15 years for three robberies and a rape. Army records show a history of narcotics violations in the Far East.

As it happened, police found $10,000 worth of apparently stolen clothing in the man's garage and thus had something to justify an arrest. But suppose they hadn't found the stolen clothing. Under our antiquated system of "justice" he might have drawn a couple of small fines for possessing pornographic pictures and for illegal possession of a weapon. But what would society have gained from the few dollars it might have made on the deal and, more important, what good would it have done this obviously sick young man to be hauled into court again for a couple of offenses which the statutes consider piddling?

There are, it seems to us, two things which society might reasonably do with such an unfortunate young man. The easiest and most decisive thing it can do is liquidate him, either by putting him to death or by locking him away. The more difficult but more intelligible thing would be to deal with him for what he is, a very sick person whose sickness is such that he can not be permitted to run around loose until he has been cured.

But under present law, society can do neither of these things. Our laws are, for the most part, still based upon a vindictive concept of justice, an "eye for an eye" concept of justice. We still talk about a man's "paying his debt to society," as though crime were something which anybody may indulge in if he is willing to pay the price. If our boards of health operated on the same principle our country wouldn't be safe to live in.

In effect, we play a cat-and-mouse game with the sexual pscycopaths and the narcotics addicts of our society. We know who they are and in a general way we keep them under observation. But we don't actually do anything about them until they do irreparable damage. This young man, sure as shooting, will someday rape a housewife or murder a child. And then we will pounce on him. And a lot of us will have the decency to feel sorry for the poor devil, which as things stand now will mean a soft sentence. And so the evil feeds upon itself.

This man, and others like him, ought to be in an institution where the sickness which distresses him and endangers us all could be adequately treated. He ought to stay in such an institution so long as the condition remains uncured, even if this means for life. And the jail space ought to be saved for the subhuman dope peddlers and pornography pushers who, more than these unfortunate psychopaths, are the real menaces to society.

Upset in Wisconsin

If William Proxmire's unexpected victory in the Senatorial election in Wisconsin had been a purely local matter, there would be no occasion for us to comment upon it. But we think that there are signs a-plenty that it was a symptom of some deep dissatisfaction which are likely to erupt in the 1958 Congressional elections and perhaps explode in the 1960 Presidential election.

For these dissatisfactions, President Eisenhower must accept a large part of the responsibility. Nine months ago he was talking about "modern Republicanism" in terms which suggested that it was something new under the sun. Three weeks ago he was allowing that there is no essential difference between modern Republicanism and the philosophy of so-called "right-wing" Republicans. Add to this the lamentable comedy of errors on the budget, the school bill, and the civil rights bill and you have the makings of a demythologizing process which may cut the President down to human dimensions.

Like millions of Americans of both parties, we still like Ike. But if he can't or won't lead we can't follow him.

Rebellion in Arkansas

It is the unalienable right of every American to believe that the courts are stupid and corrupt and to disagree with their decisions. But it is necessary to the maintenance of mere public order that we all obey the courts, whatever we may think of their ability or their morals.

It would be altogether proper for the President to sit down with a Southern governor and work out with him some arrangement by which the process of integrating the races in the schools might be extended over a reasonable period of time. It is not, we think, proper for the President to meet with a public official who has defied the authority of the courts, even when that official is the governor of a state and when the purpose of the meeting is to arrive at some "face-saving" formula for compliance.

Governor Faubus has attempted to interrupt the orderly operation of constitutional processes by calling out the state militia to prevent the execution of a federal court order. As we understand it, such conduct constitutes sedition. We think the governor ought to go to jail.
Is it Mere Gabbinness or Some Special Gift?

By ALFRED R. LOOMAN

Why is it that women are able to get acquainted faster and more easily than men? I've observed this particular trait in women on many occasions and in the last three months I've seen it in operation several times. These recent occasions have been while traveling which may heighten the effect of this special quality in women.

To give you an example of what I'm talking about, three months ago I was on the diner of a train headed for Denver. Four men were at our table. Our conversation had been very limited and this is not unusual under the circumstances. Men strange to each other seated at the same table are, more often than not, silent. It is not an embarrassing silence but has the atmosphere of a quiet men's club where each man has his own thoughts.

Across the aisle from us were two women in their late 20s. They were either traveling together or had met earlier on the train for they were in intimate conversation when they were seated. A third woman, this one in her mid '30s, was seated at that table and soon the three were conversing as if they had known each other for years instead of minutes. I could see that they might have had something in common for all had a wholesome look, were dressed sensibly, if not stylishly, for travel and may all have come from small towns where familiarity comes easier.

About ten minutes later, however, they were joined by a woman quite different in appearance. This one was ten years older, well and expensively dressed, wore good jewelry, and gave the impression of a traveling saleswoman marketing a product that was difficult to sell but paid well when it did.

I wondered what would happen to the conversation when she joined them. Nothing did. While the three ate their appetizers and continued their conversation, the fourth silently drank a cocktail and smoked a cigarette from a long holder. She seemed content to be silent and considered it natural not to be included in the conversation, at least at this point.

Some protocol must cover this situation among women and while I observed it, I didn't understand it. I missed the move when it was made. But within a few minutes the fourth woman was moved into the conversation, though I couldn't see what the four might have in common, and for the remainder of the meal, those women appeared to be four sorority sisters on their way to a football weekend at a neighboring college.

Two weeks ago at an airport lunch counter, I occupied a stool in a slightly isolated area of the counter, next to a woman. The stool on the other side was also vacant. We did not speak to each other except for her "thank you" on the two occasions when I retrieved the magazines that had slipped from her lap. This was not a gambit to open the conversation and none developed. Shortly a woman entered and took the other vacant stool. Within two minutes these two were in earnest conversation. One came from New York and the other from the West Coast. I don't know what they had in common but very soon they were discussing their personal affairs in a manner men would never think of. By the end of that meal I felt they would be exchanging letters as soon as they reached their different destinations.

I could give many more illustrations of this sort of thing which is not at all unusual. Men just don't get acquainted that quickly and I still don't know why and how women do. It's true that men have less in common in their professions. The women have the home and children in common and their income bracket makes little difference because the problems are similar. Men are engaged in a great variety of professions and at many different levels so that in the area of work it would not be simple to have an interesting discussion with a stranger. But what men really lack, though they are just as interested in people generally and specifically, is the ability and the willingness to break through the normal reserve of a strange person.

Almost any Mrs. Jones could get farther with Mrs. Khrushchev than any men have gotten with her husband. In one meeting the two would be on a first name basis and would have exchanged favorite recipes, discussed the problems of child raising in their respective countries, and the difficulties of grocery shopping in an inflationary era. In five minutes they would dispose amicably of the business the men never settle in two weeks. What's more the two would be exchanging Christmas cards each year which is something I'm sure Mr. Dulles and Mr. Krushchev are not doing.
Lutherans are well instructed in the fact that we are justified by faith alone. It is a fact which is repeatedly referred to in our religious instruction and which will undoubtedly be mentioned many times during our Reformation Day celebrations. Lutherans accept it; Lutherans agree on it without question.

It is another question whether or not they understand it. And it is still another question whether they are able to operate with it as a meaningful concept in their own thinking. It is enlightening to ask Lutherans what it means that they are "justified." In my own experience the result has been a delayed answer laboriously pieced together. Even then many Lutherans are not at all sure that their definition is an adequate expression of what they ought to be thinking of. And usually they have good reason to be concerned.

I know of a man who tried the following experiment with a group of college-age graduates of Lutheran grade and high schools. He proposed a brief description of the doctrine of justification by faith. His hearers were to raise questions concerning things which they did not understand or which they could not agree with. No such questions were raised; on the contrary, they were all quite agreed with this way of understanding justification by faith. What he had presented, however, was not the Lutheran but the Thomist doctrine of justification without using the obvious catch-words. Without the identifying catchwords of confirmation instruction, the distinction between Luther and Thomas was not understood, even by those who had had extended periods of religious instruction.

The following definition was written by one of the better students here at the University:

Faith, a conscious and living confidence in God, is the only way we can be acceptable to God and true Christians. With faith we are able to fulfill the law partially, and all our sins are then overlooked by God as a result of His grace . . . (italics mine)

There is no need to multiply examples. Anyone who feels that these are not typical is invited to have a group of Lutherans write three hundred words on justification by faith and the Christian life in their own words. I believe that he will reach the same conclusion that many others have reached: Lutherans today find it very difficult to operate with the terms "justify" and "justification."

"Justification" in Modern English

I would suggest that this difficulty has at least one of its sources in our present-day usage of the verb, "to justify." We use it to mean that a man has excused himself or, passively, that a man has been excused. Either he has not really done anything wrong or he was not responsible for what he did. Transferred into the language of the courtroom it means that a man is acquitted. Thus a man accused of going through a red light may justify himself in various ways.

He may prove that he did not do anything . . . or that what he did was legal . . . or that he was not responsible. Perhaps the light was really green at the time when he entered the intersection. If he can prove that, he has "justified" himself. Perhaps the car behind failed to stop and pushed him through the intersection against his will. If that can be proved, he is "justified" in the eyes of the law. This is the meaning of the word which all of our people carry with them. It is what they think of when we use the word, "justify." Lutherans and non-Lutherans alike think in these terms and therefore also hear the Gospel in these terms. The first picture which the word "justified" calls to mind is: the man who is justified is an innocent man.

This may help to explain why people no longer get very excited about the fact that we are not justified by our works. The whole question has no relation to our present-day usage of the term. One thing is clear in their minds: the man who has not done anything at all is the man who finds it easiest to justify himself in court.

It is, of course, obvious that the modern usage of the word "justification" has little relationship to the sense in which this word is used in Lutheran theology. Here the word is used to describe what happens to the man who is a sinner. He is not innocent; he is guilty. The man who is justified by faith has both done that which the law condemns and is responsible for having done it. We describe justification as God's not charging it to him (not imputing it to him). This immediately gives rise to questions: Does this mean that God acts as though the man were not a sinner? Does God just close his eyes to his sin and forget about it? Or does He perhaps draw a line through an entry in some sort of heavenly ledger? If those are adequate descriptions of justification then it is difficult to determine the essential connection between justification and the suffering and death of Christ. They are used very often, however. They bear fruit in the discussions of theological students as to whether one can believe in and receive the forgiveness of sins from God without believing in...
Jesus Christ. They reproduce themselves in the catechetical frustration and sense of failure as he tries to bring forgiveness and the life and death of Christ into a vital relationship with one another. The questions are however ancient and well-put. The decision as to whether God could forgive sins even without the incarnation, suffering, and death of our Lord remains a most important one. Such widely separated theological traditions as those represented by St. Athanasius and C.F.W. Walther have answered in the affirmative. (I hope that it shall later become clear just how far this question is removed from the Lutheran Reformation.)

Forgiveness is possible even without Christmas and Good Friday. As a matter of fact, however, God has chosen to forgive sins for Christ's sake and not simply because of His omnipotent love. God offers this forgiveness of sins to men through the Gospel. When they accept it in faith, He treats them as men who are "justified" or righteous.

All in all this understanding of the word has very little direct connection with the word "justify" as our people use it. The result is not unexpected. Lutherans have tried to make sense out of justification by faith in terms of the current usage of justification. Most of them have had little success. An examination of the students who come to Valparaiso reveals that their understanding usually does not go beyond the ability to repeat a standard set of phrases. The doctrine of justification by faith was intended to explain what happens to people who believe in Jesus Christ. For our people, however, it has become a teaching which itself requires explanation. As a result our people are operating in their spiritual life with a series of disconnected concepts. Neither their understanding of the Christian faith nor their understanding of the Christian life are unified around the basic facts of the Gospel.

**Justification: The Center of Lutheran Theology**

It is a commonplace to say that justification by faith is the center of Lutheran theology. It is the hub of the wheel and all of the other doctrines are like spokes going out from it. And it is a well-known fact that it was this basic unity in Luther's theology which gave the proclamation of the Gospel its effective reforming power for the whole life of the church. It is not, however, obvious from our catechetical instruction. The individual doctrines are clearly expressed but have only modest impact on the thinking of our people because the individual doctrines have not been made relevant in terms of justification by faith.

One need only ask a well-trained Lutheran layman what the connection is between justification and baptism or between justification and the two natures of Christ to know that these connections have not gotten through to him. Even the relationship between Christ's substitutionary sacrifice and justification are quite unclear in the thinking of most. Perhaps forgiveness is not only theoretically but even practically possible without faith in Christ. This is revealed most clearly in our young people's uncritical acceptance of popular religious songs. Such statements as "Somebody up there likes me" and "He hates to see the things we do, but He always says, 'I forgive'" find a disturbingly easy acceptance.

At the same time other points of catechetical instruction have been firmly implanted in the thinking of our people: verbal inspiration, six-day creation, stewardship, and the knowledge that one dare not become a Mason (because they do not hold justification by faith).

It is interesting to note that the first three of these have, as they are understood by our people, no direct connection with justification by faith. These are the sort of things about which they can speak with confidence and clarity. Justification is somewhat farther removed from the reality in which we live than those problems are. The clear understanding of these points proves two things, however: 1) these people are able to understand and to learn; 2) obviously our pastors are able to teach. It is quite possible that the difficulty with the understanding of the doctrine of justification lies in the concept of justification.

We have recognized this difficulty and have emphasized that justification is a "declaratory" act of God. We thereby try to translate the Reformer's emphasis on justification as a "forensic" act. The adjective, "forensic," indicates that the word justification is to be understood as it is used in the courtroom. But what court uses "justify" as a technical term? When it is used, it is used in the ordinary sense of excusing or vindicating oneself.

We have ordinarily gotten around that difficulty by saying that the comparison lies in the judge's speaking the verdict over the accused. God's act of justifying us is the act of speaking the verdict that we are righteous. Most of our people understand that sort of justification as the verdict that we are innocent or that we are at least treated as though we were — and one must be very careful not to do anything wrong which might destroy the illusion. And we are back where we started.

The official catechetical handbook of the Missouri Synod solves this problem by not attempting any direct definition of "justification." It is defined by implication (Quest. 188). This has, however, not proved to be a satisfactory solution. It is particularly inadequate when it is emphasized a few questions later that "justification by faith" is the "chief doctrine of the Christian religion." (Quest. 194A) (The "chief doctrine" had been introduced via a parenthesis a few pages earlier.) Under these circumstances we cannot be surprised that pastors...
find it difficult to preach meaningfully about justification nor that successive generations of Lutherans find that preaching less and less meaningful for their spiritual lives.

"Justification" in Sixteenth-Century German

The Reformers did not have this difficulty in making justification meaningful to their people. In their society as in ours this word was in every day use, particularly in the courtrooms. Thus the designation of this word as "forensic," or as used in its courtroom sense, was a hard and fast definition. The very phrase, "justification by faith," was itself an explanation and not something which required further explanation. Werner Elert has gathered material which makes the Reformers' usage of this term much clearer. The original essay is written in German and is not generally accessible to the American reader. (Werner Elert, "Deutschrechtliche Zeuge in Luthers Rechtfertigungslehre" in Zeitschrift fuer systematische Theologie. XII (1984/5). It is summarized extensively here to make it available to the English reader and in the hope that it will make the Reformers' emphasis on justification more meaningful. The scholarship and the illustrations of the forensic meaning are Elert's. Their application to the American situation remains the responsibility of the author - in spite of his indebtedness to Elert's application to the German situation.

The German word for justification (Rechtfertigung) is used in modern German in the same sense that the English word justification is used in modern English. It indicates that a man has excused himself or proved himself innocent. From the later Middle Ages until the seventeenth century it is - in addition - used in quite a different sense: the execution of the death penalty. It is also used to refer to the entire process of trial, examination by torture, and execution of the condemned criminal. This is the picture which the word "justification" produced in the minds of Luther's hearers. It should be immediately obvious, not only that this is quite different from the sense of justification today, but that this picture also provided a number of possibilities for relating justification to the entire work of salvation.

Elert offers a number of examples to illustrate this usage. The Diet of Augsburg of 1530 at which the Augsburg Confession was read and presented did not only discuss theology. It also discussed and adopted the reform of the penal code proposed by Emperor Charles V. The proposed code contains the word "justification" ten times. In some of these instances it refers to the entire trial of the accused, including the examination by torture or the ordeal. In these cases it is theoretically possible that the accused would be found either guilty or innocent. It is, however, a peculiarity of the legal language of the time that the word "justification" is no longer used whenever it becomes clear that the accused is innocent. For "justification" carries with it the sense of guilt and execution and is used three times in this sense in the code of Charles V. Typical of this usage is the rule that the accused is to be allowed three days to consider his sins, to mourn, and to go to confession before he is "justified."

Earlier penal codes contain the same usage and are at times even clearer. Thus the purpose of two such codes is "that criminals might be justified and punished in a more proper and better manner." And detailed regulations are given for the raising and paying of the executioner's fee for justifying a man.

The Lutheran dogmaticians of the 17th century were well acquainted with this usage. Up until the legal reforms of the 18th century there were few crimes that were not punishable by death. Thus one judge in Saxony took part in the condemnation to death of twenty thousand criminals in his lifetime. He was Benedikt Carpzov - related to but not to be confused with the theologians of the same family. His handbook on law quotes the usages of "justification" referred to above and uses them independently. The executioner's salary is treated under the heading: Costs of painful justification. And he leaves no doubt what he means with "justification" when he speaks of the body of the man who has been "justified by the sword." Against this background the insistence of contemporary theologians on the substitutionary character of the death of Christ becomes quite meaningful.

In any case it should be clear that justification was never a simple declaratory process for the Reformers. It is never anything as simple as some sort of heavenly bookkeeping which could have been carried out even if Christ had not died. It is a declaratory matter, to be sure, but it is always a matter of life and death - as our justification before God always is.

The modern meaning of justification as excusing or vindicating or proving innocence does not appear in the legal terminology of the 16th century. It is certainly possible that the trial results in the verdict of not guilty. As soon as this becomes evident, however, the word "justification" is no longer used in connection with it. From then on another term is used. "Justification" means that the criminal has been brought to justice.

It might be objected that this courtroom usage was part of the technical terminology of the lawyers and that the common people did not appreciate this meaning of the word. That is not the case. The people's poet, Hans Sachs, uses the term in exactly its courtroom sense. And Luther himself uses the word in a non-theological context in the same sense. Both presuppose that their readers will understand them without difficulty.
It is interesting to see just how Luther uses “justification” in a non-theological context. Elert lists the following examples. The Bishop of Magdeburg (Cardinal Albrecht) had arrested the merchant Hans Schoenitz. After he had been forced to confess by means of torture he was executed. Luther wrote an attack on the cardinal’s actions in this matter. He refers to the torturing and execution as a “dangerous justification” and asks whether this sort of “justification” is a credit to the cardinal in the sight of God. Since the torturing of Schoenitz led to his confession of guilt, it is clear that “justification” is not used in the sense of his proving his innocence. Luther continues with an extended criticism of the use of “sharp justification” (torture) and reaches the conclusion that it should be used only on the most stubborn liars.

In an earlier letter dealing with the same case Luther had referred to the “justified” Hans Schoenitz. The context shows that he is referring to his execution. And Luther’s translation of Acts 12: 19 reads that Herod had the guards justified and led away. On the basis of this material, Elert’s conclusion cannot be questioned: Luther knew and used the word “justification” to designate the trial by torture and the execution of the criminal. He does so without any further explanation and without fear of being misunderstood. He could do this because this was the ordinary understanding of the word among the common people as well as among the lawyers of the day.

"Forensic Justification" in Theology

This usage of the word is the background of its understanding as a theological term by the Reformers. It was pointed out above that the Diet of Augsburg dealt with a penal code in which the word “justification” was often used in its courtroom sense. It was not accidental then that Melanchthon referred to this forensic usage in trying to define the sense of the word in the theology of the Reformers. It is equally interesting that the German edition of the Apology does not translate either of the two references to forensic justification. The German reader would take that for granted. The Latin term however was loaded with the scholastic interpretation of justification as a process of actually being made righteous. We have in our teaching retained the antithesis to the scholastic interpretation. We have ordinarily overlooked the fact, however, that there is a closely related and equally dangerous misinterpretation suggested by the current modern usage of justification.

Luther carries this picture of courtroom justification over into his description of the justification of the sinner before God. The criminal is put to death; the sinner is not put to death himself, for he has been justified in Christ. Christ’s justification becomes his justification in faith; he does not have to be justified in and for himself. But this never means that the sinner is declared innocent or that God acts as though he were innocent. On the contrary the admission and recognition of his guilt before God remains the first prerequisite of his justification. Since the recognition and confession of guilt is worked by the Law, it is interesting to compare Luther’s understanding of the Law with our own as indicative of our understanding of justification.

It is of the essence of the courtroom justification that the criminal is dealt with and executed under the law. Here the New Testament understanding of justification both parallels and deviates from the courtroom usage. The sinner who is justified before God is not justified under the Law; he is free from the Law. But he is free from the Law because Christ has been justified under the Law. Because Christ was made to be sin for us and made under the Law, we are under the Gospel. It is here that the forensic usage of “justification” helps to clarify the work of salvation. The substitutionary atonement of Christ under the Law becomes our justification without the Law. The Law is both satisfied and broken in the work of redemption.

At this point it becomes clear that the Reformers did not take their understanding of justification from the lawbooks but from the New Testament. The courtroom usage of the term, however, provided a ready made set of associations which made the New Testament significance of the term immediately understandable to the common people. The transference was relatively easy for the Reformers because they were living in the same context of legal thought as the New Testament writers. And there is good evidence that the word justification could be used in first century Greek just as it was used in sixteenth century German. We shall deal later with the implications of the fact that there has been a radical revolution in legal thought and practice in the last three centuries. It is important to note it now, however, so that pictures of sixteenth century and twentieth century legal procedure will not be confused.

The Law does not allow justification by faith. Neither the Law proclaimed in Scripture nor the penal codes of men allow the imputation of sin. No man can take another man’s place before the law. No man can be tried for another man’s crime. No man is excused from execution because another has been put to death. There is neither guilt nor execution by association. Yet that is exactly what the doctrine of justification by faith proposes has happened. If that has happened, then the legal framework of our relationship to God has been destroyed. Justification is therefore more than God’s simply not imputing our sins to us by correcting our sheet in the heavenly ledger. Justification is a two-fold process. The sinfulness of the sinner is not imputed to him because it has been imputed to Christ. And at the
same time that Christ is made to be sin for us His righteousness is imputed to us – we are made the righteousness of God in Him, Paul says.

Luther uses a number of pictures from the legal practice of his time to illustrate this. Christ is often referred to as the one who stands in our place as the “accused.” And Christ’s death is equated with our justification. The importance of this point cannot be overemphasized. It is common in our time to think of Christ’s death as the cause of our justification; as a legal penalty which makes God’s judgment of forgiveness over us possible. Christ’s death and our justification thus stand in a cause and effect relationship. That is one possibility. Luther was, however, able also to reproduce the related material in Romans and Galatians much more directly. “So Christ . . . is called my death, sin against sin, because He dies sin dies also, and in this way I am justified.” (WA 40 I, 278,5). The death of Christ is my death; His death is my justification. “Because I believe in him, I die with Him and I am crucified to the Law, so that the Law has no jurisdiction over me; the Law has let me loose and has been tied hand and foot, for I have died and am crucified with Christ through faith.” (280,6).

Here Luther uses the picture of justification as execution of the criminal to give vivid expression to what Paul says in Galatians 2:19f. In Romans 6 Paul speaks of baptism and its relationship to the death and resurrection of Christ; and Luther’s exposition of baptism must be understood from the viewpoint of Romans 6.

Whoever has read Luther will have noted the ease with which he moves from one form of expression to another, from one picture of the work of salvation to another. He is not bound by any one but is using all of them to express the central Biblical truth. It would not be entirely inaccurate to say that our preaching and teaching have lost that mobility. The rather lifeless treatment of Luther’s dramatic exposition of baptism — death of the old man, resurrection of the new man — which we so often find is perhaps typical of that. That mobility has often been lost because we have tried to make justification not only the center but the total content of the proclamation of God’s work of salvation. That is, in itself, not objectionable but when it is accompanied by a reduction of the sixteenth century concept of forensic justification to the narrow limits of declaratory justification, it has cut us off from some of the central analogies of the Christian faith. Luther could preach sermon after sermon, he could even explain the second article of the creed without once referring to justification And one will read the Small Catechism from beginning to end without finding one reference to justification. Luther uses other pictures and is still teaching forensic justification, for each of these pictures point up the relevance of Christ’s suffering and death and resurrection for the sinner in the judgment of God.

We, on the other hand, find ourselves in the embarrassing position of not being able to directly relate the suffering and death and resurrection of our Lord to our justification. The closest relationship is that of cause and effect; and we find ourselves somewhat embarrassed when Paul and Luther speak very vividly about dying with Christ, rising with Him, of being crucified with Him and suffering with Him, of our being in Him and He being in us. Somehow they do not fit into the center of justification. But for Luther they were part of the center itself.

Several years ago Bishop Gustav Aulen embarrassed many Lutherans who were much more thoroughly and confessionally Lutheran than he himself was. He (in Christus Victor) simply drew attention to the wealth of pictures which Luther uses to describe the work of salvation. It seemed that the centrality of justification in Luther’s theology was threatened. Central among these pictures which did not seem to fit into justification were those showing Christ in battle with the demonic forces which oppress men: sin, death, devil, the Law and the wrath of God. There seemed to be an antithesis between two typical pictures of the work of salvation: substitutionary atonement and battle. For Luther at least these two pictures do not stand in antithesis or in contradiction to one another. He is able to combine the battle picture with the courtroom picture. Of course he does not do this all the time, but the very fact that he is able to do it shows that he thought of these two motifs as much more closely related to each other than commonly supposed. The connection will be much more readily understood when it is remembered that the work of salvation, whether viewed in terms of the substitutionary atonement or of battle, breaks the framework of existence established by the Law. The relationship of the forgiven sinner to God is established outside of the Law and without the Law.

Forensic Justification and the Law of God

Where Paul speaks of the law as our schoolmaster, Luther makes it our jailer, our executioner, accuser and torturer. (This is a much more accurate reproduction of Paul’s thought than thinking of the law as a kindly old schoolteacher.)

Thus Luther uses pictures from the courtroom of his time to describe the function of the Law. But here again he reforms it as a vehicle of New Testament thought. The law tortures the believer and forces him to cry out but he does not cry out against the “tyrant, angry judge, and torturer.” Rather the soul which is tortured by the Law cries out to God as his Father, calling for redemption.

When Christ takes our place, the law becomes all of
these things to Him, too. The interrelationship between the motifs of battle and of substitutionary atonement become clear when Luther pictures Christ as the accused in the courtroom. Here both are drawn together under the general framework of forensic (in the courtroom sense) justification. Christ is accused in our place. He has freely put Himself under the law. And the law now accuses Him before God of having committed the sins of the world. The law is accuser, judge, and executioner. (It must be remembered that Christ was put to death according to the Old Testament law for a sin against the first commandment. Whatever may be said about the methods of His trial, the evidence was conclusive and the punishment in accord with the crime.) The Law accuses Christ and the Law wins. Christ is put to death. He is condemned by men and forsaken by God. His condemnation and execution are really His victory over the Law, however. Luther presents this within the context of the legal codes of his time. It was a commonly accepted rule of law that anyone who falsely accused and caused the arrest, conviction, or punishment of an innocent man was himself liable with his person and with his property. He must atone for the wrong which has been done. Christ was such an unjustly accused man. And He calls the law to account. He, who was falsely put to death, now requires the death of the false accuser, the Law. The crucifixion of Christ thus results in His resurrection and in the Law’s being executed. Here the battle motif is presented within a forensic concept. There is no line dividing the pictures of battle and of substitutionary atonement; one flows out of the other.

With the obscuring of the full context of forensic justification in the past decades, the real nature and function of the Law have also been obscured. We are not able to deal adequately with the Reformer’s axiom: “The Law always accuses.” It always accuses us as the prosecutor before the throne of God. For us today the Law has become a comfortable help along the road to salvation. The catechism speaks of a three-fold use of the Law: curb, mirror and rule. And the emphasis is on the function of the Law as a rule: a function on which Luther lays little stress, in spite of the fact that the Law is always a rule, even when used as a curb and as a mirror. And the mirror is a rather pale substitute for the accuser who demands our death before the judgment seat of God. The difference between the mirror and the torturing wrath of God who forces the confession out of us is so great as to be indescribable. If we wish to recapture the Reformers’ understanding of forensic justification, we must recapture their understanding of the Law. For it is the Law that makes the courtroom. Given that sort of Law, neither justification nor forgiveness will simply be God’s “overlooking” or His forgiving a few changes in the heavenly ledgers. The Law condemns to death, temporal and eternal; any understanding of justification which sees it as less than a matter of the daily life and death, contrition and repentance of the Christian is inadequate in Lutheran theology. With such a doctrine of justification, whole areas of Biblical expression will again become meaningful. We are today, however, far from such an understanding of Law. The designation of the sin-revealing function of the Law as a mirror has robbed it of its effectiveness. The Law is reduced to purely passive activity. Its revelation has become the reflection of our own selves. Its accusing power is so diminished that there is no hesitancy to treat the mercy of God under the explanation of the first commandment. In the light of this, it is of only minor significance that the statement is made that the Law reveals the wrath of God... especially since this wrath is neither explained nor brought into a vital connection with the work of salvation. We are in danger of proving the truth of Luther’s hypothesis: Taking the Law away from people or shielding them from its terrible reality finally results in taking away the Gospel and shielding them from the full glory of the grace of God.

We have then little reason to be shocked when we find our young people treating the Law as a helpful friend; as a crutch which leads along the way to heaven. It shows us how to avoid sins; and this is necessary if one is to be saved. For who knows how many God will overlook? It also instructs us in the exercise of our faith and shows us what we would otherwise not know, that is, how we are to actually be pleasing to God. Perhaps the students who come to Valparaiso are poor examples; their educational histories would indicate otherwise. But if they are typical, this conclusion must be taken seriously: We are not succeeding in conveying the Lutheran understanding of salvation and of justification to our people. We are teaching them to repeat phrases but not to think. With all of our effective concentration on the “peripheral” matters of verbal inspiration and the six-day creation we have not oriented them to the center of Christian theology: an understanding of sin and grace.

The Problem of Teaching Forensic Justification Today

It cannot be over-emphasized that the content of the Reformers’ doctrine of justification comes from the New Testament and not from the legal practise of the time. The courtroom concept of justification provided an extremely useful vehicle for the transmission of New Testament thought, however. The Reformers could speak of justification to the common people against the background of, and with implicit reference to, the common understanding of justification. This background
made many things in the New Testament understand­able which are otherwise rather difficult to express. For the New Testament, too, operates with pictures and language of the law-courts; the final suffering and death of Christ takes place within that context; the concept of law at the time of the New Testament was essentially the same — at least in its relevant aspects — as in the sixteenth century. It was, therefore, no distortion of the New Testament when the Reformers emphasized justification by faith as one of the most effective ways of describing the Gospel.

We, however, face quite a different situation when we try to sum up the Gospel in terms of justification by faith. The common understanding of the word justification does not help us but rather hinders us. It calls a completely different picture to mind than the New Testament and the Reformers intended. The meaning of language has changed under our hands and we have not charged our catechetical terminology to keep up with it. And the catechistes themselves have sometimes been caught in the process of change, with the result that justification has been reduced from a matter of life and death to a juggling of the heavenly ledgers, or at worst, God's simply acting as though we were innocent. Justification as God's effective declaration that we share in Christ's crucifixion and death (and not simply in something else which they have produced) would have to be expressed in our day as trial and execution by faith. Only then would we come close to reproducing the Reformers' terminology. Only then would their doctrine of justification be revealed as the actual center of theology which brings all other doctrines into focus.

Such a simple rejustification is, however, no longer possible. It is not possible for the simple fact that we think in different legal categories than those used by the Reformers. The great legal reforms of the last three centuries were undoubtedly stimulated by the Reformers' recognition that God's grace in Jesus Christ has broken through the legal framework of existence. Those legal reforms, however, did destroy the universally accepted idea of punitive justice. We still live in this period of on-going legal reform; and whether we agree with it or not, we must take into account that it determines the thinking of our people. Many people live today in areas where a man practically cannot be executed. And the few remaining possibilities of execution — for kidnapping, treason, or in some states for murder — are so far removed from the actual lives of our people that such an execution excites horror, secret sympathy with the condemned, and curiosity but seldom the recognition that we, too, stand under God's judgment of death. The fact that such sentences of death are usually reserved for such heinous crimes that they are almost an expression of community revenge does not add to the understanding of the simple justice of God's condemnation of death over us. The almost universal pattern of the sentencing of the criminal has become one of reform and not of retribution. And even execution has become the easiest way of dealing with the irreformable. If the courtroom procedure is understood in terms of reform and not of retribution, then the courtroom sense of justification leads not to the Reformers' understanding but to the very mediaeval understanding which they opposed: that God's grace enables us to do those things which are right and thus at least partially deserve His grace. That this is in fact where it does lead is clearly demonstrated by the student's definition of justification at the beginning of this essay.

The actual effect of our usage of the word "justification" in catechetical instruction is then not the protection but the destruction of the Reformers' understanding of the Gospel, particularly when the word is used without definition. One solution of this problem might be found in redefining the word "justification" for our people so that they would think of it in terms of its sixteenth century usage. This would at best be possible for only a relative minority, however. Most people simply would not be able to think in terms of a legal system different from the one in which they live. Another solution might lie in the church's working to have the old legal concepts restored. Quite apart from the impossibility of this in the foreseeable future, it is highly questionable whether this would constitute a real contribution to the life of society. The mere fact that the old legal system has been used as a picture in the proclamation of the Gospel does not mean that it is an expression of God's will for the order of creation. If so, then we would also have to go back to punishing the entire family of the criminal as Darius did with the men who framed Daniel. And one despair of the possibility of making children think in terms of a legal system different from the one in which they are living. Nor ought they be required to do so, for this is not necessary to communicating the Gospel. Useful and meaningful as the concept of forensic justification was, it is noticeably absent from the small catechism. Luther himself does not feel that an understanding of justification is necessary for the basic instruction of the children and ordinary laity. We need not go beyond him. We can do as he did and use another picture to describe what God does for us in Christ.

Luther used the alternative picture of redemption. One wonders what than means to the children of today. We live in a slaveless and therefore a redemptionless society. The one point of contact would be the context of ransom. Our use of the picture of redemption is thus hampered in much the same way as our use of the picture of forensic justification. It is hardly necessary to
say that the same is true of the picture of sacrifice. We
have never succeeded in making sacrifice meaningful
to our people; they have absolutely no experience of it
in the world in which they live. And if one would wish
to estimate the difficulty of making forensic justification
meaningful in a world where the death penalty is rare and prisons reform institutions, he might well
compare it with the task of making Christ's sacrifice meaningful to twentieth century man.

An Alternative

We are thus faced with the fact that our three most
common pictures of the work of salvation compare it
with matters which lie outside the realm of modern
experience. We cannot be deceived by the fact that
people do not ask questions about them and can repeat
the standard formulas. The fact of the matter is that
this only conceals a basic lack of comprehension which
is immediately revealed when they are compelled to
express themselves in their own words or even to define
the standard formulas.

Under these circumstances we are compelled to con-
sider the possibility of using new pictures and new
formulas — pictures and formulas which have counter-
parts within the everyday experience of our people.
They should, of course, be Biblical. One immediately
suggests itself which is also an integral part of the cate-
chism: baptism. Like justification, this picture of God's
saving work integrally relates Christ's death and resur-
rection with our death and resurrection. Through it we
die with Christ and rise from the dead with Him. We
who were dead to God die to ourselves and become alive
to God. We who could only look to God as our con-
demning judge can now look to Him as our Father.
Christ has given us power to become the sons of God.
This new life is really a new life; it is a life with a new
father and under completely different conditions.

It is interesting to note that the Reformers' redis-
covery of Paul's teaching of justification was accompa-
nied by a rediscovery of the Biblical teaching on the
sacraments. One cannot be preserved without the other.
And our young lack not only an understanding of the
Reformation doctrine of justification but also of the
significance of baptism for their own lives. There is
hardly a trace of understanding of baptism as the be-
ginning of the daily repentance of the Christian. And
there is no appreciation of baptism as the beginning
of God's work in us which reaches its culmination in

the death and resurrection of our bodies. The Reform-
ers rediscovered the sacraments on the basis of their un-
derstanding of the work of salvation. Perhaps we can
make the work of salvation meaningful again by using
the picture of baptism.

Baptism has two obvious advantages as such a starting
point. First, it is part of the experience of every Chris-
tian. It is that which actually brings him into the fel-
lowship of Christ's death and resurrection; it is, there-
fore, not only a picture of the reality for which another
picture might just as easily be substituted but part of
the reality itself. Through baptism Christ's death and
resurrection become our death and resurrection.
Through sharing in His death and resurrection the
character of our bodily death and resurrection are trans-
formed; but more than that, this life itself is trans-
formed; the change is literally the change from death
to life. Thus the work of salvation becomes a matter of
life and death rather than a simple juggling of the
heavenly books. Secondly, the pictures which Scripture
uses to describe baptism are readily understandable and
within the common framework of experience. It is the
ship which saves us from being drowned in the flood.
It is a washing. It is a being born again to a new life.
The latter should be particularly meaningful to a soci-
ety in which adoption is as popular as it is today. Even
the younger children can understand what it means to
be an orphan; and they can appreciate the new life
which the orphan receives when it is adopted.

But we can only indicate the possibilities here. There
are certainly other pictures which can be used as ef-
effectively as baptism. The important thing is that we
start to seek them out. To do so does not in any way
deny the centrality of justification by faith for the
theology of the Lutheran reformation. On the contrary,
such seeking is the expression of a concern for pre-
serving the content of the doctrine of justification by
faith even though the pictures which the Reformers
used have lost their significance for the common people.
Not to seek for pictures of the work of salvation and its
significance for our life other than that of justification
would be to deny reality; it would be sacrificing the
content to preserve the formal continuity with our his-
tory. And it would mean being more Lutheran than
Luther himself, who found it quite possible to present
the Gospel without reference to the picture of justifica-
tion.
Disarmament and Peace

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I

Is disarmament achievable? Is disarmament a necessary prerequisite to the attainment of a stable peace? These are questions that are being asked by thinking Americans. Definite answers do not exist, but there are many indications of further developments and possible solutions. One important area is the political implications of disarmament and its possible effects on the traditional concept of the national interest of the United States.

For the sake of clarity, the following definition of the term disarmament is offered: "The reduction of military and quasi-military forces, and the reduction or prohibition of their supporting material and weaponry, whether atomic or conventional both as to quantity and quality, to a level which is consistent with the maintenance of domestic order."

Such a definition, although inadequate for legal purposes, provides a useful framework for a discussion of the primary problems involved in disarmament.

II

The implementation of a system of disarmament presents many serious problems. Some of the problems are political in nature since disarmament requires behavioral modifications by the various states, which have been accustomed to operate within the family of nations according to sovereignty and the dictates of self-interest. At the moment, there are four major problems in the development of a system of disarmament:

1. The disposition of atomic materials and the control of atomic weapons is urgent. At this juncture of history the published reports indicate that the United States has a preponderance of atomic strength; however, the American position is neutralized by the consideration that both Russia and England have effective atomic capabilities. This short run assessment is further complicated by the realization that "fourth countries" will be able to produce atomic weapons within the next decade. At the present time, one of the main deterrents to the use of atomic weapons is the fear of reprisal and subsequent destruction. An effective disarmament plan must provide for the following area: a) the consideration of equality in atomic power among the world powers; and b) the acquiescence of the atomic "have not" nations.

2. A second major problem is the level of armed forces and conventional weaponry. Since Russia did not demobilize so rapidly as the United States after World War II, it has a larger force in being than the U. S.; consequently, it favors a percentage cut in the military establishments while the Western Nations favor the establishment of maximum limits of the East and West Bloc of nations. The entire problem of weaponry or fire power per soldier is difficult to solve because of varying systems of military organizations. Logistic and manufacturing considerations merely complicate further an already confused area.

3. The establishment of an enforcement agency and its methods also cause disagreement. The emphasis of the Western Nations is placed on the establishment of workable security procedures prior to the achievement of total disarmament. This is predicted on the assumption that it is dangerous to forfeit a position of superiority without assurances. The Eastern Nations favor the achievement of disarmament in fact with the details of its enforcement reserved for further diplomatic negotiations. Since Russia is currently striving toward a level of atomic equality with the United States, it is being forced by the new logic of its position to modify its earlier stand on enforcement procedures.

4. The final obstacle which must be overcome is the phasing of disarmament. The recent Russian position favors the creation of an elemental international agency for the control of disarmament and for the total disarmament to proceed simultaneously with this development. The position of the United States favors phased disarmament. The whole process of disarmament would be organized according to stages. Progress from one stage to the next stage would be contingent upon successful guarantees characterized by actual disarmament to the agreed level for that specific stage and the successful operation of the enforcement machinery.

The problems confronting disarmament are formidable. However, notable progress has been made in recent years, especially at the current disarmament talks in London. The positions of both Russia and the United States have been modified so that there now exists substantial agreement in principle. Possibly a transcending reason for this modification in positions is the realization of both nations that an effective atomic equality has been reached and that the mutual demands for security are essentially similar.

III

The mechanics of disarmament, although a formid-
able problem, are not the sole deterrent to the implementation of a disarmament program. Possibly more fundamental than the system in which disarmament will proceed is the political climate in which it must operate. There exist today a great number of international tensions which for a variety of reasons place the major powers in competitive positions and under the right conditions could foment a third world war.

The situation in the Near East involving the operation and control of the Suez Canal has since been complicated by the Jordanian crisis and the Syrian crisis. As an aside to this problem, because of the similarity of positions between Egypt and Panama, the Soviet Union is waging a propaganda campaign designed to arouse the inhabitants of the country of Panama. This type of activity is contrary to the national interest of the United States, and typifies the power struggle between these two states.

A second area of political tension is the unification of Germany. Neither Russia or the United States can countenance the alignment of Germany with the other. Other problems involve the reunification of Korea, the disposition of Formosa, the status of Communist China, the future of Indo-China, the relationship of India and Pakistan and finally the interest of the Western Nations in the establishment of free, independent and democratic states in the Baltic and Balkan areas. It is clear that progress must be made in the direction of workable and acceptable solutions to these political problems.

It is the contention of some that a reduction of armaments would lessen tension in all of these areas. It is also pointed out that disarmament would preclude war as an instrument of national policy, and as a result a solution or an accommodation would have to be reached by some diplomatic method. This observation might have validity in a political milieu in which arms never existed, if that is conceivable; however, in the current situation with effective military forces in being, it is difficult to conceive of a nation jeopardizing its security by disarming. Simultaneous disarmament among nations can only occur after political adjustments have been made which would reduce fear and distrust, and after effective guarantees have been established. Only then could a state disarm without compromising its national interest. The point that must be stressed is that the solution of many of these outstanding political problems would establish a climate which would minimize the advantages that accrue to a heavily armed nation.

IV

In the light of the present situation there appears to be some hope that a workable formula for disarmament will be developed and that a program will be implemented. This opinion is based on the belief that both Russia and the United States, the two dominant world powers, occupy similar positions and that the maximization of their national self-interests lies in the same general direction. Both countries have developed atomic weapons to the point where neither would escape major destruction in any future war. Both countries have a similar fear that the atomic capability will be developed by other countries and that limited military incursions might develop into full scale atomic war. Both countries, especially Russia, could allocate the economic resources devoted to armaments to more desirable uses which would enhance the economic positions of these countries. Although there is some concern that sudden disarmament would disrupt the economies of both states, there is evidence that a planned and phased disarmament over a longer period of time would permit each government to develop creative economic opportunity for the released capital. To this end, one indication of an eventual disarmament is the gradual modification in the positions of both the United States and Russia to a point that an area of significant agreement exists.

A second factor, which may encourage or discourage disarmament, is the settlement of outstanding political problems. The international agencies, organizations, and diplomacy are continuing to maintain an environment conducive to the settlement of these problems. As already stated, it is antithetical to the best interest of a state to disarm while attempting to agree on significant political problems. This entire area of the accommodation, both politically and ideologically of the East and the West, is critical to the ultimate realization of a disarmament program.

As for the position of the United States during the current negotiations, it must continue to search creatively and to provide the leadership in this search. Yet, as these negotiations are proceeding, it must maintain its strength, so that solutions reached are not the result of a weakened and impotent nation vainly attempting to win security by futile efforts at collective guarantees. Historically this position, exemplified by the French in the interwar years, is futile.

The Defense Minister of the United Kingdom has stated this position: "There is at present no means of providing adequate protection against an attack with nuclear weapons... The overriding consideration in all military planning must be to prevent war rather than to prepare for it... The only existing safeguard is the power to threaten retaliation with nuclear weapons." The ultimate goal must be the prevention of war, and disarmament is conducive to this end. However, while disarmament is negotiated, a deterrent force must be maintained.

Effective disarmament would also seriously disturb our traditional understanding of national sovereignty. In fact, Hans Morgenthau, a leading political scientist...
testifying before the Senate Sub-Committee on Disarmament, frankly predicts that effective disarmament would necessitate the creation of an international agency which would have many of the powers and characteristics of a supra-national government. The United States would be forced to modify its traditional understanding of sovereignty.

Again, the United States would be forced to compete with Russia in the cultural, scientific and economic areas. Until now we have been reluctant to move substantial amounts of our foreign assistance from their predominantly military orientation. Failure to meet the challenge of Russia in this area could adversely affect the United States in competition between the Eastern and Western ways of life.

An effective disarmament system could not be expected to operate indefinitely, but would constantly be in a state of flux influenced by the dynamics of world politics. It would simply shift the main arena of competition between the East and West to the non-military and heighten the competition in these areas of life. At no time could disarmament be assumed, but disarmament would require constant vigilence and constant adjustment to the changing demands of the component states in the international enforcing agency.

In summary, disarmament may be achievable if it is consistent with national self interest, if the nations are willing to develop effective enforcement machinery and to compromise their sovereignty, and if political settlements can be reached. Once achieved, disarmament would be an instrument toward the maintainance of a stable peace.

THE COAST — EAST OF PIRAEUS

And so, behind us, history has its might,
The powers that built so strangely and so well
These storied heights — they lived by this —
This is the same sea, beating still and strong,
Upon the broken rocks that smashed their ships.
This is the moon that was for them a goddess.
Wicked, strong and lovely, all at once.
Who played great pranks with shadows on the deep
And made false rocks where there were none
Or hid them, in her dazzlingly glow,
So that they broke their triremes in the night
An sent men screaming to her sacrifice.
But now, tonight, the sea is gentleness itself.
It laps in little silver splashes on the shore —
Invitingly it pours the lure of ecstasy
Into the love-starved soul and heart
Until there is no healing, no relief,
Save in the cooling touch of that vast lonliness.
Beware, the sea and moon is all the same —
The light that lies beguiling, tempting here,
Lies so across the world, on other shores,
On other seas, on other waves, on other hearts —
The madness knows no time, no centuries,
No land or language — It is all its own —
Wherever hearts are lonely, night is kind —
It hides the tears the day will not abide
And gives, on silver bridges, through the skies,
A way to cross the world and be at peace
In places where the heart and soul have gone before.

—A. R. KREITZMANN
From the Chapel

Purposeful Living

By Carl Filip Vikner
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And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all the mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

—Mark 12: 28 - 34

Men over the ages have asked the question of their purpose often and have answered it many ways. Many in our day have concluded that men as men have no purpose but to continue to exist. The goal of man, they say, is existence; the end is a continuance of the means. Others, in the realization of their bitterness and in the frustration of their ambitions, turn aside from the question of man's purpose and declare man to be a creature of fate, a marionette whose birth, life, and death is the unravelling of a pre-ordained set of happenings. Their lives are marked by indifference, carelessness, and skepticism. Their theme is: "Whatever will be, will be."

For many men in our day, as well as in the past, the purpose of man is found in the satisfaction of his desires. They measure their success on the scale of pleasure. Their end is good food, fine clothes, luxurious apartments, and the fullest satisfaction of physical wants. For others, the meaning of life is found in popularity. To be admired, to have many friends, to be a hail-fellow, to belong to exclusive groups — these stand as the goal of living. To them, loneliness, opposition, and social ostracism are unbearable experiences. For others the purpose of life is power. To them the goal of men is to bring nature under control; they tend to equate success with productivity and with efficiency. Man's efforts in mastering the physical environment hold his fixed attention; the prowess of the engineer and the builder are his admiration. Instead of power over nature the purpose for some is power over others. They strive for positions of leadership, because in these positions they direct the lives of others. Of such men come the modern dictators, the industrial monopolists, the religious bigots, and the family tyrant. Success is measured by the extent and degree of domination that can be exercised over other persons. For many other men and women the goal of living is security. They seek after peace and prosperity; they insure against as many contingencies as they possibly can. They seek jobs that are padded with tenure and cushioned with detailed retirement programs. To them the unpredictable changes of life are a menace and the hope for a maintenance of the manageable "good old days" is ever being asserted. For them the symbol of success is the quiet of a suburban home where tomorrow is as predictable as yesterday.

What is the purpose of man? Is it pleasure? Is it popularity? Is it power? Is it security? Is it just to exist? Or is it unknowable? For us as Christians the answer is knowable because it has been revealed to us. It is one of the great themes of the Bible, a basic teaching of the Christian Church. The purpose of men, your purpose and mine, is to love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength. God made us and we are His. The goal of our lives is the glorification of God. When we have become lost to ourselves in our surrender to our Father in Heaven we have justified our existence and explained our presence in God's creation.

A corollary purpose of man is to love his neighbor as himself. As we sympathetically and humbly seek to promote one another's welfare, share one another's disabilities and disappointments, rejoice in one another's successes, and understand one another's sins and shortcomings, we love our neighbors as ourselves. It requires of us that we abandon our egocentricity and that we find in service and love the fullness of our existence.
These Christ-taught life purposes have an unbelievable ring in them, because they are contrary to both experience and reason. Reason tells us that man has no purpose, that he is but an event in the process of time. Experience tells us that man's purposes derive from himself and are founded in his pleasures. Only as a man by God's grace accepts in faith the redemption purchased by Jesus Christ does he realize that man has a purpose and that that purpose rests in loving God and in serving others. The virtue of love derives from the exercise of faith. Man will understand that the purpose of his life is encompassed in love when he by faith has been "born again."

The implications of this Christian assertion as to the purpose of man are numerous and important. Because of it, our attitudes toward life's problems assume different proportions. Life is less a struggle and more a hymn of praise. Difficulties become opportunities by which God demonstrates His power and we show our love to God. Handicaps and disappointments beyond our control and understanding are forgotten as we fix our attention outside of ourselves on the greatness of God and the needs of men. The centricity of loving God should extend in influence beyond our attitudes and hopes to our actions. Our vocational choice is made in the light of our love for God. The friends we choose, the language we use, the places we go, all should demonstrate that our purpose is in God. Our conduct should be such that all who see us may know that why we live is not for the satisfaction of our desires, the filling of our interests, but for the love of God. As men live in the light of their highest purposes their lives become meaningful. Just as the rest of the significant objects of nature we, too, have a purpose for our existence. By God's grace may we accept it and under it live full and meaningful lives.

**FLOTSAM**

The motorist, driving along the canyon's rim, crosses a score of waterfalls
aware of hemming boles of Douglas firs, of wind-stripped trees, draped with tarnished moss. Like churning river water as they toss foam-beaten driftwood high on Mamaloose . . . the Island of the Dead, conflicting currents tear at him. Tempted by power, by fame, he leaves this man-subduing grandeur, sheer and stark. Yet troubled musings tell him: life will mark his farthest sleep with flotsam from this hour . . . islanded, and dim.

— **EUNICE POND LASELLE**

**Letter from Xanadu, Nebr.**

**By G. G.**

Dear Editor:

Well, the Missus and I finally got around to doing something which we have been intending to do for a long time but never got down to doing because it always seemed kind of morbid, if you know what I mean. We bought ourselves a couple of lots to be laid away in.

What finally got us to make the move was the laying out of this new addition to Restwood Cemetery. The addition is called Slumber Meadow and it's designed to look like a park with a statue of the Good Shepherd in the center and the "slumber lots" (graves) laid out as concentric circles around the statue. There won't be any markers but just plain bronze tablets at the head of each slumber lot with the sleeper's name and the dates of birth and death. This will keep maintenance costs down and, besides, it's more democratic.

For us, though, the nicest thing about this subdivision is that we could choose our own "slumber group." That means a bunch of us could buy lots together and that way we won't have to sleep among strangers. Our lots are in the "Evening Star" section which is the nicest section because it has a view out over the town. Most of the people who have bought lots in this section are business people and farmers — just the kind of people we have always run around with. It makes you feel kind of creepy to stand there and see the very place where you are going to be buried but it's a lot better to take care of the matter while you are still alive and have some choice in the matter than to have your relatives lay you away just any old place. I had always dreaded the idea of maybe ending up somewhere among complete strangers, maybe even low-class types with a lot of noisy relatives who would tromp down the grass and knock over the flower vases. It's good to know that I will be with my own kind of people.

And then, of course, it's nice to have that statue of the Good Shepherd there. I don't imagine that we will have to worry about people buying lots there who would be offended by that kind of statue. And to a Christian it ought to mean something that he will be resting among fellow-Christians.

Best Regards,

G.G.

**The Cresset**
This summer Edith Hamilton, ninety gracious years old on August 12th, was honored by being made an honorary citizen of Athens. No one wonders about that who has read her marvelous books, "The Greek Way"; "The Roman Way"; "Three Greek Plays"; "Introduction to Plutarch" and many others. Her life of writing actually began after her retirement as a teacher. The deep cultural background made everything about her glow with the glory of the ancient world in its Age of Gold.

In an age which has debunked virtually everything and soiled with its sordid touch so much of the splendor that was ancient art, culture, and architecture, Edith Hamilton stands out like a shining jewel. Gracious, poised, and rich, beyond measure, with the treasures she has brought to her heart and soul by her love for the good and great, Edith Hamilton stands as a reminder that shallowness is a shame, and lack of culture a disturber and disrupter of the peace of the world. If we knew our neighbors as she learned to know and love for the good and great, Edith Hamilton would stand up like a shining jewel. What the spirit was behind Monemvasia, Mistra, Marathon, Sounion, Acrocorinth, Delphi, Sparta, Epidauros, and Athens, with its glorious Acropolis.

Because of Miss Hamilton bringing life to this ancient time and land of Greece, crowds of people come with an ever renewed enthusiasm and admiration to visit that small, now miserable piece of land, which gave birth to so many great men and great minds. The northern regions have a kind of melancholy grandeur. As you go farther south, nature loses its spaciousness, land and sea interpenetrate, the sea goes far into the land, giving both the mainland and the islands an incredible number of phantastic shapes—all you are fascinated by the combination of sea and cliffs under the same luminous sky. The tall dark cypress, like a church spire, stands by the side of the round and silvery olive tree. Along the sea are the pink and blue domed chapels among the white houses of the mariners.

And everywhere you come across the vestiges from the past. Who can help being moved when the golden columns of the Parthenon suddenly appear on the Athenian rock? Go to Delos, Olympia, Delphi, or Cap Sounion and you feel yourself surrounded by the splendor and the glory which was the Golden Age of Greece.

Before the Age of Pericles there were Cretan, Mycenian and the long Byzantine. By these cultures Greece became the link between Eastern and Western civilizations—she, and she alone, preserved for us the inheritance of ancient wisdom and beauty, maintaining it unbroken through the centuries.

For 1100 years she fought for civilizations, for that very inheritance and the Christian faith, against the attacks of countless nations. Greece actually went on building and creating until the Fifteenth Century; then the barbarous Turks moved in and the Dark Ages began. In 1830, with the help of France, Great Britain and Russia, she recovered her independence and the new life began for Greece. Ruined, wasted, and depopulated by long domination and atrocities, she went on fighting for her freedom. Greece is vigorously at work, striving to organize a truly modern state and to restore her monuments as symbols of what she can be again in the family of nations. Athens is once more one of the great cities of the world and her port, Piræus, is one of the busiest places in the Mediterranean. Greece has not changed too much but the world around her has. Would that civilization were so far advanced that we could take the genius of these people and lift it above their poor and fruitless land into a place where they can really live and work out their destiny.

A tribute to Greece's best interpreter in our land comes late and rather poorly set in this journal from a midwestern college but it comes from the very depths of the hearts of people who know and love what Greek civilization is and what it gives even down to our day. If the Greeks had given nothing more than the splendor of the powerful language of the Gospels and the Letters of Paul, they would have left us in their debt forever. But besides the beauty of the love of God set forth so clearly in the most musical language in the world, they have left us a heritage of buildings and beauty that the world can never forget. Always give thanks when some good person makes a good thing come alive and begets good in your heart and soul.
The Music Room

Why Schubert Failed at Opera

By WALTER A. HANSEN

Every student of the history of music knows that Franz Schubert wrote a number of operas. Furthermore, biographers do not fail to state that the great master of melody longed to compose a stage work that would be successful. But although Schubert tried, he never succeeded in writing an opera that passed muster.

What was the reason? Did Schubert's mastery of an art of inventing beautiful melodies leave him in the lurch whenever he undertook to write an opera? No. I have heard Schubert's stage works described as unbelievably bad. Naturally, I was dumbfounded when that statement assailed my ears; for I know that Schubert's operas contain a large amount of wonderfully beautiful writing.

Schubert failed to succeed as a composer of operas because, for one reason or another, his libretti were poor—not because his God-given gift as a melodist ever forsook him. You may have read more than one book and more than one article about Schubert as a composer of operas. But have you ever heard or read that he began a work called Lazarus, oder Die Feier der Auferstehung (Lazarus, or the Celebration of the Resurrection)? It is probable that if you ever saw this work listed among Schubert's compositions, you either forgot it promptly or dismissed it as just another futile attempt to produce something that lay far beyond his capability.

We owe the forward-looking and enterprising Arthur Winograd a debt of gratitude for resurrecting this fragment from the long-buried operatic music composed by Schubert and for introducing it to the world of music on a recently issued disc (M-G-M E3526). Under his direction it is performed by Helmut Kretschmar, as Lazarus; Rico Monte, as Nathanael; Barbara Troxell, as Maria; Ingeborg Reichelt, as Jaminia; Ilse Siekbach, as Martha; the NDR Chorus; and the Philharmonia Orchestra of Hamburg, Germany.

Concerning this one-act fragment the late Alfred Einstein wrote in 1951: "If we say that, from the point of view of the historical development of opera towards the music drama, Schubert's fragment far surpasses Tannhaeuser and Lohengrin, we are not making too great a claim."

Although Peter Ilyich Tchaikovsky's Concerto in D Major, for Violin and Orchestra, Op. 35 and Max Bruch's Concerto No. 1 in G Minor, for Violin and Orchestra, Op. 26 have been recorded many times, it is more stimulating to hear and study a recently issued disc presentation of these two works as played by Arthur Grumiaux with the Vienna Symphony Orchestra under Bogo Lescovich (Epic LC-3365).

Grumiaux' performances are electrifying. This master of the violin, who was born in Belgium in 1921 and studied under the great Georges Enesco, plays the two concertos as they should be played. Those parts of the works that require brilliance of execution receive proper attention. The artist never goes to extremes. The slow movements which many violinists convert into maudlin effusions by using an excessive vibrato, sing beautifully and movingly in his readings. Grumiaux' technical equipment is prodigious.

Some Recent Recordings

RICHARD WAGNER. Overture and Venusberg Music (Paris Version), from Tannhaeuser; Magic Fire Music from Die Walkuere; Siegfried's Rhine Journey, from Die Goetterdaernmerung. The Boston Symphony Orchestra under Charles Munch. Here the great orchestra and the great conductor are at their best (RCA Victor). — LUDWIG VAN BEETHOVEN. Emperor Concerto. Solomon, pianist, and the Philharmonia Orchestra of London under Herbert Menges. An ideal performance of this great masterpiece (RCA Victor).— SERGEI RACHMANINOFF. Concerto No. 3, in D Minor, for Piano and Orchestra, Op. 30. Rachmaninoff, pianist, with the Philadelphia Orchestra under Eugene Ormandy. A re-issue. Thank fortune, Rachmaninoff was able to hand down his own authentic and stirring reading of his fine piano concerto (RCA Victor). — BAND MUSIC BY THE BAND OF HER MAJESTY'S IRISH GUARDS. Under the direction of Capt. C. H. Jaeger this band, which has been called one of the seven wonders of the military world, plays in a way that will make the blood march, dance, and skip in your veins. An exciting recording. (RCA Victor).
Like other book reviewers, I intended to skim through this book to get the "drift" and principal contents. But the reading of it proved so fascinating and informative that I read practically all of it and skimmed very little.

According to the Foreword by Carl E. Lund-Quist this book is a successor of the *Lutheran World Almanac* of 1921 to 1937 and *The Lutheran Churches of the World* published in 1952. It was timed to appear for the third Assembly of the Lutheran World Convention in Minneapolis, August 15-25, this year. Many copies were, no doubt, sold there in the large book display of the huge exhibit in the second sub-story of the 10,000-seat Auditorium.

Since it was my privilege to attend the greater part of the LWF, this reading previous to and on the train to the Assembly was a good preparation and background for what I saw and heard. I shall therefore include a few personal observations of that momentous convention in this book review.

The seven authors, who describe the history, life, and influence of the Lutheran churches in various continents or regions, have evidently done much research in gathering material for their fact-packed presentations. Each chapter begins with a historical sketch which lays the groundwork for a picture of the Lutheran Church today in that particular area.

I. *Churches in Central Europe*, by Bishop Hanns Lilje of Hannover, Germany, until this Assembly President of the Lutheran World Federation. Beginning with the uniqueness of the Lutheran Church "as the mother church of the Reformation which grew from the personal religious experience of one man to become an historical factor towering above every other historical impulse which fructified the many-sided sixteenth century," Bishop Lilje gives in about three dozen pages one of the finest summaries of the Werdegang of the Reformation in its mother country. When did the Reformation begin? Was it October 31, 1517, the date of the Ninety-five Theses? Or was it the winter semester of the academic year 1513-1514, when the so-called "tower experience" probably took place? Or should we choose between the Diet of Augsburg in 1530 and the year of the Peace of Westphalia in 1648?

He then takes us through the confessional development to the Formula of Concord, through the external organization of the provincial churches, the age of "Orthodoxism," the revolutionary sociological changes, the political and intellectual upheavals in Germany, through the ages of Reason and of Pietism, to Nazism, during which time he was a prisoner, and to present day Karl Barth, Rudolph Bultmann, and Paul Tillich.

The reorientation of the church's work in the present post-war world he summarizes in the words: "The church must become less institutional and more missionary." She must use the press, the radio (the "Lutheran Hour of the Missouri Synod" is mentioned), motion pictures, and television, which is still in its beginnings in Germany. Other means that are being used are the Evangelical Academies (e.g., Bad Boll), "a more vigorous mobilization of the laity," evangelism, a revival of the service of worship, tent missions, street preaching, rethinking of the nature of the liturgy (including several high church movements, "which have not gone unchallenged theologically"), work among the laboring class and among university students, men's and women's organizations, the development of the stewardship idea etc.

From this we realize that the German Lutheran church is conscious of its problems and is endeavoring to do something about them.

"In the light of the present intellectual situation the theological decisions of faith made at the time of the Reformation gain an unexpected new cogency." He then mentions three important outlooks: 1) the relation between the Law and Gospel and of the two Kingdoms to each other, so much stressed by Luther; 2) the problem of enthusiasm or theological fanaticism, against which Luther turned so violently; 3) and the significance of Luther's theology in anthropology, "the most important point." These pages alone are worth the price of the book. But we must briefly touch upon the other fine sections of it.

II. *Europe's Minority Churches*, by Pastor Laszlo G. Terray, Director of Foreign Relief, Church of Norway. Here the historical background is given of Lutheran colonies, mostly from Germany, using their mother tongue in their adopted country, and of Lutheran churches consisting of native citizens working in the language of the land. We read of Lutheranism past and present in Great Britain, in the Netherlands, in France, Alsace-Lorraine, Luxembourg, Italy, Spain, Portugal, Switzerland, Austria, Hungary. From the latter country Bishop Ondass was a striking figure at the LWF Assembly on account of his martyrdom in Communist prisons, including five months in solitary confinement, which was unsuccessful in "breaking" him.

Lutheran Churches in the Slavic and Communist World treated are: Poland, Czechoslovakia (the largest Lutheran Church in Eastern Europe and in the Slav world), Silesia, Croatia, Bosnia-Herzegovina, Serbia, Yugoslavia, Rumania, and Russia.

The many signs at the seats of the delegations at the LWF from these countries, as well as from Asia, Africa, Europe, America, and Australia, and the flags used in the processions created the atmosphere of a United Nations meeting.

III. *The Scandinavian Churches*, by Dr. Ragnar Anun, Dean of the Cathedral at Gothenburg, Sweden. We have here a very frank confession of the weaknesses of the Nordic churches. A brief historical background is given from St. Ansgar to Grundvig and Kierkegaard and the present.

Especially in Denmark Georg Brandes, a pupil of Feuerbach, Darwin, and Nietzsche "with almost fanatic zeal took up the struggle against the Church and Christianity" which is reflected in the works of Ibsen and Bjornson. — "Scandinavia, especially Denmark and Sweden, have been considered the countries where church attendance is the poorest." As in parts of Germany, "the working classes still live by and large without much close fellowship with the Church." In a survey "60% stated that they had never attended the Lord's Supper after confirmation."

"Everywhere in the Scandinavian countries the Church must come to speaking terms with the working classes." But "there are certain tendencies that point to renewal of
church attendance." Again as in Germany there is a movement to divide the larger city parishes into smaller working units. In addition to this "Small Church Movement" there has been during recent years a "systematic visitation in the homes of the parish. This visitation has been inspired by the 'stewardship' activities in American churches as well as similarly successful programs in Germany, especially in Hannover."

One might wish that the Swedish Church would not mention any more that they have the "Apostolic succession," as was done again at the LWF Assembly, since there "ain't no such a thing." Besides, they assure us that they recognize the validity of the ordination of pastors in other non-episcopal Lutheran bodies. So, "Apostolic succession," — cui bono? Another wish: That the Swedes and the Danes would not be so hasty in establishing altar fellowship with the Anglican Church and the Church of Scotland, which does not help in establishing actual unity in the Lutheran Church.

IV. Churches in North America, by Dr. E. Theodore Bachman, Pacific Lutheran Seminary, Berkeley, California. Here we come to the American scene, which is more or less known to us. So we shall be very brief. Dr. Bachman gives a bird's-eye view of American Lutheranism, beginning with the congregation in New Amsterdam. The development centers about the outstanding leaders: Muhlenberg, Schmucker, Krauth, the Henkels, Grabau, Walther, Wyken, Passavant, Preus, Stub, Loy, the Fritschels, etc. The Missouri Synod is given a fair treatment as a demonstration of "how 17th-century Lutheran orthodoxy can be aggressive in the 20th century."

We may share the wish expressed in the words "the Missourians have entered into competitive but also communicative relationships with the other two-thirds of American and Canadian Lutheranism out of which a genuine partnership one day may emerge." But we do not agree when it is stated in connection with Holy Communion in the Lutheran churches of America, "that the communicants understand the Lutheran teaching on the Real Presence is open to question." They certainly can be and should be taught what the Lutheran Church teaches on this point as so simply stated by Luther in his catechism, even though the doctrine is not according to our human reason.

This section concludes with a prognosis of the future of the Lutheran heritage in the United States and Canada.

V. Lutherans in Asia, by Bishop Rajah B. Manikam, Tamil Lutheran Church, India. Bishop Manikam was one of the most interesting personages at the LWF Assembly. He begins with the startling statement that in the triangle from Jerusalem to Tokyo to New Guinea, an area covering scarcely one-twentieth of the earth's surface, live over half of the world's people. Still only one Asian in thirty is a Christian, and of these forty million Christians only one in twenty-five is Lutheran. In this area Christianity must come to grips with four great non-Christian religions and philosophies — Hindu, Buddhist, Islamic and Confucian. With a few bold strokes he characterizes the political, economic, and political ferment in present-day Asia: a world in revolution.

The work of the Lutheran churches is then briefly described as we find it today in Japan, China, Hongkong, Taiwan, Malaya, the Philippines, Indonesia, New Guinea, and especially India, where he is bishop of the Tamil Lutheran Church, the earliest of many missions, founded by pioneers Pluetschau and Ziebenbalg in 1705, and where seven other Lutheran missions are found. Other Asian missions of the Lutheran churches are found in Pakistan, Burma, Jordan, Israel, and other countries.

"Mission work in the Middle East is the most difficult in the world."

VI. Lutheranism in Africa, by Dr. Fridtjov Birkeli, LWF Department of World Mission, Geneva. The dark continent is inhabited by more than 205 million people of various races and probably more than 700 languages. It became known through the slave trade, but comparatively little has been done among the millions of natives. The first Lutheran churches were those of white traders and settlers. Most of the work among African Negroes has been begun during the last hundred years. The Lutheran work in Nigeria is ascribed to the Wisconsin Synod, instead of the entire Synodical Conference, the Missouri Synod contributing at least three-fourths of the money and man-power.

VII. Lutherans in Latin America, by Dr. Stewart Herman, LWF Committee on Latin America, New York. This last section is also an eye-opener. Dr. Herman begins with the contemporaries Luther and Columbus, who each in his own way embodies the Age of Discovery. The strangeness which the Church of Rome has to a greater and lesser degree, and more at some times than in other, on the different Spanish sister nations to our south, and on Portuguese Brazil, is well known.

"When Lutherans are in North America they turn toward Latin America it seems to have happened more from a sense of obligation to fellow-Lutherans than from a Macedonian call to preach the gospel abroad. The Lutheran Church, - Missouri Synod traces its entry into South America to the receipt of a letter from a German pastor in Brazil begging for money to buy a pair of mules to replace some that were stolen. That was in 1901."

Other missions by North American Lutheran bodies are conducted by the United Lutheran Church, the Evangelical Lutheran Church, and the American Lutheran Church. The Second Assembly of the LWF in Hannover in 1952 created a Committee on Latin America, of which Dr. Herman is Director.

We liked these words of Dr. Herman: "It has not been proved that the most effective impact in Latin America comes as a result of emphasizing missionary zeal without regard to a clear doctrinal position."

These are the seven subdivisions of the book. We are wondering about one omission: Australia is not treated.

There is appended a complete Directory of Lutheran Churches of the World. First the Member Churches of the LWF, in which the United Evangelical Lutheran Church of Australia is mentioned with the name of President Max Lohe, who gave a good account of himself and his synod at the LWF Assembly. Then follows a list of Other Lutheran Churches, Missions and Groups, also including the Evangelical Lutheran Church of Australia with Clemens Hoopmann, President, who was one of the official visitors at the LWF Assembly. Also the Synodical Conference Synods are, of course, also included. Finally a list of German Union Churches with Lutheran Membership.

At the Assembly in Minneapolis the LWF was most gracious toward Lutheran bodies not members of the Federation. The Missouri Synod was invited to send fifteen official visitors, an offer which was gratefully accepted. In the folder giving the names and addresses of all Lutheran churches in the Twin-City area, the churches of the Synodical Conference Synods were also added, from the Missouri Synod to its splinter, the lone Orthodox Lutheran Conference Church in the Cities.

In conclusion just a few observations of the book just discussed and of the LWF Assembly: The book should be must reading, not only of the church historian, but of every pastor and layman and woman who want to be informed of the size, history, failures, and successes of the Lutheran church in the world.

The figure 70,000,000 as the total number of Lutherans is often used. It is being stated that the Lutheran Church is the largest Protestant denomination. This should not be a boast. ("Das Groesse tut es nicht allein, sonst halt die Kuh den Hasen ein.") ("Size alone will not get you there, else will the cow outrun the hare."). We know that quite a number of the "70,000,000 in Lutheran Israel" are only nominal mem-
bers of our church, especially in the original countries, Germany and Scandinavia. And yet we have obligations towards all of them. If we belong to one of the larger North American Lutheran Synods which numbers over two million members, we are not really such a big frog in the Lutheran pond.

Those synods which have not seen their way clear to join the LWF should re-evaluate their reasons and objections. The popular saying that one can bear a stronger witness from the outside of an institution than by joining it, is at least open to serious questioning. If these synods join now, it is very late, since they could have made their influence felt for many years if they had just come in during the formative period of the LWF. But still it is not too late. Our Lutheran brethren are not only in our own church body.

If I were a member of the LWF with voice and vote, I would use my influence against hierarchical tendencies. There was very little discussion and debate from the floor of the assembly during the plenary sessions which I attended. I would also warn against rushing into ecumenical commitments before all different elements in the LWF are truly assimilated, even though for Missouri Synod Pastor Martin E. Marty, staff correspondent for The Christian Century (Sept. 4), the progress of the LWF was much too slow.

The reading of this book and the attending of the LWF Assembly was a high experience. The various Lutheran bodies have already learnt much from each other. The Americans have learnt to think theologically, the Europeans learnt to do and to act in practical matters on the parish level.

While sitting in that huge Assembly of delegates and visitors from all the world, I could not help but think: Which denomination, meeting in a world convention, would give so much time to theological discussions, to the centrality of Christ, and to the three "solas", by faith alone, by grace alone, by Scripture alone?

Carl Albert Gieseler

RELIGION

THE CHURCH IN SOUTHEAST ASIA

By Rajah B. Manikam and Winburn T. Thomas (Friendship Press, $2.50.)

The story of missions used to be told in terms of the exploits of individual missionaries, or presented as an overseas extension of the "home" Church — as though the Church were not everywhere at home — in phrases that sounded, at times, uncomfortably like ecclesiastical colonialism.

History has overtaken both these ways of telling the mission story. Thanks to the blessing of God on the labors of frail men who did their imperfect best, today there is a Church where formerly there was only a mission.

This calls for new attitudes and new relationships. The collaborating authorship of this volume is a symbol of the new day. Dr. Rajah Manikam is Bishop of Tranquebar of the Federation of Evangelical Lutheran Churches in India. The other member of this East-West partnership, Dr. Thomas, started as a missionary to Japan in 1933.

Between them they do a remarkably concise and complete job of describing the Church in Southeast Asia and the countless problems, challenges, needs, and opportunities that confront it. This is the story of the four million Christians scattered among Southeast Asia's 180 million today, "Two and a half per cent, with God, is a significant minority." The perspective is that of the ecumenical Church, though the authors seek to take at least passing cognizance of the dilemma shared by those in Asia who find themselves caught in the tension between ecumenical concern and confessional loyalty. William J. Danker

ETHICS OF DECISION

By George Forell (Muhlenberg, $2.50.)

Only a few years ago there was a dearth of Christian Ethics texts available in English from Lutheran sources. An instructor was forced to assemble readings of unequal value from various volumes. Recently, however, Muhlenberg has added three texts: Heick's Guide to Christian Living, Forell's Ethics of Decision, and Elert's Christian Ethics.

Forell divides his book into two parts, man's life under Law and under the Gospel. His constructive development of this division lies in his patterning the second part on Luther's Treatise on Good Works, so that he uses the Ten Commandments as the pattern for the God-given possibilities inherent in the life of faith. Under Forell's pen the commandments are tied rigorously to the first commandment and are always relevant. If one might criticize any lacunae within the brevity Forell sets himself we might point to the desirability of a section on the meaning, or "how", of the Biblical understanding of justification of the sinner.

On the question of the relation between justification and sanctification Forell's position would clash with that of many Lutheran systematics.

Nevertheless, this reviewer wishes to point to three outstanding merits of Forell's text for a college class. First, there is a sensitivity to alternative approaches and contemporary thought-currents which is hardly matched in other available texts. The sections on pre-ethical stages, prudential, aesthetic, and idealistic ethics are illuminating treatments of the limitations of these perspectives. Second, there is a healthy and necessary emphasis on the inevitability of decision, on the very nature of life as decision. College students need to be reminded again and again that they cannot evade these questions and the decisions following from them. Third, there is a clarity of style and vividness of presentation which have drawn the favorable comments of students ploughing through chapters assigned them. Some of Forell's enthusiasm for his subject sparks in Ethics of Decision.

GENERAL

RE-ECHO

By Kazuo Hearn Koizumi, edited by Nancy Jane Fellers (The Caxton Printers, Ltd., $10.00.)

Although Lafcadio Hearn spent only the last fourteen of his fifty-four years in Japan, his euphonious name is inextricably bound to things Japanese. Always something of an alien — shy, restless, ill at ease in bourgeois society, exotic in literary tastes — this one-time Cincinnati and New Orleans newspaper man left America for Japan in 1890, intending to spend only a few months in search of literary material, but he never returned home — or rather, he found at last in Japan the closest thing to home that he had ever known. In time he married a Japanese woman, fathered three sons and a daughter, and became a subject of the mikado.

Detesting the Westernized port cities, he sought the soul of Japan in the backwoods, among the simple folk whose way of life and traditional virtues remained untainted by the slowly encroaching forces of modern life. In a series of books and essays he tried to record the external charm and the shaping spirit of a civilization that was fast evaporating, as he expressed it, like ether from an uncorked bottle. What he saw was partly compounded of his own idealism — ghostly, mysterious, delicate — and what he wrote bore the impress of his poetic feeling. Handicapped by strong prejudices and without formal training in such disciplines as sociology and political science, he was sometimes an imperfect bridge between civilizations; nevertheless, he emerged from his labors as the foremost interpreter of the East to the West.

Up to World War II no writer was more influential in molding American conceptions of Japan than Lafcadio Hearn. Though destined to rank among "minor" writers, he engendered a literary cult marked by some of the fiercest controversies in American letters and by a scramble for collector's items at fancy prices. Since the war, with a new sympathetic interest in Japan, there has come a renewed interest in Hearn. Readers are again turning to
been a modest but continuing output of publications.

Japan: an Attempt Japanese name which Hearn assumed.)

his father died in 1904. (Koizumi is the

books and articles about Hearn.

by Hearn's oldest

books and articles about Hearn.

occasion he wrote:

sketching, and of his keen sense of color,

formation or insights requiring re-evaluation

familiar to Western readers; there are

and laboriously filled copybooks with

companion piece to Kazuo's

beautiful book - the kind of workmanship

and logical manner. But he has much more

self

fought for them, inspired them to a new

hope and to remember always that all

forsake Christ, His cause, and His people

when the going is hard and the cross is

very heavy.

I honor him, a truly humble Christian,

for not trying to dress himself in a false

humility when he writes, "After twelve

years of the closest possible contact with

the urbanized African, I can claim an

authority to speak at first hand."

Naught for Your Comfort describes the

"Christian" South African government in

its studied and bold development of "apartheid." It shows the reader how this government which is dominated by men of the Dutch Reformed Church, who get their motivation from the Dutch Reformed theology, is carefully and coldly methodically building a pattern of separation, hardly paralleled in history, of African and European.

The author vividly depicts these master builders of apartheid law raising ever higher and higher the wall that separates. Will it be built so high that because of its very height it will, it must, collapse?

He is convinced it will when the ten million Africans, colored, and Indians, against whom apartheid law is aimed, rebel. When this will happen he doesn't pretend to know, but he is sure it will.

What about the two million Europeans in whose interest apartheid is supposed to function? Father Huddleston is equally unequivocal in denouncing their sins; and his most scathing denunciation is reserved for the churches of South Africa, primarily the Dutch Reformed Church. According to the author, because of the influence and power of that church apartheid with all its attendant evils could not exist without the church influencing, condoning, or being apathetic toward apartheid rule. And since the South African European populace is a group of church people, in the main members of the Dutch Reformed Church, they too are involved and guilty, if for no other reason than that their selfish concern for their own well-being permits them to remain in ignorance as to what apartheid is intended to do and is doing to eight million out of the ten million people of their country, subjecting them to a less than second-class citizenship and a condition, when the apartheid plan is perfected, worse than that of chattel slavery.

The discerning reader, who to any degree is familiar with the pattern of racial discrimination that exists in the United States — in Detroit, Chicago, Los Angeles, and way points, as well as in our Southland — will see at every second turn in the book a parallel between apartheid and American racial segregation. The tactics, the rationalizations, the pseudo-religious argumentation of those in governmental positions are straight down the line those which are employed by Eastland, Thurmond, Russell, and Talmadge, as well as the "respectable"
organizers and leaders of the “law-abiding” White Citizens’ Councils. There is a difference not so much in kind as in degree of development. The appalling ignorance of the South African European citizens with regard to what is going on and their apathy toward the inhuman pattern of living that is being established by their government for the non-Europeans of South Africa are to be found among thousands and thousands of otherwise good Christian people throughout our land who remain unmoved by and unconcerned about what racism in our country has done and is still doing to our Christianity, the Church, and our nation. The book might be used as a companion text in the study of race relations in the U.S.A.

The chief value of the book is its theological orientation, its clear analysis of apartheid — which has as its purpose the establishment and promotion of white supremacy according to the Word of God and the Christian religion.

In a most devastating manner the author exposes apartheid as ungodly, unchristian. The weapon that he uses against it, which he brings out of the arsenal of the Word of God, is the incarnation of the Son of God.

*Naught for Your Comfort* pictures every move on the part of the government of South Africa, and every mark of indifference toward such governmental activities on the part of a condoning or apathetic church, as an offense against the incarnate Son of God, as crucifying the Lord Jesus Christ anew. For since Christ identified Himself with the most lowly of human beings, an offense against them is an offense against Him. It is the doctrine of the coming of the Son of God into the flesh of man that is the author’s weapon. It is primarily this unique and inimitable analysis of the theory and practice of apartheid — white supremacy — that makes *Naught for Your Comfort* a book that should be read and studied by Christians of South Africa, and by Christians of the United States, North and South. The time has come when we of the Church must take a stand in this world-shaking race issue. It will be either for or against, not the Bantu of South Africa, the plantation Negro of Mississippi, or the Indian of the Navajo reservation, but Christ, the incarnate Son of God. **Andrew Schulze**

**THE HIDDEN PERSUADERS**

By Vance Packard (McKay, $4.00).

Not too many years ago we were being assaulted by the hucksters with slogans and other such weapons which some social critics considered so deadly that they talked about “the rape of the mind.” In the light of more recent advances in the art of the advertiser, these crude frontal-assault methods seem not only naïve but even innocent. For Motivation Research, or MR for short, has demonstrated conclusively that there is no need for any rape of the mind. It is easier, and far more effective, simply to by-pass the mind and to direct the sales pitch to the murky, broiling subconscious where most of our decisions are made long before they are referred to the mind for rationalization.

MR is, then, a specialized form of applied psychology. It is only incidentally interested in what the potential customer thinks he wants and, not at all interested in what he needs. It is interested in what he really wants — ‘way down there below the level of conscious thought and inhibitory belief. If you are a man, you may think that you want a cigar. The MR boys know that you really want satisfaction of the nursing instinct. Problem: how to advertise their cigar so that on the conscious level the mind will see a cigar while the unconscious sees a nipple. That it can be done is evident. The examples of similar feats that are cited by Packard provide a convincing body of evidence that MR, far from being merely a fad, is the big new thing in advertising with a future that can lead who knows where.

The real beauty of MR is that it makes it possible for a person to be assaulted without even being remotely aware of it. The older, cruder forms of advertising always ran the danger of alerting the customer to what was being done to him. An outright appeal to the snob-instinct, for instance, always involved the danger of being recognized for what it was. But how many people would recognize that a lifting refrain about “light-up time” is designed to cancel out, in the subconscious, the dark intimations of death that seep through from reports on the apparent relationship between cigarette-smoking and lung cancer? And, of course, where there is no awareness of assault, there is no awareness of the need of defense. Thus the advertising man’s old bugaboo, sales resistance, ceases to be any real problem.

This book raises, with new urgency, a question which many of us have long been asking and have not yet been able to answer satisfactorily: Given most of the ends, and many of the means, of modern advertising, is it possible for a man to go into advertising without peril to his soul? To put it another way, when the purpose of most advertising is to persuade people that lust is need and that a man’s life consists in the abundance of his possessions, when to that is added the concept of psychological obsolescence, and when to these are added sales techniques which involve encouraging the revolt of the irrational in man against the rational — well, it’s a pretty long way from any ethical code hitherto known to man. Put most crudely, MR is a polished, sophisticated, outrageously cold-blooded way of saying, “The public be damned.” No wonder its practitioners can’t sleep at night.

**ANY NUMBER CAN PLAY**

By Clifton Fadiman (World, $5.00).

It is Mr. Fadiman’s interesting thesis that the increasing amount of leisure time, which has already produced a Do-It-Yourself movement, may someday produce a Think-It-Yourself movement. The theory behind the thesis is that people have minds, that the use of the mind for thinking is a pleasurable activity, that someday a considerable number of Americans are going to discover the pleasures to be had from such activity, and that then we shall find that any number can play at this fascinating game of building and demolishing ideas.

The essays in the present book — most of them originally published in *Holiday* magazine — are intended as samples of what the mind can do at play. And right at this point it may be well to insert a caveat: real play — the kind children engage in — is not an irresponsible and frivolous horsing-around but a particular species of work, work done for its own sake and for the satisfactions inherent in it, rather than for the sake of some extrinsic reward.

Thus, when Mr. Fadiman writes about wines it is no mere recital of vintage years and types of wine but an excursion into the meaning of drink, the delights of learning to recognize excellence, the pathology of various forms of snobbery, the art of giving, and certain defects in the intellect of George Bernard Shaw. And when he gets to mulling over the problem of “How to Speak Videomatic Teleenglish” or “The Utility of U-Talk” the relaxed and genial tone only thinly veils some sharp and pertinent social criticism.

Mr. Fadiman has a remarkable gift for the trenchant sentence: “The only spectacular more pitiful than an adult using baby talk is a father trying to be a pal.” “We imagine that because grownups like Technicolor, children must. We forget that it takes time for taste to degenerate.” “We live in a time in which men will take great pains to conceal their knowledge.” “In one of his manifestations the eccentric is merely a man with an excess of good sense.”

**THE MODERN THEATRE**

5 Plays edited by Eric Bentley (A Doubleday Anchor Book, 95 cents).

The fifth volume of Eric Bentley’s series of The Modern Theatre contains Georg Buechner’s “Danton’s Death”, a well known play by now, though too seldom seen; Nikolai Gogol’s “The Marriage”, a less known work of great wit; and “Cock-A-
Doodle-Dandy" by Sean O'Casey, a dramatist with a touch of greatness, with poetic inspiration and incisive satire.

However, what makes this volume valuable is the inclusion of Jean Anouilh's version of "Medea" and Michel de Ghelderode's "Escurial". Anouilh wraps this classic fight between the sexes into a psychologically modern garment. He makes it clear that Medea and Jason have developed in two different directions and no longer understand each other.

Jason has become a man who has outgrown the fierce life, boldness and revolt, and seeks "happiness, poor happiness" in life. If he must continue fighting, then he would fight for an "appeased world... leaning against the futile wall I have built with my own hands between the absurd nothingness and myself." Their tragedy is that they could not grow old together. Jason arrogated for himself to be right and just. Medea sneers at him that it must feel good to have "the heaven and the police" on one side. Their sympathy rises with the rebel excluded from society. Besides we are made to understand Medea's hatred for the man who took her virginity away from her. When the catastrophe has passed, Anouilh ends with a short dialogue between the nurse and a guard as an apotheosis of the little life of the little man.

Michel de Ghelderode's "Escurial" is a grim Renaissance play showing the disintegration of a king's state of affairs and mind. It is a short play, full of rich poetry and a harrowing imagery, in which kings know no love and only "reign over universal hate". Actually, the play is a long dialogue between the king and his fool, while the queen is dying. In the climactic scene fool and king change their parts. It becomes clear that the fool had the love of the queen and that this love makes him king. In the class dichotomy between a king who only wants the crown since it means power, and a fool who only cares for love, lies the tragedy of man.

WALTER SORRELL

ADENAUER. HIS AUTHORIZED BIOGRAPHY

By Paul Weymar (Dutton, $5.95)

The persistent, key influence of Konrad Adenauer in German affairs in the twelve years following the end of World War II entitles him to rank among the "greats" in modern German history. His maintenance of leadership for so long a time, within a free play of political forces, places him on a par with Stresemann and Bismarck. Any explanation of his achievement is, therefore, most welcome, and for that reason Paul Weymar's work is to be hailed. It is the first adequate biography of the West German Chancellor that has appeared. True, it is "authorized," and as such is more partial to Adenauer than is perhaps just. But it is "authorized" only in the sense that Adenauer gave his cooperation in the collection of material; otherwise it is no slavish paean to its subject's virtues.

While the book presents the human side of Adenauer's life in full and dramatic fashion — a tale with its share of moving personal tragedy — the larger aspects of Adenauer's character and motivation that it presents are of special significance. These constitute a trinity of allegiances: to Germany, to Europe, and to Christian social values. Stated thus baldly, the combination appears suspiciously ideal. In fact, one might suspect that Adenauer's emphasis on European unity has only too fortunately served Germany's recovery of equal status. Or one might suppose that the highlighting of attractive Christian social values cleverly masks a loyalty to Catholic clericalism. Indeed, such conjectures illustrate the attitude of much of the Adenauer opposition, whose vision of him is typified by the expression, "grandfather of foxes." But whatever the real truth may be, Weymar's biography presents a convincing portrait that must be taken seriously. Too much of a substantial nature is offered that can only be judged on its own merit. This is true of the picture of a politician of great elasticity, but of even greater, and courageous, tenacity of purpose, seeking both the rehabilitation of his native land and a Europe emancipated from the old national rivalries. It is also notably true of the Christian social values, which the author attributes to him. On their own merit, they deserve attention — not least by an American Protestantism that is only belatedly awakening to a specific social and political relevance of its traditional teachings. That this relevance does not necessarily coincide with many of the values of either secular liberalism or socialism is still only dimly perceived.

The Weymar biography is interesting and informative, but in this reviewer's opinion, it is above all thought-provoking.

MARTIN H. SCHEERER

THE GEOGRAPHY OF THE BIBLE

By Denis Baly (Harper & Brothers, $4.95).

This is an important book, which is of great value especially to any person who is interested in the Bible and/or the Palestine.

In 1894 George Adam Smith completed The Historical Geography of the Holy Land, of which have been published upwards of a score of editions. This classic is no longer available readily. Baly does not echo Smith; but Baly's effort, mainly a study in regional and historical geography, covers in effect much the same ground, more pithily and modernly, albeit less charmingly.

Smith wrote feelingly, broodingly, from research and travel. Baly has written (1957) crisply, cogently, from research and fifteen years of residence, including many scores of field trips, "on foot, by bicycle, by horse, mule and donkey, by car, by train, by boat, and by plane." Smith wrote an interpretation, Baly has produced a text book plus some theories.

Baly was aware that the Palestine has been changing slowly and that modern engineering will change it vastly and rapidly. He searched minutely the present, the history, and the bible in order to portray the Palestine as of the Old and the New Testament. To do so a few decades hence might be almost impossible.

He states in effect that the Bible Land is conceived as having been chosen for the Israelites by the Lord for the purpose of His unique intervention on earth. Baly's subject therefore is the "Land and the Book." There are 997 Biblical quotations and references applying to specific localities, 47 maps and diagrams, and 97 photographs taken by the author.

Part I devotes nine chapters to the geography of the Palestine in general. Part II treats of 24 "natural regions" each of which "is a local unity of structure, climate and vegetation have helped to differentiate the life of the people from that lived by their neighbors only a few miles away... (and each of which) has been recognized by the people as having a distinct nature of its own." For each region the author employs explanatory description, historical appraisal, and portrayal as Biblical setting. Probably Baly is wise in not following Kallner and Rosenau, who in 1939 delimited 42 regions of the Palestine.

The geographical approach employed is that of the English school of geographers, modified by that of the French. The book is not too difficult for the lay reader. The geologist, geographer, historian, and the pastor will find in it special lodes of enrichment.

Baly's book is good; but the subject awaits the writing of a great monograph, a life-time effort, based upon increasing materials, and upon field work, penetrating deduction, and fruitful meditation, beyond correlation.

It had better be soon.

BERNARD H. SCHECKEL

THE TRAGEDY OF OTHELLO


What! Another edition of The Bard? Yes, indeed; authentic Shakespeare for everyone at a price anyone can afford, using a reliable and freshly edited text, well
a few years ago when Kantor was in Spain working on his novel, Andersonville. Previously, the dog had had the run of the Andalusian inn where the Kantors came across him. He was a most unusual and highly individual canine, at much at home in America as his native Spain, who understood and obeyed, upon occasion, commands in several languages. As Kantor demonstrated previously in his The Voice of Bugle Ann, he has the rare ability of describing the close attachment of people to dogs without becoming effusively sentimental. This is a delightful story of a most interesting animal.

**FICTION**

**COUP DE GRACE**

By Marguerite Yourcenar, Translated by Grace Frick (Farrar, Straus, and Cudahy, $3.00).

Although classified as a novel, this fine work of Marguerite Yourcenar could more exactly be called the biography of the most critical years in the life of an Erick Von Lhomond. But more particularly it is a psychological study of youth in a time of chaos. Coup De Grâce is the type of novel which a reviewer may hesitate to discuss. It has an indefinable quality which is difficult to evaluate. It is prose with a poetry-like character. The reader can well become so absorbed in the author's word artistry as to forget the horror of the scene described.

The swift-moving story tells of the life of a young soldier in the years following the First World War. This international soldier of fortune fought under German generals in the cause of White Russia against Bolshevism. He took part in various movements in Central Europe which culminated in the rise of Hitler, serving in Manchuria and Spain. But the book does not intend to discuss or exploit any political ideology but rather to investigate the character and emotions of the young people concerned.

Without using hundreds of pages or volumes of episodes the author has thoroughly acquainted the reader with the thoughts, emotions, actions and appearance of the principal characters. The effectiveness of the work lies not in the narrative but rather in Miss Yourcenar's power to relate most personal emotions.

Several of the many passages demonstrating this power are:

"He still had an aspect, even in death, of shy student and obsequious clerk, not that that kept him from having dignity, too, as nearly all the dead do" and "... if utter lack of hope and illusion is what characterizes the dead, then that bed of mine was not essentially different from the one in which Conrad's body was beginning to dissolve."

Her ability at drawing vivid pictures is shown in "The cold, airless room, fouled by the odor of a scantily fed stove, seemed transformed into a gymnasium where two young people, perpetually on their guard, were egging each other on in a match that would last until dawn."

This small book, written in 1939 but translated so recently, is a refreshing change from the voluminous works of most contemporary novelists.

**JOSEPHINE L. FERGUSON**

**CAT**

The cat drags
A soft pliant line
Of stray stripes
Across ankles;

Invites friendship
In whiskered mews,
Making no shallow vow.

Its sheathed talons
And magic stealth
Clearly stipulate
The cleanest of
Ancient freedoms.

— E. W. NORTHNAGEL.
“Hoffman, what are you fellows up to? I see you all over — running all over this town and working hard apparently. Now you have come in to ask me some questions about this man’s town. What does this all mean? What are you up to?”

This kind of question was put to me umpteen times during the last several months. I imagine similar questions were asked of colleagues of mine, all of us members of a research team in a dynamic midwestern city.

“We are doing research,” I answered umpteen times. But the respondents kept probing: “Well, what kind of research?” The conventional answer went something like this: “We are taking a long, hard look at decision-making, political decision-making, in this community.”

Very few of our respondents were satisfied with this. Warner Bloomberg, now with Syracuse University and with whom I worked most closely on this project, and I were able to go farther in our explanations. Very often we continued in this manner: “In this day, social scientists can hardly be arm-chair scientists. We are interested in data. Our data do not come to us in our arm-chairs. We have to go out after our data. The relationships you and we have in the extensive patterns of social action and interaction are our data. Besides, you can give me more data than I can find in books written by authors in arm-chairs. You can help us to improve our classroom teaching by giving us insights into the realities of political decision-making.”

This sort of talk very often lit up the eyes of the respondent. I remember very distinctly the case of one person with whom I had many contacts during the summer — and intend to have more in the future. He said simply: “It’s about time some sense, common sense, was drilled into the heads of some of our teachers. A lot of them don’t participate in their community life, even seem to withdraw from it. Good grief, they’re human beings! Why don’t they show it? It might even make some of them better teachers!”

Friends of mine will argue that social scientists can become good teachers without doing research and field work. They’ll use the old saw on you, that you don’t have to be a mother to be a good baby doctor. I can’t resist mentioning that a lot of real down to earth field work is involved in both processes. Neither the doctor nor the mother is an arm-chair philosopher. Both of them have reached the point at which the water hits the wheel.

What’s more I like research and field work. I have learned a great deal since last January from a grand bunch of guys. I know that some natural scientists are able to withdraw to the cavernous quiet of a football stadium to do momentous research. But those of us in the social sciences have to go out after our data. This I keep repeating.

It isn’t always easy to do it this way — but it’s intriguing. I like to watch, talk to, and associate with people who are scrambling in the great game of life. I like to watch people who are trying to turn some of the decisions in a political community to their value patterns, to their goals, and hopes, and aspirations for themselves and their neighbors.

To be very sure, the work of the past several months stimulated me. I owe a great debt of gratitude to the persons who invited me to participate in this project and to the people who worked with us in this particular city. All of them provided me with greater insights into life and the workings of humanity. I feel that I have a more real and a sharper picture of the social realities.

In addition, I have learned something about decision-making for my own personal life. Teachers are accustomed to postpone discussion and consideration to the next class hour. Well, I saw people this summer who could not postpone a lot of their decisions to the next class hour. Many of these leaders in business, politics, and labor, and in civic affairs had to work with the here and the now.

It was a rewarding experience for me, thanks to a great bunch of guys.
Friday, August 9, marked the final edition of a program which, at least to my way of thinking, was one of the best on TV. On that day Arlene Francis, a veteran star of radio and television, brought to a close the 384th presentation of *Home* with the familiar words of a beautiful prayer spoken long ago by St. Francis of Assisi.

I must confess that I shall miss *Home*. I must confess too that this is not because of the tantalizing recipes so capably demonstrated by Chef Philip or the valuable sewing hints given by Lucille Rivers or even the aids to better homemaking introduced by Nancy Ann Groves. No, I shall miss the program because, through the years, *Home* has presented topics and events which are pertinent to our living today and fraught with meaning for the future. I shall miss the frank discussions of controversial subjects, just as I shall miss seeing and hearing many famous personages of our time and the opportunity to visit, through the magic of TV, places of interest both far and near.

I am entirely willing to concede that what I have seen and heard on *Home* has sometimes been trite and commonplace and occasionally just a bit silly. But these lapses become unimportant when one weighs them against many rewarding moments of enjoyment and edification.

Some months ago, in a widely publicized quotation, Carl Sandburg, America's great scholar, poet, and author, charged that at least 50 per cent of the TV programs and commercials "are made up of inanities, asinities, cheap tricks, and downright silliness." Later, on the occasion of a guest appearance on *Home*, Mr. Sandburg declared that the press had quoted only a part of what he had said. He stated that for him, in spite of obvious shortcomings, TV is still something of a miracle — and a miracle which has given him "some priceless moments" when it has brought right into his home isolated places and peoples, important, newsworthy events, and the personalities who had a part in making and shaping these events.

I am in complete agreement with Mr. Sandburg. For me his own appearance on *Home* was one of the "priceless moments" which I shall cherish as I do the unforgettable morning when Helen Keller, that staunch and indomitable spirit, graced the program with her presence. There were other "priceless moments," not only for me but for thousands of viewers in every part of our country. Since there is so much of what Mr. Sandburg classifies as "trash, hokum, and violation of basic decencies" on TV, one wonders why *Home* was discontinued. The world-renowned Lincoln scholar was especially vehement in his condemnation of the language and the content of TV commercials. He declared that "there is no estimating what is being done to the health and the morale of young people by TV commercials."

But Mr. Sandburg's outlook is not entirely pessimistic. He is convinced that the increasing dissatisfaction of TV viewers will bring about much-needed changes. Above all, he reminds us, there is actually no *free* TV; for the viewer sells his time, an invaluable commodity which, once it has been given, can never be reclaimed. I am sure that you will count as well spent the approximately four hours you give up to see Michael Todd's remarkable travelog *Around the World in 80 Days* (United Artists, Michael Anderson). Here Jules Verne's classic tale of adventure comes to life in glowing color and with engaging charm. Small wonder that this thrilling film captured a large share of the Academy Awards last March.

Photographed in magnificent Eastmenv Colour by a modified Todd-AO process, *Around the World in 80 Days* will hold you spellbound from start to finish. David Niven is brilliantly successful in the role of Phileas Fogg, and the casting of the Mexican star Cantinflas as the valet Passepartout must be regarded as a stroke of sheer genius. More than forty prominent Hollywood stars appear in supporting roles. I have read that many of these topnotch performers worked without salary merely for the fun of having a part in this outstanding picture. All the players seem ideally suited to the roles assigned to them. Be sure to see *Around the World in 80 Days*. Sometime next year it will come to your theater at popular admission prices.

The remaining space allotted to me permits only a brief mention of current film releases. *Sweet Smell of Success* (United Artists) and *A Face in the Crowd* present stark and ugly portraits of so-called success in the entertainment world. *Island in the Sun* (20th Century-Fox) unwisely delves into the delicate subject of miscegenation. *Man on Fire* exposes some of the problems, the passions, and the heartaches of a home broken by divorce.
VERSE

THE LEAF

The leaf, green days spent
Flutters free from the russet tree
Wind-pinioned, exultant
Leaps, whirls, floats a distance
Dips, rises high
As if all curious about the limits
of the sky
Rocks and sways suspended
Then spinning
Seeks the earth
Comes to rest, and huddles
With the earth-held company of leaves
The brief, solitary odyssey
From destiny to destiny
Accomplished
Despite its briefness
Rapture.

— DELLA MARIE KRENTZ

EXODUS

You did not even whisper you would leave,
But, then, there was no need; your empty chair
In superfluent silence can impart
What harsly spoken word would never dare.

This loneliness is autumn; now, my heart
Has leaf-red eyes which only weep and stare;
A surcoat upon armor cannot shield
Me from that wintry secret in their lair.

— RICHARD LEROY

SOMETIMES IN RETURN . . .

Sometimes I return from a country with out a landscape
Where I am only a gust of wind
Very dense in the night
Life is useless there
And blood is lost in the freest
Melody of the soul
If at times the world's revealed there
The men are as solemn as any person ever painted
The fields the trees the sky
Are filled with the most earthly melancholy
At being created out of the gaze and story of a man
Everything painted in the likeness of the beauties we
give it
Produces in it the death of him who paints it.

— RENE MENARD
(Translated by Charles Guenther)

BREAKFAST WITH THE MOON

I, half asleep,
and one pale friend
with a brushed wool cape
above the pond,

eyes silver-rimmed
as the snowy owl's,
she hangs, charmed,
while the water boils.

Then on a level
our glances cross,
her face slips oval
down the glass:

and I drink off
with my souchong,
a cosmic quaff
of moon tisane.

— CHRISTINE TURNER CURTIS

SIN, GRACE AND THE MEANS

It is good to be reminded
that the way is not so easy
that to hold onto a Savior
And to find great joy and comfort
in His merit
Means to come despairing often
of the life that I have lived
How I have not met His measure
How His mercy too was slighted
And His Spirit's power avoided.

So there seems to be a mixture
Needed in this frail and failing time —
That of losing hope
And hopelessness
And of meantime
Keeping equilibrium
By the Gospel Means
And Meal.

— HERBERT SCHULZE

SEPTEMBER 1957
Recently this column was accused of pessimism or at least "a melancholy optimism"... Perhaps it is time again to set down a few fundamental theses which dominate the editorial policy of The CRESSET and the general philosophy of this column...

1. The Church and the world must always be in sharp and uncomprising opposition... Someone recently accused us of seeing the Church as a part of society... That is nonsense... A perennial state of tension between the Church and the world is of the very essence of the Kingdom of God... The world stands continuously at the bar of the Church... The Church is the critic of the world... Despite evasive voices to the contrary, there is no such thing as an amoral society... Society and the world must either be moral or immoral... since they cannot be moral without listening to the voice of God, an age which is marked by long and tragic forgetfulness of God must be immoral... Divine laws extend to every area of human life—government, the social order, the economic system, the entire structure of human society... To hide this truth and responsibility behind vague abstractions is to forget one of the purposes of the Church Militant here upon earth... Essentially, only the Church and the members of the Church, who walk in eternal light, can distinguish good from evil... To whom shall the Law be preached if not to those who sin?...

Since there are various ways of achieving the Good in social, economic, and political matters, it follows that the Church cannot advocate one particular way of achieving the good life... It can and must, however, constantly cry out against evil... On the afternoon of Ascension Day Tiberius was still emperor of the Roman Empire, Pilate was still governor of Judea, and Herod was still on his throne... The world had changed nevertheless... A young man whose name was Saul was preparing to tumble the throne of Tiberius... A fisherman from the Lake of Galilee was ready to make the way of future Herods and Pilates more difficult... Three hundred years later the Church had accomplished its function for that age... As long as we conceive this to be one of the functions of the Church, we cannot but cry out against a world which is rushing madly away from God...

2. Seldom during the past two thousand years has the world come so clearly and obviously upon days of the yellow leaf... The perennial state of tension has become acute... We are entering upon an age of either-or... I cannot be at peace when millions in India and China have not yet heard the name of Christ... I cannot be at rest as long as huns are set on West Madison Street by those who trample on the blood drops of humanity... I cannot be happy as long as men turn away from the Church in loud or quiet bitterness because we have failed them in an hour of need... I cannot be content to see Christians acquiesce in the philosophy of the rattling sword and the doctrine that might is right... I cannot substitute gold for human flesh and blood, lying for truth, and dishonor for honor... It is a prodigal world and it is time for us to say so... The hour of the husks has come... It seems to be the task of this generation to make that perfectly clear by sharp, relentless, and persistent criticism of the way of the world... The prodigal will return only when the application of the divine law has brought him to the realization that he and the swine are eating the same food...

3. All this is pessimistic... I know that... It is, however, a provisional pessimism... The Christian philosophy of life in the twentieth century must be marked both by temporary pessimism and final optimism... Finally, of course, there can be no defeat for God and His Church... For the Church and the individual Christian mind this is a time of loud crying and still waiting... Even more certain than the fact that the world has come upon dark days is the fact that the last tomorrow will be better than all our yesterdays.

I know, too, that there is no salvation for the social order... Christ did not die for Germany, France, England, and Italy... Nor for Bethlehem Steel, Ford Motor Company, or the United States Government... He did, however, die—and this must be said over and over again—for the men who stand behind these convenient abstractions... Each and every one of them is a child of God, real or potential... To them the Church has much to say... The grace of God is still strange, universal, and mightier than armies...