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The
Cresset

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IN THE JUNE CRESSET - - -

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In Luce Tua

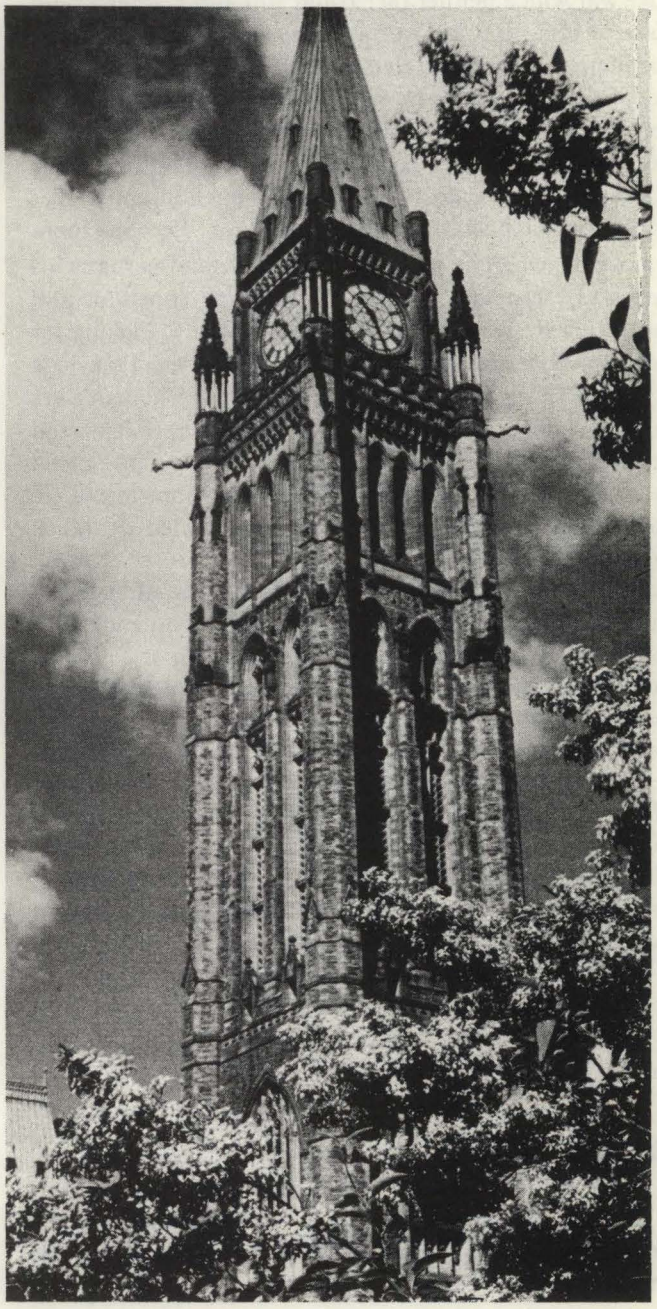
Comment on the Significant News by the Editors

1867 CANADA 1967

On July 1, our good friend and neighbor, Canada, will be celebrating the one hundredth anniversary of confederation. Good friends and faithful neighbors are, according to Martin Luther, blessings for which we pray when we ask God to "give us this day our daily bread." For us in the United States, this prayer has been answered beyond all reasonable expectation by His gift to us of a good friend and faithful neighbor with whom we have lived for many years in a spirit of mutual respect, friendship, and concord.

Canada has much to be proud of as she concludes the first century of her history as a nation. We would single out for special notice the remarkable success which she has achieved, despite seemingly insuperable difficulties, in building a bi-cultural and bi-lingual state which may well point the way toward a future world organization in which peace and unity will be achieved not by the elimination of racial, ethnic, and cultural differences but by respecting them and allowing them to contribute what they have to offer to the enrichment of human life.

"With glowing hearts we see thee rise,
The true north, strong and free."



The New Negro Leadership

Of all of the Negro leaders, the one we understand best is Stokeley Carmichael. Notice that we are not saying that he is the one we admire most or that he is the one whose lead we would most like to see our black brothers follow. We are simply saying that we understand him best.

We understand him because he is what we suspect we would have become if we had been born black in America. He is angry, impatient, vindictive, ready to fight fire with fire, distrustful of all whites including those who have stood with the Negro in his fight for freedom and dignity. These are not admirable qualities or attitudes. They are destructive of the individual and of the nation. If they were to prevail within the Negro community our cities would become battlegrounds in a bloody race war which neither race could win and neither would dare to lose. But, as we say, we can understand them, for there is something elemental about them, something deeply and basically human — human, indeed, in the sense that they are manifestations of man's fallenness, but it is precisely in our fallenness that we and Stokeley Carmichael share most fully our common humanity.

Mr. Carmichael is not looking for love. Perhaps there was a time when he was looking for love and perhaps his present bitterness is the fruit of love long hoped-for and long refused. We don't know. But what he is looking for now is justice, and while justice is much less than love it is something that a man can settle for if he can't get anything better. It is at least the minimum that a man must have if he is to be a man — and Stokeley Carmichael intends to be a man, even though he was born into a society which implicity and explicitly has denied the black male the dignity of manhood.

With a long, hot summer coming up we would suggest that it is time for the white power establishment to try to understand Stokeley Carmichael and to try, if it is not already too late, to come to some sort of reasonable terms with him. The days of Uncle Tom are now only a vague memory, still fondly cherished by some whites but resolutely rejected by the overwhelming majority of blacks. The days of peaceful, non-violent protest are numbered; you can read that fact on the weary, disillusioned faces of Martin Luther King, Whitney Young, and Edwin Berry. A new Negro leadership has taken over the human rights movement and its rallying-cry is not "We Shall Overcome," but "Burn, Baby, Burn!"

The judgment of God rests upon this guilty land and it confronts us with a choice between repentance and fire. Which will it be?

Der Alte

The saints of God come in all sizes and shapes. There are praying saints and working saints, silent saints and shouting saints, gentle saints and tough saints, kindly saints and irascible saints, naive saints and wily saints. But they all have at least one thing in common: they are their own men because they are first, fully, and finally God's men.

Konrad Adenauer was, in many ways, the direct antithesis of any decent humanist's stereotype of a saint. He was austere, tough, wily, stubborn, a man who understood and used power. He was a humble man, but not modest; a good man, but not very nice. It is said that within the circle of his own family he was a loving and kindly father and grandfather, but in public life he commanded respect rather than affection, and even the respect was often only very grudgingly given. When he died last April 19, the whole world knew that one of the three or four great national leaders of the century had been taken away from it, but there were few who could feel his loss as personally as most of us felt the loss of FDR and Churchill.

We suspect that *Der Alte* would have felt it best that it should be so. The praise of men is always bought at some price, usually at a price which the man of God cannot afford to pay. If one is single-mindedly committed to the service of God in his time and place, questions of popularity and affection become altogether irrelevant; the great thing is to get on with the job. Adenauer had made such a commitment, he did the work that he was given to do, and he is likely to find both God and history more grateful and forgiving than most of his contemporaries were.

For Germany, and indeed for all of Europe, this period of official mourning for Adenauer could most profitably be spent in recalling the ruin in which the continent lay a quarter of a century ago, the men and ideas that had brought it to that dreadful moment, and the men and ideas that wrought its "miracle" of recovery and healing. The men — in France, in Germany, in Italy, and in the U.S.S.R. — under whose leadership Europe rushed or drifted into World War II were the bastard offspring of the Enlightenment, arrogantly post-Christian and scornful of the values which Europe had learned from the Church and the Academy. Into the mess and horror which they left behind them stepped three men, inheritors of the great Christian tradition and confident that the values which had once made Europe great could restore her health and sanity. These men were DeGaulle in France, de Gasperi in Italy, and Adenauer in Germany. Of these now only DeGaulle is left and his years are running out. Will Europe remember how and by whom she was restored to health or will these men have labored in vain?

Privacy and Security

We have lived long enough not to expect consistency in the human animal. It therefore comes as no great surprise to us that the same people who favor the legalization of wire-tapping as a device for reducing the crime

rate are, in many cases, violently opposed to any form of control over the possession and use of fire-arms.

This inconsistency results, we suspect, from the fact that we have not yet gotten around to asking the first and most basic question: What kind of life do we want to create for ourselves and for our children? We want physical safety, of course, and we must have it if we are ever to create the essential precondition for the good and civilized life. But even good things can come too high. We can become so preoccupied with physical safety that we barter away the very things which we want to be safe to enjoy.

Different people obviously want different things. The great majority of us, we think, want comparatively little: a happy home, a satisfying job, a few good friends, a little fun along the way. We would like to think that these wants are simple enough, and harmless enough, that we might be left free to pursue them without having to fear that a lot of nosy-Parkers are looking on or listening in. We therefore place a very high premium on privacy, even at the risk of some measure of physical safety. We don't want our telephones bugged. We don't want the police to be allowed to cruise our streets with electronic devices that will enable them to look through the walls of our homes.

But, of course, we do want a reasonable degree of physical safety, too. And while we may not remember all of the statistics about violent death in our country, we do remember that the most common instrument of death is the gun. We do not and can not feel secure when we read, day after day, about deaths inflicted by supposedly unloaded guns, by guns purchased by minors and the mentally ill from mail-order houses, by guns that even the National Rifle Association would find it difficult to describe as sporting equipment. The omnipresence of the gun is probably the one most significant factor in explaining our nation's shamefully high crime rate and its rigorous control would greatly reduce the need for other crime-fighting devices and techniques.

We say control, rather than elimination, because we recognize that certain kinds of guns can serve the uses of recreation — and our definition of privacy includes the right to choose one's own form of innocent recreation. The principle for which we are contending is the principle of privacy, and under that principle we see no inconsistency between opposing wire-tapping and favoring legislation which will ensure that guns do not get into the hands of people who, for one reason or another, are reasonably likely to use them against other people.

Accord at Punta del Este

In our present preoccupation with our problems in southeast Asia, we are tempted to forget that there are other parts of the world where our interests are threatened. One of these is Latin America. President Johnson, as a Texan, is more aware than most of us of the fact that we have neighbors to the south of us who are urgently in need of help and whose need will become even more urgent in the few years that are left of the Twentieth Century. He is also more aware than any of his predecessors have been that there is a limit to what we can do to help them. The accord which he signed at Punta del Este is an important document precisely because it demonstrates a real interest in the problems of our Latin American neighbors without holding out any false hopes that we will undertake to do more than we can do to solve them.

We have, in the past, held as a matter of simple faith that there is no problem on earth that can not be solved by massive infusions of money. But it is by no means clear that what Latin America chiefly needs is money. There is wealth there already, much of it unexploited, much of it held by small cliques of individuals and families who seem singularly lacking in social conscience, much of it wasted on bloated military establishments, much of it drained off by an unreformed church. It is none of our business how our neighbors to the south choose to order their internal affairs. We do have every right to follow the principle that we will help only those who help themselves. This seems to be the principle underlying the Punta del Este agreement.

Happily, a new breed of national leader is taking over in Latin America. In place of the posturing military bully-boys of the past, there are now statesmen such as Mexico's Diaz Ordaz, Chile's Frei, Venezuela's Leoni, Colombia's Lleras Restrepo, Peru's Belaunde Terry. In the church there are signs of a ferment which could replace the present reactionary hierarchy with men more sympathetic to the needs of the hungry, hopeless masses. The problem of the military is one which remains to be solved; there is, in Latin America, no tradition of the subordination of the military to the civil authority. And until the military has been brought under control it will not be easy to break the power of the economic oligarchs, for effective power in Latin America has, in the past, been concentrated in the hands of a military-landowning establishment which has resisted even the most modest attempts to limit its power.

As we read the Punta del Este agreement, we have undertaken to support the forces of reform and progressivism in Latin America. We are prepared to back them with money, with our influence in the world economy, and with technical assistance. At the same time, we have told our Latin American neighbors that the initiative lies with them. This is the kind of realistic Good Neighbor policy we have been needing for a long time. And so has Latin America.

Reflections of a Confused Mind

What follows is going to be a confused bit of writing, reflecting the struggle of mind and heart in which we,

along with many Christians of our generation, have been engaged for the better part of our life. At the root of this struggle is the tension that is built into the very nature of the Church: she is in the world, but not of the world.

Being in the world, we have responsibilities to the here and now — responsibilities to play our part, whatever it may be, in making all things new in Christ. This requires involvement in the ordinary, everyday affairs of life. And real involvement means getting down into the arena, where the rules are not of Christian making or choosing and where the weapons are by no means purely defensive. The arena has its own psychology, and it is a corrupting psychology. It is so very easy to comfort onself with the thought that he is battling for the Lord when, as a matter of fact, he is venting his own inner antagonisms or responding to the lust for blood or merely delighting in his skill as a warrior. The crimes that men have committed for good reasons and in what they honestly believed to be good causes have caused perhaps as much heartache and suffering as the deliberate crimes of men motivated by evil passions. And yet the battle has to be fought, for redemption is not merely a matter of saving "souls" but of reclaiming a world which groans and travails under the domination of principalities and powers which have imposed upon it a cruel and alien rule.

The terribly difficult question is: How does one fight the good fight in the arena and still retain his identity as a new creature, a creature who, by his very nature, is a stranger and a pilgrim who has here no abiding city? We have found it easy to fault the generations of our fathers and grandfathers for their "otherworldliness" and we talk glibly about a "religionless Christianity." But the great Christian tradition includes not only the doers but also the contemplatives. The command is not only "Go ye into all the world," but also "Come out and be ye separate." Too great an emphasis on involvement can lead to a merely humanistic activism which, whatever its social value, has nothing to do with discipleship. Too great an emphasis on detachment can lead to the kind of irresponsibility which leaves one liable to the awful judgment: "Inasmuch as ye did it not."

We are, we must confess, disturbed by what appears to us to be a growing tendency among Christians to jump on every bandwagon that comes down the pike. We are not sure that the current emphasis on "situational ethics" — to which, by and large, we subscribe — can properly be pressed to the point where the Christian respects no code, no prescription, no "Thou shalt not." We are not sure that the freedom wherewith Christ has made us free includes the freedom to withhold respect and obedience from those whom God has set over us in authority. We are not sure that, for the sake of some vague and ill-defined "Christian community," we are entitled to smash useful institutions which, for all of their imperfections, have proved valuable in the past and might, if we would use them rightly, prove even more valuable in the future.

We are, in short, not sure of much of anything — except of the love and mercy of God in Christ and of our calling, one way or another, to bring the good news of this love and mercy to our generation. Now, can someone tell us how to do it?

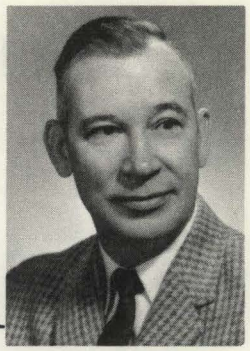
Staff Changes

As most of our readers know — and appreciate — we do not publish in July or August. When we resume publication in September, our little world will be a rather different one than it has been this past year. As we have already announced, Dr. Hoffmann will be engaged in new duties in Milwaukee. As anyone who is aware of his contributions to our work would suspect, we have found it necessary to replace him with two men — Mr. Richard Lee as associate managing editor and Mr. Kenneth F. Korby as general books editor. Mr. Sanders, although he has accepted an appointment at another university, will, happily, stay on as poetry editor. And we shall be adding another chair at our editorial table with the appointment of Mr. Carl Galow as — no, we are not kidding — sports editor.

This last appointment probably requires some explanation. We have had occasion in line of duty, this past semester, to read a great deal about the implications of cybernation. Much of it we do not pretend to understand, but one thing comes through loud and clear: our children and grandchildren will have to find a new definition of work if they intend to define their social usefulness, as most of us have done, in terms of work. For work, in the sense of toil, will be largely a function of machines by the time our children reach middle age.

The sense of achievement that we in our generation have gotten from work will, therefore, have to come from some other source. And of these other sources, work in the sense of the pursuit of excellence in what we presently call recreational activities may well be the most likely substitute for work in the sense of toil. If this should happen, we may expect to see many of the moral problems and ambiguities which are presently associated with toil attached to activities which we have hitherto considered "merely" recreational. We may, for instance, expect to see the increasing professionalization of athletics, with all of the attendant temptations of which we are already partially aware. At any rate, there is a redirection of man's need to achieve and to excel in the making; we suspect that it will take place in the area of what we now dismiss, rather patronizingly, as recreation; and we think it is time to bring in a knowledgeable and sensitive observer like Mr. Galow to keep an eye on it.

AD LIB.



Why I Am Not Going to Expo '67

By ALFRED R. LOOMAN

One of the reasons I may not be attending EXPO '67 in Montreal this summer is my fear that a number of the residents of that fair city have me pegged as something of a nut. Their opinion is based on an experience of a summer ago and their memory of it is, I'm afraid, still fresh in mind.

In that particular August, I accompanied a friend and his family to Montreal where they were catching a boat for Europe. We travelled by train and the moment we left the station, I realized I had forgotten my reading glasses. I do not need them in order to see but I do need glasses for reading. Since there was plenty to talk about on the way, I did not miss the glasses, but the thought of a 20-hour train trip alone on the way back without the ability to read was one I dreaded.

The following morning I watched my friends depart and as soon as they cleared the Montreal harbor, I stopped at a highly recommended French restaurant for lunch. It was a small place and the dining room was packed, but one of the three tables in the bar was vacant. The lighting in the bar consisted of three candles and the place was so dark I had to be led to the table.

Now I can read for a while without glasses provided I hold the reading material at arm's length or just beyond, and I can read enough printed French to know whether I am getting fish, veal, or rabbit. But the menu they handed me was handwritten with a soft pencil that had a tendency to smudge. I couldn't make out a single word and my waiter spoke no English. Finally the manager came around and I was able to order a delicious luncheon.

After leaving the restaurant and getting over the bends, caused by walking from that pitch black bar into the bright sunlight, I was determined to get a pair of glasses before catching the late afternoon train. My reading glasses do little except magnify and I recalled from years ago that the best source for glasses of this type was the "dime" store. From my experience that day, I would gather glasses have not been stock in variety stores for some years. This I learned after covering the dozen or more Woolworth, Kresge, and other variety stores that line St. Catherine Street.

Most of the clerks in these stores are bi-lingual, or at least they know sufficient English to answer ordinary requests. But every clerk I asked where the reading glass counter was failed to understand the question. Hoping volume would clarify the matter, which it never did, she would speak French loudly and slowly and I would do the same in English. Finally the clerk would call the supervisor over and I would be required to go through the whole matter again.

Eventually a small crowd would gather, composed of the supervisor, the original clerk and several other clerks in for the excitement and a number of interested customers. The group reaction when I would repeat my request for reading glasses ranged from suspicion to incredulity to outright hilarity. Their conversation on the subject, accompanied by considerable arm-waving, continued after I left the group. But perhaps they were not aware I had left, since my exit from each of these stores could best be described as slinking.

Finally, in desperation, I bought a 69¢ magnifying glass at a shop and I caught my train with a minute to spare. On this train passengers were offered a free cocktail before dinner and I could hardly refuse, but I was also anxious to read the paper since I had not read a word for a day and a half. While reading the paper I became aware the car was unusually quiet. I looked up to find everyone watching me. Apparently they had never before seen anyone who could drink a cocktail, smoke a cigarette, and read a newspaper with a magnifying glass all at the same time.

That night the Canadian customs officers came aboard somewhere beyond Toronto, by which time I was in pajamas and sitting up in bed reading a magazine with my magnifying glass. As the unsuspecting customs officer looked in on me his face wore the forbidding expression normally affected by customs officers throughout the world. But his expression changed as he took in the scene and in it I could read his conviction that he was dealing with someone slightly off his rocker. By this time I had taken to gesturing with the magnifying glass and I suppose this tended to reinforce his opinion. I answered his simple questions with some embellishments and I was prepared to furnish detailed descriptions of the few small articles I had purchased in his country, but all he wanted was out and he departed the moment he could disengage himself.

You can understand why I might hesitate in returning to Montreal at too early a date. My point in bringing this up is to let you know that should you lose your glasses while visiting there this summer, forget the variety stores and head for the photography shop in the shopping center under Place Ville Marie where you can find a dandy magnifying glass at a reasonable price.

Canada: Neighbor, Friend, and Challenge

By EDWARD J. MILES
Chairman, Dept. of Geography
and
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At least once a year, and sometimes oftener — whenever we are getting ready to visit my parents — Canada becomes the major topic of conversation around my home. My two sons, aged 8 and 5, start asking all kinds of questions about this strange "foreign" land and in the process of answering them I find myself challenged about many details by my American wife, who suggests that these boys are Americans and have a lot of history of their own to learn.

The day for departure arrives, and by noon hour, after we have been on the road for five hours and five hundred questions, we are having lunch in Canada. Still more questions are forthcoming, only now they seem to center around the idea of how much like the United States Canada is. By early evening, thirteen hours after departure, a little tired from driving and having striven all day to give honest answers about Canada, I face comments and questions, some implying criticism, from Canadian parents, about how little knowledge or understanding of Canada their grandsons seem to have. The thoughts that follow are an attempt to set forth why I, as an expatriate, think my sons and all Americans should know something about Canada, and what I think they and others should know.

Why Know More About Canada?

Most Canadians have a considerable, if malevolent, knowledge of the United States, while most Americans have a benevolent ignorance of Canada. This situation is the result of a variety of factors and forces. It reflects the unchanging realities of both physical geography and history, as well as the more dynamic elements of human geography, economics, and international affairs.

The importance of Canada is obvious. One need only look at a map. Yet at times, and to most Americans, it does not appear so obvious. It might be suggested that Americans have a moral duty to know more about Canada. But why? Don't we have a moral duty to know more about every country with which the United States is involved? Yes, but in Canada's case this duty is especially strong. The distinguished historian, J. Bartlett Brebner, put it perhaps best of all when he described the United States and Canada as "the Siamese twins of North America who cannot separate and live."

We are each a part of the North American continent. The physical elements of this continent cannot be divided by a man-drawn political line. Neither water nor air respect man's political boundaries.

A human separation is perhaps more possible but potentially as fatal as a physical one, and equally absurd. The very essence of the Canadian-American relationship is the dual roots of a largely common geographical environment and a partly common history. It is not possible to know Canada unless one knows the whole of which it is a part. Canada is not American but rather North American.

Canada has been called "America's problem" even though many problems loom as large or larger for the United States. Such is not the case in Canada. There is no other country for which the United States creates such problems as Canada. While many problems do exist for Canada, the United States is *the* problem.

Americans may then study Canada out of a sense of moral obligation. Or we may study it in an academic sense, like any other area or topic, for itself alone. Neither of these reasons is strong enough to generate more widespread study and knowledge of Canada in this country.

We are a crisis-oriented people. Our college students pick their courses or majors in terms of areas of crisis for the United States. Our college professors focus their research and make their grant applications with an eye on the explosive areas of the world. Our government becomes interested only when an upheaval seems imminent or United States interests are threatened. Our relations with Canada rarely reach the crisis stage as do those with the Soviet Union, China, Cuba, or other areas of the world. On the few occasions when a serious rift seems to be developing it is quickly attended to.

Between these two extremes, one generated by a sense of moral obligation, the other by a sense of crisis psychology, there exists a variety of other justifications for the study of Canada by Americans.

There are those who suggest that the similarities between the United States and Canada are so great that one does not need to study Canada to understand it. This false assumption of too much similarity is a dangerous one. At the same time, it does provide one justification for the study of Canada. We need to understand things which are similar to help us understand things which are radically different. An understanding of Canada, its peoples, and their attitudes would be the logical first step in understanding other nations and

countries with little or no similarity to the United States. If, with the degree of similarity that does exist between the two countries, it is difficult or impossible for the United States and Canada to get along, then one sees little hope for the United States and the rest of the world.

A variation on the theme of similarity and another justification for the study of Canada by Americans are found in the current fad for comparative studies. There are those who now suggest that area studies per se — USSR, Africa, Far East — are on the decline, that more can be learned about these areas by a comparative approach with a focus on common or similar institutions and problems than by a simple study of the area or country itself. Those favoring such an approach further suggest that the greater the degree of similarity the greater will be the understanding of our own American patterns and processes. In such an approach it is important that comparative studies do not mean parallel studies — that such an approach should not mean, for instance, half a semester on United States problems and half on Canadian problems, but rather an integrated study of the problems of race in both countries; or of the problems of federalism; or of immigration patterns; or of foreign policy. Through such an approach the more subtle and unique aspects of the United States would become clear while at the same time providing considerable insight into Canada (or any other country).

Still another justification for the study of Canada could be labelled a utilitarian one, particularly in the field of economics. It is suggested that Canada can be looked at as a laboratory for United States experiments. Its population, one-tenth the size of that of the United States, provides a sort of control group for programs destined for a country of two hundred million. There are several programs which the United States has been slow or afraid to initiate or expand. Canadian experiences (in most cases successes) with such things as family allowances, nation-wide contributory portable pensions, and medicare are worth studying by those advocating similar programs in the United States. The early introduction and success in Canada on a nationwide basis of unemployment insurance and old age pensions did not go unnoticed in the United States.

The so-called radical idea of federal-state tax sharing, currently advocated by many in the United States, has a precedent of long standing in Canada. Dominion-provincial tax sharing or tax rental agreements have existed since the 1940s.

For those Americans concerned about increasing government control or influence in the economic sector, Canada provides an example of a combination of well established governmental participation in one of the most open economies in the world. She is the only economically advanced country with a flexible exchange rate.

Canada has served still another laboratory function for segments of the United States. Many American cities have watched with interest, and at times envy, the development of metropolitan government for Toronto and its suburbs. Variations of this pattern are to be found in other Ontario cities and elsewhere in Canada.

The question of resources for the future development of our own society once more justifies a focus on Canada. Nowhere in the world is such a storehouse so readily available to us. Some in the United States see the solution to our water problems in the untapped capacity of the Canadian north. Such proposals as the North American Water and Power Alliance (NAWAPA) depend on Canadian cooperation and participation. New England and New York, especially, look to Canadian rivers for much-needed hydro-electric power. American industries depend on Canadian nickel and asbestos entirely, and to a large extent on iron ore, pulp and paper, and other raw materials.

United States national security is but one more item on the long list of reasons why Americans should know more about Canada. No sane person considers the defense of one country without the other. The Permanent Joint Board on Defense and the North American Air Defense Command (NORAD) inextricably link the two countries. Every Canadian recognized the absolute impossibility of defending his country without American help. Every American should recognize the impossibility of defending his own country against an occupied, defeated, or weakened Canada.

The attraction of Canada as a safe place for American investment and as a major recreation area are two more reasons for the American people as individuals and as a whole to learn more about their northern neighbor and understand better her attitudes.

It was stated earlier that the importance of Canada was obvious. Geography makes it so. It is to be hoped that it can never be said that geography has made us friends but history and economics have made us enemies. For while geography supports the logic of unification, history provides the justification for separateness.

Having tried to explain why I think all Americans should know something about Canada, I should add one final reason why I want my sons to know something of Canada. For them the world will get smaller still. Their country will continue to play a leading role. Some time, hopefully many times, they will be visiting in foreign countries and dealing with Americans there or at home. If by having been brought up aware of another country and understanding its people they are better equipped to serve their own, no further justification is needed.

I will be happy if they want to learn about Canada because it is where their father, grandparents, and cousins lived.

What Is There to Know?

Acceptance of the need to know something about Canada raises the question "What"? Is it enough to know that the red-coated Mounties always get their man? that Niagara Falls is better seen from the Canadian side?

that the Dionne quintuplets were born in Canada? or that most hockey players come from Canada? The answer is, of course, "No." What then should a person who wants to try to understand Canada know? He should know those things which would help explain the seemingly perpetual dissatisfactions of Canadians with their relation to the United States. He should know those things which help explain why a country celebrating its centennial has still not found a national identity — why some felt, as recently as a year ago, quite sincerely, that Canada would not survive as a single entity to celebrate its first hundred years.

Canada is a country with too much geography, too much geography in the sense of location, both absolute and relative; too much geography in the traditional physical sense and too much geography in the more sophisticated human sense involving cultural and economic distributional patterns.

Canada is the second largest country in the world: larger than the fifty states of the United States with the addition of a second Texas. Yet within this vast area is a population one-tenth that of the United States. In this fact lies the miracle of modern Canada: that such a small group of people effectively function as a political entity in such a vast area. The nature of this achievement becomes even more miraculous when it is pointed out that 80% of these people live within two hundred miles of the United States border and over 60% of them live south of the major northern boundary of the United States — the 49th parallel.

The special geographical character of Canada's boundaries should be noted. She has an international boundary in common with only one other country. From the major centers of Canadian population the nearest third country is 1500 miles away; 2500 miles if one chooses the third country most important to Canada historically, politically, and culturally. No other country in the world has a similar situation. The presence of only one close neighbor, and that one a giant, is an omnipresent reality to all Canadians. The giant may alternately be loved and hated, criticized and applauded, ridiculed and imitated, envied and scorned, but it may never be forgotten.

The long common boundary between the United States and Canada is, for the most part, not a natural one. Nor is it an unguarded or undefended one as is so frequently asserted. In reality, it is one of the most consciously and jealously guarded borders in the world, even if it be in a non-military sense. The boundary runs contrary to the physical grain of the continent. Canada shares with the United States such physiographic regions as the Appalachians, the Great Lakes-St. Lawrence Lowlands, the Great Plains, and the Western Cordilleras. Only the Arctic mountains and coastal plains and the insignificant Hudson Bay Lowlands are Canada's alone. Even the Canadian Shield, which covers almost half the country, extends into the United States. The Shield, the most important physical fact about Canada, is responsible in large part for the smallness and distribution of the Canadian population. It is from this vast plateau of rock, lake, and marsh, devoid of soil and therefore of agricultural potential over most of its area, that many of the resources so desired by the United States come. Here are found the minerals, especially iron ore, nickel, and gold; the pulp and paper; the hydro-electric power.

One might even go so far as to suggest that the first great resource exported from Canada to the United States came from the Shield. It was the top soil scooped from the Shield and deposited in the north-central United States by the glaciers.

This great U-shaped area, dividing the major areas of fertile soil and therefore agricultural settlement in Canada, has historically demanded constant attention at a high and considerable cost, lest it prevent the country whose base it is from functioning.

The rivers of Canada help to overcome the physiographic pattern of the country and have provided many east-west routes. The importance of the St. Lawrence-Great Lakes system, the Ottawa, the Saskatchewan system, and the Fraser in helping to overcome the physical "pull to the south" cannot be underestimated.

Also helping to a certain degree in overcoming the north-south grain of the continent is the general east-west pattern of climate, vegetation, and soil zones. However helpful these elements may be in developing an east-west orientation, it must be recognized that less than 12% of the total land area of the country is effectively utilized and less than 5% is currently cultivated. These figures represent the realities of climate, vegetation, and soil. The major part of Canada has too short a growing season or too poor soil even to be agriculturally productive. The addition of the accessible forest areas raises the percentage of land utilized to only 35%. The rest may be considered waste or non-productive forest. On this basis, there are those who suggest the existence of two Canadas! Northern Canada with more than 85% of the land area and less than 2% of the population, and Southern Canada with less than 15% of the land area and more than 98% of the population.

It is in this "Southern Canada," this less than 15% of the total area, that the struggle for nationhood has taken place. Yet many of the resources, whose exploitation helps give Canada the second highest standard of living in the world, are found in this other 85%.

The potentialities of Canadian agriculture are considerable. The limits of cultivation can be extended to a certain extent, but more importantly the use of the existing areas can be much intensified. No difficulty in the country's natural ability to increase her food supply is foreseen.

About half of Canada's total land area is forested and of this over 50% is considered productive. Canada is conceded as possessing a reserve of forest wealth unparalleled in any other country.

In the areas of water resources — whether it be fresh water supply, fishing, or sources of energy — Canada is in excellent shape. In supplies of fresh water, there is

clearly substantial excess of supply over current consumption. In the area of fishing, it is clear that the Canadian fishing industry is capable of considerable growth without endangering supply. In the area of hydro-electric power, it is estimated that not more than one-fourth of Canada's available supplies have been utilized.

Canada's best known resources are the minerals. In 1965 she ranked first in two, second in eight, third in two, and fourth in five in production of the major non-energy minerals in the world. In the area of sources of energy, it is clear that Canada has no problem.

If computed on a per capita basis, Canada would rank at the top of the list in most resources throughout the world. In spite of problems of distance, accessibility, and climate, the Canadian physical endowment in terms of resources indicates no serious shortages and no basis for other than agricultural and industrial advance.

A State Without a History

The earlier statement that Canada suffered from too much geography should be completed by adding: and too little history.

Too little history in what way? Too little history in a time sense? There were French settlements in what is now Nova Scotia before Jamestown or Plymouth Colony. Too little history in an eventful sense? The history of this part of North America is more exciting than that of many areas.

The answer is too little Canadian history and too much regional history. As the United States approaches the 200th anniversary of independence, Canada celebrates 100 years of Confederation. Why the discrepancy? Why the inability to say a hundred years of nationhood? Because Canada is not a nation in the true sense of the word. It is in fact two, or perhaps three, nations.

Countries that are nations have a *raison d'etre*, a set of symbols, one or more national heroes, and a national mythology. If Canada has any of these, it has them in pairs, one for Franco-Canada and one for Anglo-Canada.

The Confederation of various British North American territories in 1867 was the result of pressures and fears from outside the area, not the result of positive factors originating from within.

The French Nation

The history of Canada prior to 1867 is essentially the history of the French Canadians and Quebec; the history of the Loyalists and others in Ontario and the Maritime Provinces (Nova Scotia, New Brunswick, and Prince Edward Island); and the history of the Hudson's Bay Company and the fur trade in those areas north and west of the Great Lakes lowlands.

It is not the history of people in these areas consciously fighting for the creation of Canada. It is more the history of scattered groups of people and their relations with Great Britain and France in a political and economic sense and their fears of the growing giant to the south.

Only when political and economic frustrations with Britain were added to genuine fears of American attack and annexation were the differences submerged to create a new country. A hundred years later, Canada still lacks a common sense of nationality and still seeks a national identity.

Fears of American annexation have been displaced by fears of American economic dominance. Current Canadian attitudes toward world issues are in part based on a desire to convince other nations of Canada's distinctive separateness from the United States. The American presence has been, is, and will always be a problem for Canada.

Nor have a hundred years of Confederation submerged the rivalries of the French and English in Canada. In 1867 a common dislike and fear of the United States helped bring them together. In 1967, whatever the common feelings regarding the United States, they are not sufficient to weld the two founding groups together for the greater good of Canada.

The six million French Canadians of today are testimony to the vital role played by France in the development of what is today Canada. The earliest explorations of the St. Lawrence River were carried out in 1534 by Jacques Cartier. Settlement did not come until almost a hundred years later with Samuel de Champlain's efforts at Port Royal (1604) and Quebec (1608). By 1675, when major immigration from France stopped, there were about eight thousand inhabitants in New France. Today their descendants make up the French North America so vital to Canada and so significant to New England.

Although farming was encouraged in New France, it was the fur trade that attracted the greatest attention and earned the greatest rewards. It was also responsible for the conflicts that embroiled the French with the Indians and the English colonists. These struggles, although having economic and political facets peculiar to North America, were primarily extensions of European Wars. In 1758, with the defeat of the French at Quebec, the struggle in North America came to an end.

Brief attempts were made after 1758 to Anglicize the seventy thousand French in Quebec. These feeble, unsuccessful attempts led to official guarantees by Britain in 1774 of their language, their religion, and their institutions to the French Canadians. Here then is the origin of one of Canada's major components.

Concentrated in one area (Quebec), guaranteed their culture and religion, the defeated French turned inward away from the developments of the continent.

The English Nation

Although there were a few English-speaking settlers in Nova Scotia, Newfoundland, and Prince Edward Island prior to 1783, the vast majority of the groups

who make up the forebears of English Canada came into the Ontario and New Brunswick regions of Canada as United Empire Loyalists, "Tories" to the Americans, after the American Revolution.

Thus the second founding nation of Canada were people inherently anti-American from the start. Although they had little or nothing in common with the French, and were in fact openly hostile to the Roman Catholic Church, the Loyalists did develop a common bond of fear and dislike of the United States.

This feeling was reinforced by American attitudes and actions. In 1812-14, United States attempts were made to conquer Canada. The much discussed burning of Washington was actually in retaliation for the earlier burning of York (Toronto) by American soldiers.

Even though the Loyalists and others who followed, for there were many, disapproved of the American Revolution, they brought with them abilities and ideas developed over several generations in the colonies. Rugged and individualistic, these pioneers and the steady stream of those who joined them both from the United States and abroad worked hard to develop the economy of their areas and their social institutions.

Political frustrations, especially over a lack of participation in government, soon became the dominant theme. Rebellions in Nova Scotia (1835), Lower Canada (Quebec), and Upper Canada (Ontario) (1837) focused British governmental attention on the situation in British North America.

Two forward-looking liberal Governors, Lords Durham and Elgin, succeeded in bringing about reform and by 1848 responsible government was established in Ontario, Quebec, and Nova Scotia; by 1849 in Newfoundland, and by 1854 in New Brunswick.

However, responsible government did not solve all the problems in the provinces. Politics remained bitter in Nova Scotia; racial and sectional divisions remained fixed in the Province of Canada (Ontario and Quebec). More significantly, local responsible government could not influence or control the outside forces at work in Britain and the United States during the 1850s and 1860s.

Boundary problems in Maine - New Brunswick and Oregon created strain. The introduction of free trade in Britain in 1849 seriously hurt Canadian commerce. Reciprocity with the United States seemed a possible solution and a treaty was signed in 1856.

American westward expansion and the espousal of the doctrine of "Manifest Destiny" appeared as a threat to Canadian westward expansion. The War between the States threatened to lead to open conflict with Britain and Canada.

The lapsing of the Reciprocity Treaty in 1866 brought economic hardship after ten years of prosperity to Canada, and fears of annexation by the North were revived. Envy of the United States railway building made the politically divided British provinces realize that only cooperation would permit them to build such lines and maintain their British identity. Fear of the United States, dissatisfaction and frustration with the political and economic situations in the various colonies, and ambitions for closer cooperation eventually led to Confederation in 1867. The British North America Act did not grant complete independence to the Dominion of Canada. Nor did the latter include all the British North American territories. Initially only Ontario, Quebec, New Brunswick, and Nova Scotia were included, the last two only after promises of a connecting railway were made a provision of the act.

In 1868 Ruperts Land, the vast Hudson's Bay Company territory, was taken over by the new country. Out of this area Manitoba was created in 1870. Saskatchewan and Alberta were not created until 1905. An annexation movement to join British Columbia to the United States was rejected in favor of Confederation with Canada in 1871. Once again, construction of a railway was part of the bargain. Two years later (1873) Prince Edward Island entered the Dominion. It was not until 1949 that Newfoundland finally joined.

The complete independence lacking in the British North America Act of 1867 was achieved in 1931 by the Statute of Westminster. Thus the full autonomy of a sovereign nation came slowly and at times painfully.

The "Third Nation"

But no more slowly or painfully than the still-sought national identity. In the years immediately after the turn of the century some two million immigrants came to Canada. Actively encouraged by a government determined to develop the prairies, these people added yet a third element to the Canadian population. These "New Canadians" came from Germany, Scandinavia, the Balkans, the Ukraine, Russia, as well as Britain and the United States.

Although most of them learned English as opposed to French, these people become the third important group in Canada's ethnic make-up. The settlement of the prairies was accompanied by a major boom in railway building and a tremendous general increase in productivity throughout the nation.

Growth of National Awareness

The burst of economic expansion and vitality was accompanied by a parallel development of national awareness. The growth of international trade only added to the desire to identify her position in the world at large. The two foci of Canadian concern were her relations to Great Britain and the Empire and to the United States. Canadian support of Britain in the South African War raised serious animosities at home and divided the country along ethnic lines, while an attempt at reciprocity with the United States in 1911 divided the country along economic lines.

The period immediately prior to World War I demon-

strated that a national policy for Canada in many areas was impossible. Crucial problems of national unity, autonomy, and economic development were only delayed by the outbreak of hostilities in 1914. Both English and French supported the war effort, but the introduction of conscription in 1917 caused a serious split between English and French, a split which has never quite been healed.

The war also created strains between Canada and Britain. Happily, they were solved with the granting of international recognition to Canada and the other British Dominions at Versailles. Further steps toward full international stature and independence culminated in the Balfour Report of 1926 and the Statute of Westminster of 1931. The British Dominions were now part of a Commonwealth of Nations "in no way subordinate one to another in any aspect of their domestic or external affairs." Canada was a prime mover in these developments which created the British Commonwealth and provided full Canadian autonomy.

World War I was followed by another period of spectacular economic expansion. Canada ceased to be a predominantly agricultural nation, as industrial growth spurted in the 1920s. In 1929, the close links to the American economy brought about a collapse in Canada and ushered in the Great Depression as quickly as in the United States.

In this period of economic crisis the disruptive forces of regionalism, race, and religion that always lie beneath the surface of Canadian federalism came to the fore. Race, it should be understood, when used in reference to Canada, has linguistic rather than color connotations.

Federal solutions to the economic problems included further centralization of governmental functions. Strong oppositions to this trend centered in several provinces, especially Alberta, Ontario, and Quebec. As a result, steps were taken to evaluate, and, if necessary, restate the relationships between the provinces and the Federal Government.

Again, however, war intervened when in 1939 Canada entered World War II. Again economic growth was spectacular; and again a conscription crisis split the country.

As a result of the war, Canada's international reputation was enhanced. Canada played a vital role as a bridge between Great Britain and the United States. Still later she championed the cause of the smaller world powers in maintaining world peace and ardently supported the formation of the United Nations. This position continues today as a keystone of Canadian policy.

Post-World War II growth in commerce, industry, and population was spectacular. Between 1945 and 1962 two million immigrants came to Canada, mostly from Britain and the war-ravaged countries of Europe. The St. Lawrence Seaway, a long cherished Canadian dream, was undertaken. Yet the economic boom did little to still the federal-provincial and sectional rivalries in Canada. American economic domination became an even greater fear as Canada looked less and less to Great Britain as a trading partner. In 1949, the Confederation of 1867 was completed with the admission of Newfoundland.

Political Regionalism

But in spite of the successes on many fronts, political regionalism became more evident than ever before. The Social Credit Party, already in power in two provinces, made progress in Quebec. The New Democratic Party (successor to the socialistic CCF) made a stronger bid as a national party than its predecessor had ever done. But it was in Quebec that the strongest regionalism was centered. Even outright political separation found considerable support among French Canadians.

The fires of French-Canadian nationalism were rekindled in 1944 with the return to power of the rigidly conservative and uncooperative provincial premier, Maurice Duplessis. His death in 1959 unleashed a torrent of new ideas and plans that has been dubbed the "Quiet Revolution."

The Quebecois demanded a special status for Quebec as a recognition of the unique character and position of the province. They demanded greater participation in government, politics, and the control of industry. This special status they wanted recognized in legal and constitutional terms. The effect of the "Quiet Revolution" on the rest of Canada was immense. Widespread disagreements over the extent to which French-Canadian demands were to be met developed throughout the country.

In 1963 a Royal Commission on Biculturalism and Bilingualism was appointed. In the Preliminary Report (1965) the Commission stated:

> . . . .in the present situation there is a grave danger for the future of Canada and of all Canadians. . .it is probable that unless there are major changes the situation will worsen with time, and that it could worsen much more quickly than many think. There are hopeful signs; there are great possibilities for Canada. But we are convinced at the present time that the perils must be faced.

The full report is due this year, the centennial of the Confederation that is being so seriously challenged. Perhaps one of the hopeful signs the Royal Commission found is the general concern throughout the country that French-English relations should not be allowed to deteriorate to the point where the very existence of Canada might be endangered.

The Troubled, Hopeful Future

The threat to the continued existence of Canada is a threat to the United States and the rest of the world. Canada has served as a leader of the smaller powers; she has worked tirelessly for the cause of world peace

through her support with troops of United Nations peacekeeping forces in the Gaza Strip and Cyprus, and through her participation on United Nations truce commissions in Kashmir and Viet Nam.

Canada has been a leader in the evolving Commonwealth and has participated financially in the Colombo Plan, the Commonwealth Carribbean Program, and the Special Commonwealth Africa Aid Program. In a wider field, she has been a major participant in NATO.

One area in which Canada has appeared to hold back is in joining the Organization of American States. Although invited by the O.A.S. and prodded by the United States, Canada seems to feel that in such a group she would appear as a satellite of her neighbor. Once again, the American presence is a problem.

The consequences for the United States of Canada's inability to solve her internal problems would be considerable. The largest two-way trade in the world exists between these two countries. Over 80% of the foreign capital invested in Canada comes from the United States. Canada is the largest market and the largest source of imports for her neighbor.

This American economic stake in Canada has contributed in part to the internal problems of the country. Porportionately less United States investment and general economic activity is found in Quebec than in other areas. Quebec is just as fearful of the United States as she is of English-Canada in terms of the threat to her identity and uniqueness.

In a hundred years Canada has accomplished a monumental feat. In a very short time and from a collection of colonies scattered across a vast and often forbidding land she has created a highly developed prosperous country with the second highest standard of living in the world. That it is now, and perhaps can never be, a nation-state is accepted. That it could still be a successful venture in bi-cultural and bi-lingual federalism is the expectation.

Confederation in 1867 was considered a means of maintaining an independent cultural, economic and political entity in face of threats, real or implied, from the United States. Confederation was also seen as a possible solution to the problem of regionalism — geographic, historic, linguistic, and religious. In 1967 neither problem has been solved. The two major weaknesses of today are the internal cleavage between English and French and the external proximity of the United States with all its possible ramifications. Since it was these same two factors which brought the country together, perhaps it is possible to hope that they will provide the challenge to hold it together.

In May of 1961, on his first visit outside the United States after becoming President, John F. Kennedy addressed a joint session of the Canadian Parliament. The significance of this gesture, in making Canada the first foreign country he visited, was not lost on the Canadian people. In his speech he made the following remarks:

> In the effort to build a continent of economic growth and solidarity, in an effort to build a hemisphere of freedom and hope, in an effort to build an Atlantic community of strength and unity of purpose, and in an effort to build a world of lasting peace and justice, Canada and the United States must be found, and I am certain will be found, standing where they have always stood, together.
>
> Geography has made us neighbors. History has made us friends. Economics has made us partners. And necessity has made us allies. Those whom nature hath so joined together, let no man put asunder."

President Kennedy's assumption that the two countries would be found standing together is a valid one. No realistic Canadian considers any other alternative.

But most Canadians would hope, in fact insist, that while geography is unchanging and history is unchangeable, knowledge and understanding are dynamic and expandable. Geography and necessity may have made us neighbors and allies; but history and economics have not necessarily nor always made us friends and partners. Great progress towards the realization of President Kennedy's sentiments could be made with a change from ignorance to knowledge, whether it remains benevolent or not. Such a happy development would do much to overcome the malevolence, active or quiescent, that exists north of the border.

Herein lies the challenge of Canada for Americans.

> Moreover, even if the universities were diligent in Holy Scripture, we need not send everybody there as we do now, where their only concern is numbers and where everybody wants a doctor's degree. We should send only the most highly qualified students who have been well trained in the lower schools. A prince or city council ought to see to this, and permit only the well qualified to be sent. I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's word becomes corrupt. Because of this we can see what kind of people they become in the universities and what they are like now.
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> — Martin Luther, "To The Christian Nobility of the German Nation Concerning The Reform of the Christian Estate," *Luther's Works, American Edition*, Vol. 44. (Fortress Press), pp. 206-207.

Orthodoxy and Freedom*

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The time has come for someone to speak out in defense of orthodoxy and freedom. Both of them have been so derided by their enemies and so debased by their supporters that neither is recognizable any longer and the inseparable connection between them has been lost to the partisans of each. Trinity Sunday is the most appropriate of days, commencement at Valparaiso University the most fitting of occasions, and this magnificent gathering of scholars and Christians the most splendid of audiences for a reaffirmation of both orthodoxy and freedom. Speaking as a churchman who is unconditionally pledged to the orthodox faith of the church and as a research scholar who demands for himself and supports for his colleagues unrestricted freedom of scholarly inquiry, I must declare that I find these two commitments not only not incompatible, but in fact mutually dependent — provided that both orthodoxy and freedom are defined as the best tradition of the church and in the academy. On the basis of a definition of orthodoxy and of freedom in terms of themselves and of each other, I want to propose three theses which seem to me to have a bearing upon the future of the church, upon the life of the university, and upon the careers of those young men and women who, after their graduation, will live under the sign both of the church and of the university, and, I hope, under the sign both of orthodoxy and of freedom.

I. Orthodoxy is truly orthodox only when it is eager to encourage free and responsible inquiry, even into orthodoxy itself.

In the great debates of the fourth century over the doctrine of the Trinity, contrary to the usual impression, the orthodox or Athanasian party was the partisan of critical reexamination, while the heretical or Arian parties sought to defend the dogmatic status quo. This generalization, which I think I can substantiate historically even though I would also have to qualify it rather carefully, suggests one of the lesser-known characteristics of authentic orthodoxy: its acceptance of, indeed its dependence upon, free and responsible inquiry. Without such inquiry, neither the Nicene Creed nor the theology of St. Athanasius would have been possible. The opponents of orthodoxy wanted to avoid inquiry, for it would only ask embarrassing questions. They preferred the vagueness of old language to the honesty and precision of new language. Heresy was, then, the use of old language to deny traditional doctrine, while orthodoxy was the use of new language to affirm it.

It is an ironic quirk that an orthodoxy which would never have been born without free and responsible inquiry has so often opposed the very process that gave it birth. Loyalty to the authority of Sacred Scripture ought to have led to an eagerness for a thoroughgoing investigation of its text to find all the variant readings and to weed out those that were not authentic; in fact, many of those who professed such loyalty resisted the textual criticism of the Bible and still do. Affirmation of the orthodox doctrine of God as "Maker of all things visible and invisible" should have produced enthusiastic support for the inquiry into these visible things of nature and their historical development; in fact, this inquiry had to proceed without such a blessing. When the research has gone ahead, heedless of the timidity of the church, its results have not shaken the orthodox faith, but have only clarified or even confirmed it. The abiding authority of Scripture and the historic confession of God as Creator are firmer today than they have ever been, and in the process orthodoxy has begun to recognize its need for such free and responsible inquiry.

This university is a living witness to that definition of orthodoxy. During your years here as students, you have come to see that some of the most open and courageous members of the university faculty are also those whose acceptance of the church's teachings is the clearest and strongest. Thus you have, I hope, been disabused of the stereotypes about the church which both certain churchmen and certain critics of the church have fostered. Your doubts and questions, no matter how radical, have been honored; your confessions of faith and hope, no matter how tenuous, have been affirmed. But as a member of a university community, you are not entitled to either the doubt or the faith unless you are willing to participate with your colleagues in a continuing inquiry. The eagerness to encourage such inquiry and to trust that its results, if pressed far enough and long enough, will lead to truth, defines both authentic orthodoxy and the place of the university within the life of the church.

II. Freedom is truly free only when it critically examines the orthodox tradition.

The orthodox tradition, then, has no reason to fear free and responsible inquiry. It does have reason to fear sentimentality, trivialization, and indifference. Given the right to be heard as a serious answer to the question of the meaning of reality, orthodoxy has nothing to lose,

*An address delivered at the commencement of Valparaiso University, Valparaiso, Indiana, on June 5, 1966.

except some of the forms of thought and language which it should have outgrown anyway. But when it is excluded from the marketplace of ideas either by its cynical enemies or by its timorous friends, it has a great deal to lose; and the so-called freedom which excludes it loses a great deal more.

In the uproar over "radical theology" during the past year, very little has been said about the downright ignorance of the Christian tradition which so much of it represents. The church has long had to contend with those who, like the emperor Julian in the fourth century, received its nurture, memorized its creeds, studied its dogmas — and then felt obliged to say No. At least these radical deniers had earned the credentials to express an opinion about the orthodox tradition, negative and tragically wrong as that opinion may have been. But today the Christian tradition is being rejected by those who lack such credentials. Not having come to terms seriously with the orthodox tradition, they simply don't know what it is they ought to have such difficulty in believing. And one of the reasons they don't know is that in too many centers of learning the freedom of research and study has been defined as the freedom to ignore the orthodox tradition. Even today it is easier to take a course on the Hindu Scriptures than on the Christian Scriptures at many colleges, and Luther is studied for his prose rather than for his theology. It must be added that the churches and their colleges have contributed to this ignorance by their fear of free and untrammeled study. Ignorance of the orthodox tradition seemed less threatening than critical examination.

But if the Christian answer to the meaning and promise of life is in principle excluded from the academic conversation, what kind of academic freedom is that? One of the principal justifications for this university, it seems to me, is the role it has begun to play in making itself heard as a free and responsible participant in that conversation. Its scholarship must be so thorough and its dedication to the critical examination also of the orthodox tradition so unequivocal that it will be heard. To be and remain such a university, Valparaiso will need the trust and the support of all those who believe that our historic faith is a continuing source of spiritual power and insight, not a reed shaken by the wind. Those outside the church who sincerely believe in free and responsible inquiry want that inquiry to include the data of the orthodox tradition, or they should. This implies that secular universities, including state universities, will move increasingly toward the establishment of departments of religious studies, in which the various religious traditions, including orthodox Christianity, will be studied as academic disciplines. It implies also that for the sake of freedom, there must be centers within the church which will give priority of men and resources to such study. Their research, no less free and critical than it is at secular universities, will help to guarantee the integrity of the inquiry into the orthodox tradition. Without such freedom, orthodoxy is a lost cause; but without such orthodoxy, critically examined, as part of its inquiry, freedom will not be truly free.

III. Orthodoxy is truly free and freedom is truly orthodox when they express themselves not merely in doctrine, but in worship and in service.

A university is usually defined as a community of scholars, but most discussions of universities say more about their scholarship than about their community. When a university claims to define itself in Christian terms, however, its character as a Christian community is an essential part of the definition. Moreover, both the definition of orthodoxy and the definition of freedom I have been proposing depend on the presence of such a community, without which orthodoxy is sterile and freedom is negative.

Orthodoxy is sterile when it is defined only as a matter of correct belief. The controversy over the orthodox doctrine of the Trinity, for whose outcome the church gives thanks on this festival Sunday, was in its center a battle over what the church believed when it said its prayers and celebrated its liturgy. Orthodoxy was the declaration that the relation between the Father and the Son in the Holy Trinity was such that the church had the right to praise and worship the Son of God as it did. A concern for correct worship, then, was and is an indispensable element of orthodoxy. Ever since the ninth century, the churches of Eastern Christendom have celebrated the Feast of Orthodoxy on the first Sunday in Lent to commemorate the reestablishment of the icons and thus of correct worship. I think I would be prepared to argue that one of the principal factors in the breakdown of Lutheran Orthodoxy at the end of the seventeenth century, when Orthodoxy was repudiated for the sake of freedom, was the loss of the connection between worship and doctrine both in the theories of the scholars and, more importantly, in the life of the churches.

If Christian orthodoxy is to have a new birth of freedom, it will need to express that freedom in worship. There must be communities within the total context of the church where the creative relation between orthodoxy and freedom can foster experiments with liturgical forms, symbolic actions, artistic innovations, and communal disciplines. For American Lutheranism, and through it for a widening circle of concerned Christians in other communions, this university has become just such a community. Your undergraduate years here have given you the opportunity, whether or not you have used it, to share in this community and to know an orthodoxy that is truly free because it is a celebration of the freedom of God. Of course there have been conflicts, perhaps even contradictions, between that free orthodoxy and both the orthodoxy and the freedom which you have known elsewhere. The university would be a failure if there were not. But the record of loyal membership and especially of creative participation in the church by alumni of Valparaiso University proves more decisively than any statement in the college catalogue

that orthodoxy has found true freedom here and that it is all the more truly orthodox because it has.

Similarly, freedom is negative when it is defined only as a matter of right rather than also of responsibility. Whatever freedom may mean elsewhere, in the church and in this university, where orthodoxy is taken seriously, it must imply responsibility. But again that responsibility is distorted when it is defined exclusively in doctrinal terms; for as free orthodoxy expresses itself in worship, so orthodox freedom expresses itself in service. As a community of scholars, the American university in the 1960s is finally seeking new forms of service to the larger communities that surround it. Surely a university that stands in the orthodox Christian tradition can do no less. Here, too, this university has proved how profoundly its understanding of freedom has shaped its commitment to service, not only in the usual agencies of Christian charity, but on the fringes of our affluent society and on the frontiers of the church's sincere if belated efforts at a ministry to the poor. We cannot justify this university nor this chapel, nor for that matter the parishes and districts and boards of our church, unless this commitment to service moves from the frontiers to the center of our thought and action. The scathing words of the prophets and the deadly attacks of the seer of the Book of Revelation were reserved for a church that claimed orthodoxy and demanded freedom, but failed to express that orthodoxy and freedom in sincere worship and authentic service.

Your university has sought to demonstrate in its life and teaching the unbreakable bond between orthodoxy and freedom. If to you it has sometimes seemed to slight freedom for the sake of orthodoxy, remember that to many others it has seemed to slight orthodoxy for the sake of freedom. It is easy to make mistakes in this delicate balance, easier still to criticize them. But the cause to which Valparaiso University has dedicated itself, and today will dedicate you, goes far beyond either administrative mistakes or undergraduate criticisms. This university stands or falls with the conviction that the light of historic Christian truth illumines the path of enlightened scholarship, that the orthodoxy of that light and the freedom of that illumination are inseparable, and that therefore in His light we do see light.

I Have a Thing to Tell You from *Seward County*

Frank Solicky scratched away the dirt
And figured awhile yet before they're ripe;
Leaning on his hoe, he nursed the hurt
Out of his back and straightened, as a pipe
That carries smoke from family stoves is bent
Just so to keep it all intact. He turned
To smile, his nephew after all went
A ways around to visit, and he'd learned
Some things to say before the term began.
Old Frank listened, saw the knitted brows,
The dancing hands, and noticed how they ran
Along the fence which held some freshning cows
That Frank had hoped would not be dry til Spring,
Or then the shoats would have to sell, a thing
That caused a line to deepen on his face,
And nephew, seeing light, began to race.

And as he talked, the other took the measure
Of the wheat, a simple field, but gave him pleasure.
The greening stand of corn, it grew he thought,
As word on word was called to add its weight.
Old Frank just smiled while chewing gum he'd bought
Friday last in town — his boar and mate
Had sold at auction in the Square.

Frank sniffed the rising breeze and saw the mouth,
And noticed in the trees the movement where
Tomorrow's rain would fall — he judged from South
Of Lincoln, near the line — the nephew gazed
Past mottled skies and searched his mind
For golden thoughts to press the issue; dazed
By truth, he pressed his hand to eyes, blind
To winging geese, three on three above;
And closing tight his eyes, he said ". . take love . . "

A winter moon is white, Frank mused in bed —

"I have a thing to tell you," he had said.

—JACK TRACY LEDBETTER

The Triumph of An Un-Brechtian Brecht

By WALTER SORELL

I owe it to my readers and myself to write a few lines on the curtain raiser to Peter Shaffer's "Black Comedy" before discussing the new Brecht at Lincoln Center.

Shaffer's curtain raiser takes half the playing time, about an hour. Thus, it rather raises questions than the curtain to the main feature, "Black Comedy," which is only partly funny. "White Lies" has more depth than the comedy it precedes. It begins with the story of a fortuneteller with an unhappy and slightly shady continental past, now living at an English seaside resort. Her present life is pretension, and pretense is the key to this play. She badly needs customers and is bribed by a young man working with a street-singing group to accept detailed information about his friend whom she is to frighten with a terrible future in order to talk him out of his intention to make love to the young man's girl friend.

As it turned out he had told his friends nothing but lies. He pretended to come from a poor coal-miner's environment because this is now the only way to succeed in England, while, in fact, he came from a good middle-class home. Nowadays you do not pretend to having studied at Oxford. Debunking this new "image" would have lent itself to a wonderful satire. When he is told his fabricated past as penetrating clairvoyance, he can easily see through the bluff and intrigue of his friend. This is a wonderful plot idea with three well-defined characters. Geraldine Page and Michael Crawford, whose fortune seems to lie in his hands, play their parts to the hilt.

"White Lies" could have been a great one-actor. But the facts are sentimentalized and the satire is lost. The fortuneteller escapes into monologues which have a bitter-sweet taste and Peter Shaffer escapes into a sermon about the fear of love and how to face the truth about oneself and life at the end. The dramatist created possibilities which he could not realize.

Finally, the Repertory Theatre of Lincoln Center has a hit. It is Brecht's most meaningful and clearly conceived play about Galileo, whom Brecht visualized as a perfect example of human dualism. He is a giant as long as he can be immersed in science, in exploring the unknown, and he is a slave of his passions as a human being. Brecht underlines that he is a glutton, boaster, and coward, but that his greatest sensual pleasure is the pleasure of discovery. This play is a painting in contrasts, but the contrasts of good and bad in Galileo are complementing attributes; they are inseparable from each other. Brecht wants us to know that Galileo is 46 years old, bitter and frustrated that he hasn't had the time yet to create something great; that he is physiologically unable to leave questions unanswered as little as he can let go of a goose; that he can not stop searching for the truth. But Brecht also insists on playing Galileo as a social criminal, a complete rogue. He ought to be a hero in our eyes, but we must also recognize that he finally becomes a social criminal.

What is his crime? He does not have the moral strength to live up to his own greatness, to be a scientist for the benefit of mankind, instead of being a scientist who serves the authorities. Subservience and cowardice are his crimes. And Brecht believes that this Renaissance figure set the pattern for four hundred years. Brecht believes that obedience or submissiveness will never cure man's woe. The ninth scene of the play is devoted to revellers in the streets, to a carnival procession for which Brecht and Eisler wrote a string of ballads for a couple of street singers.

John Hirsch staged this scene beautifully from a visual viewpoint, but little of the biting lines is understood. He added to the couple a freakish child, he gave the chorus of the crowd some of the most important lines which are lost. But one hardly understands the singers since they have operatic voices and use them accordingly. Scene six in Cardinal Bellarmine's house is a key scene. Brecht indicates that "music is heard and the chatter of many guests. . .masks in their hands." The production at Lincoln Center gives the illusion of a masked ball. Anthony Quayle is a pleasant, perhaps adequate Galileo. His Galileo does not suffer from the sharp contrasts within him; he lets us know that he has a bit of everything as we all have, bad and good qualities, and since he is a cunning genius he may be forgiven, even if Brecht makes him say that Galileo does not forgive himself.

This production is beautifully worked out. John Hirsch is an excellent director. He recreates a historic play. He involves us from the very first scene to the last. We sympathize with Galileo since we realize how difficult it is to be a hero. Robin Wagner's sets are pleasing to the eye. Martin Aronstein's lighting paints the changing mood of the play.

But Brecht demanded cold bright light which does not change nor helps us identify with the hero. He wanted us to get up and bring back a verdict when we come home. The verdict should not have been that Brecht can be good if played in the Aristotelean sense of the drama. Brecht was an ambiguous playwright who made it difficult for any director to do justice to him. This is, no doubt, a successful staging — but one which defeats what Brecht set out to do.

He Must Increase

By THOMAS A. DROEGE
Assistant Professor of Theology
Valparaiso University

He must increase, but I must decrease.
—John 3:30

St. John the Baptist was no ordinary man by anyone's standards. He had all the earmarks of greatness from the very beginning — from the time of his birth and even before, as Zachariah would have been willing to testify. He had been marked for greatness by God as the one who would prepare the way for His Son. Yet the greatness of the one who prepares the way dare not overshadow the greatness of Him who follows. No one knew this better than John, and the story of his life and greatness can be summed up under what might well be regarded as the thematic statement of his life: "He must increase, but I must decrease."

The man who spoke those words was far from a failure. He was not trying to rationalize a life of rejection and defeat. He spoke those words from the peak of popularity and acclaim among men. John had gained a reputation among his countrymen that was second to none. He was an outstanding preacher, and many regarded him as the first prophet to appear in Israel in many centuries. It is not that he preached what people wanted to hear. His message was much like his appearance: hard and severe. He attacked the self-complacency of Israel, and especially singled out the religious leaders, the Pharisees: "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit that befits repentance. . . . Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire" (Matt. 3:7-10). Not many men spoke like that to the Pharisees, and the fact that he did so with such authority is one mark of his greatness.

John's greatness is also reflected in the kind of effect that he had on the religious life of Israel. Not only did people flock to the wilderness in great droves to hear him, but they were also willing to submit to John's baptism of repentance. Baptism was not foreign to Judaism, but it had been reserved for proselytes, for those who were not children of Abraham by birth but wished to become such by faith. As Gentiles they were unclean, and baptism became a ceremony of ritual cleansing. John insisted that no Israelite dare presume on his status as a child of Abraham. The judgment of God rested on every man, Israelite as well as proselyte, and the Jew as well as the Gentile needed the baptism of repentance. His words, though harsh and condemning, fell on receptive hearts. The fact that so many were baptized is a mark of the greatness of John.

Finally, we see the greatness of John reflected in his total lack of concern for the patterns of living that marked his day. He called people away from the quiet and solemn mystique of temple worship into the desert to confront the bare majesty of the God that Israel had known before they had their beautiful temple and holy cities. Nor did he show any more regard for political power structures. John openly exposed the sins of King Herod even though this would eventually cost him his head. And in this honesty and independence we see greatness. It is the kind of greatness with which we easily identify.

Rarely does such greatness go unnoticed. In time, John's name was on the lips of everyone. Who is this man? Is he a prophet? Is this Elijah returned to us? Is he the Christ? It must be the Christ who was promised to us. John the Baptist is the Messiah. The news was heady. It spread like wildfire. The Pharisees, concerned and frightened, sent messengers to ask him the inevitable question: Who are you? John's answer was simple: "I am not the Christ." Is he Elijah, then? "I am not." Then surely a prophet. "No." Then who is this man? He said, "I am the voice of one crying in the wilderness, make straight the way of the Lord." John was literally invited to make extraordinary claims for himself. The superlatives (Messiah, Elijah, that prophet) were put in his mouth. The expectations of him were high, even by those who opposed him. And yet John points beyond himself to Christ.

"He must increase, but I must decrease." With the world at his feet, John steps back. His powerful, successful ministry made him the man of the hour. The people were willing to repent. They were willing to follow. And now, least likely moment of all, John steps down. This was his swan song, his valedictory. As quickly as he rose to greatness, honor, and respect among his fellow men, so quickly he was to fall to nothingness. And his reason? "He must increase, but I must decrease."

He must increase. "Behold the Lamb of God that taketh away the sin of the world." These are the words of John to his most devoted followers. Even them he sent to Christ. Here was the Savior. He is the one who takes away the sin of the world. "His shoelaces I am not worthy to tie." He, John the Baptist, to whom all the world was paying homage, shows no concern about the way he is regarded by man. His concern is rather re-

flected in the compelling theme of his entire life — the increase of Christ and the decrease of self.

When John said, "I must decrease", he was not referring to the kind of self-contempt that is so often encouraged in Christian literature. That John was a man of considerable ego strength is obvious from the greatness of his ministry. It is rather that John refused to allow his self to get in the way of his mission. He refused to claim more for himself than the role of one who points to Him who is the source of all life and love, the one through whom the forgiveness of God's terrible judgment is made possible.

What was John's reward for this admirable attitude? After all, John had brought the world to the feet of Christ. He had prepared the world for the advent of its true King. Yet the next thing we hear of John is that he had been put into prison. There he rotted while Christ rose in popularity and prestige. There he rotted, and Christ did nothing and said nothing to free him from his imprisonment. And the last we hear of John is that he lost his head. If ever a man lived who had reason to be offended in Christ, it was John. But he was not offended, because John was not uttering a pious platitude when he spoke of the increase of Christ and the decrease of self. He meant that, no matter what the circumstances of life might bring.

Of course, John was not without his reward. He had the praise of Christ, the one for whom he had prepared the way and the one in whom his own life had meaning. Though the world might call John a fool for the role he played in relation to Christ, yet Christ called him one of God's great men. He says of John: "What went you out to see? A prophet? Yes, and I say unto you, more than a prophet. . . . Truly, among those born of women there has risen no one greater than John the Baptist." Thus was John awarded the very acclaim that he personally disavowed.

Well, then, what of us? We live in a culture where the Baptist's cry is easily drowned out by the capitalist cry of "I must increase." Competition has bred and nourished the "I must increase" brand of life. Pride, the success germ, selfishness, and greed are all evidence of the "I must increase" drive. There is no part of the American scene that has not been touched by its poison. It dominates our educational system, our commercial enterprises, and our communal living. How easy it is in this kind of cultural context to foster the "I must increase" kind of syndrome, to make one's self the center of existence.

The life and ministry of John the Baptist remind us of the true criterion of greatness, and that is the ability to organize one's life around Christ so that He becomes the center of one's existence. When that is so, then His love for me will be reflected in my love for others. His self-giving love will replace my self-seeking love. His concern for me will be reflected in my concern for others. His forgiveness of me will be reflected in my forgiveness of others. He must increase, until "it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

On Second Thought

By ROBERT J. HOYER

First, single out four events of 1967. 1) The Missouri Synod is producing a course of instruction in the Mission Affirmations adopted at the convention in Detroit. It is prepared by "clergy" to help the "laymen" learn their mission. 2) We are gathering an offering of forty million dollars, called Ebenezer, to build colleges and seminaries for the training of clergymen. 3) In reasonable concern for fiscal responsibility, we adopted a reduced budget for the year. 4) We are entering into cooperative work with the Lutheran Council in the United States of America, and our conversations with the American Lutheran Church are bearing fruit in agreement.

Second, look at some incongruities. We resolved that the whole church is Christ's mission, and deplored clericalism and the separation between clergy and laity. We resolved that the church is Christ's mission to the church, and affirmed our readiness to witness to and to listen to all Christians. Yet the motivation for Ebenezer is that the building of clergy training centers is the way of doing mission work. By eight years of professional training we enter the doors which God has opened to us.

We resolved that the church is Christ's mission to the whole society, that the church is Christ's mission to the whole man. Yet in the year of Ebenezer we cancelled out of our budget all funds for World Relief and all funds for the Armed Forces Commission. We have not rejected the programs. Both may appeal directly to the church for support. Our corporate concern is a more permanent investment.

We resolved that the whole church is Christ's mission and deplored the separatism of sects which divides us. We resolved that the church is God's mission, and repented of the self-centeredness which moves us to give self-preservation priority over mission. Yet the Ebenezer offering is insurance that nothing which is not ours will enter into the training of our clergy. And there is major emphasis in our relationship with LCUSA and the ALC that we are not united and that we should not act as though we were. And the budget for the Commission on Fraternal Organizations was increased to protect us from that kind of relationship.

Third, consider an alternative. Would it perhaps reduce our internal tensions if the "laymen" of the church were to produce a study course on the mission affirmations, to help the "clergy" learn what mission means?

Music

When a Sawtooth Wave Is Not a Symphony

By WILLIAM F. EIFRIG, JR.

Spring found our campus involved in a week of visiting lecturers notable in many fields. Some were persons of an argumentative nature, some were dramatic, some surprisingly modest: all were provocative. The lecture which most provoked may well have been that by the musician. Dr. Lejaren Hiller brought with him from the University of Illinois two gifted piano students and some reels of tape. Dr. Hiller is a composer of electronic music. His introduction to and his demonstration of this new medium raised again the delicate question of its legitimacy. The parentage can be traced and authenticated but many are loathe to admit the offspring into the family circle of musical art.

Electronic recording equipment, especially the tape recorder (which was developed during World War II), achieved a state of high quality just in time to wed itself to a trend in musical composition which is traced back into the nineteenth century, the era of the individualized genius. The historian can find already in Beethoven's music the composer's demands for control over performance. The metronomic markings, the written-out cadenzas, and the verbal instructions to the player are an assertion of the composer's personality over that of the performer. Tchaikovsky cares not if Rubenstein can play his concerto or not; Ravel has no concern for Paul Wittgenstein's technical limits. Stravinsky asks the performer to play his music "like a sewing-machine," since the composer has written all into the score. When musicians realized that the electronic tape made possible manipulations of sound itself, the composer's dream of complete control over his medium became reality.

Musical imagination is not now limited by numbers of strings or keys, by a twelve-note division of the octave, nor, indeed, by any performance conventions at all. The electric oscillator can produce any pitch desired. Electronic filters, amplifiers, and what-have-you can alter and shape that pitch into any variant desired. The tape will hold the results as a permanent record of the composer's intentions and simultaneously be the performance medium.

Experimentation with this new field has gone on for about twenty years. Shock at the sounds and shyness at the ideas have passed. It is even possible to come to a presentation of electronic music knowing what to expect or, at least, having generalized expectations. But several paradoxes remain — not to discredit, only to disturb.

The electronic composition is completely ordered and controlled but the listener's impression is of chaos. (Can five tracks of randomly-spliced tapes played simultaneously really be heard as a fugue?) The audience enthuses over the new sounds, the feeling of limits transcended, or the abandon provided by this untraditional medium but the composer talks of mathematical relations and cerebral exercises which provided the ideas of the piece. Loudspeakers flood the hall with sounds comparable only to aboriginal cries, the decibels and sawtooth waves seem to be aimed at the primary and base instincts of the human animal and yet the audience attends with the decorum expected in civilized society and the creator himself appears in dress and manner to be a proper academician.

Neither sublimated desire, nor jaded sophistication, nor downright creature perversity brings upon us this cultural phenomenon. The blame is to be laid to a human foible that St. Augustine, keen-sighted observer of life that he was, singled out long ago. *Amor agendi,* he called it; the love of doing something rather than a respect for the thing done (*vide:* Erik Routley, *Church and Music*). When creation becomes an activity which delights because it is a demonstration of one man's ability, then it results in non-art. For art is indeed a gift from God, existing apart from the artist and demanding his humble and complete service.

Should the day come when the gadgetry of electronics is no longer a toy to be played with nor a tool to be wielded but becomes the instrument by which the artist, honored by his society for his special sensitivity for such things, reveals to his neighbors beauties and meanings whose existence has been hidden from them, we shall have electronic music which is genuinely electronic and truly music.

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Postscript: It would be careless of me to neglect the subject of *Messiah* recordings raised several months ago by failing to call to the reader's attention a recording which escaped the tinsel and gift wrappings of Christmas issues by appearing in March, the month more correctly an anniversary of the oratorio. The performance under Charles Mackerras' direction by some young soloists and the Ambrosian Singers has about it the best qualities of the four previously reviewed and several of its own. Here is one that is not "yet another" recording of *Messiah.*

Illusionist Surrealism

By RICHARD H. BRAUER

Sundsvall, Sweden, July 27 (AP) — Two cars of the same make and the same color collided head-on outside Sundsvall. Both drivers were thrown against their cars' windshields and were treated at the local hospital for cuts. One driver was Finn Gagner, aged twenty-five. The other was Dag Gagner, twenty-five. They are identical twins. . . ." What a magnificent, symmetrical, orderly event! — except that it was, of course, an accident. — Richard Lippold

There is a certain point for the mind from which life and death, the real and the imaginary, the past and the future, the communicable and the incommunicable, the high and the low cease being perceived as contradictions. — Andre Breton, 2nd Surrealist Manifesto, 1929

The Christian longs for a mid-twentieth century art expressive of explicitly Christian beliefs. Such an art would probably have to include recognizable subject matter. How then, have modern artists organized and used subject matter?

It was in the "Age of Surrealism," the period between the two World Wars, that the main thrust of twentieth century art shifted from recovering the "bold force of the medium" and developing a vocabulary of abstract form to a reconsidering of the dynamic forces of subject matter. What was new was the attempt to fuse images of conscious experiences with those of the subconscious.

The surrealists believed that reason and everyday appearances were too often mistaken for the whole of reality. Rather, for them the truest experiences of reality were in those moments of coincidence between the dream world and the visible world, the everyday and the magical. Therefore, by placing objects out of context, their intrinsic qualities and associations are given almost magical intensity; by creating double images with photographic realism the dream world is made more credible while the logical order of the visible world is questioned. By such challenging of normal reality, the surrealist wants to assert that true reality contains a mystery that our usual perception blocks out. The search for a unifying balance of the mysteriously contradictory subjects then requires the active participation of the mind, senses, and intuition of the beholder.

Consider the pleasant, deceptively normal appearance Magritte gives to gross contradictions of common-sense reality. The bright, mid-morning blue sky in *Empire of Light, II*, is comfortably combined with the night dark street and the reassuring glow of window and street lights. In *The False Mirror*, the exterior of the eye is dark, crowding the picture's edge, bulging forward towards the viewer, and seeming more "interior" than "exterior." On the other hand, "inside" the pupil is a buoyant, expansive sky of fluffy clouds. Both Ford and CBS adapted this image for commercial purposes.

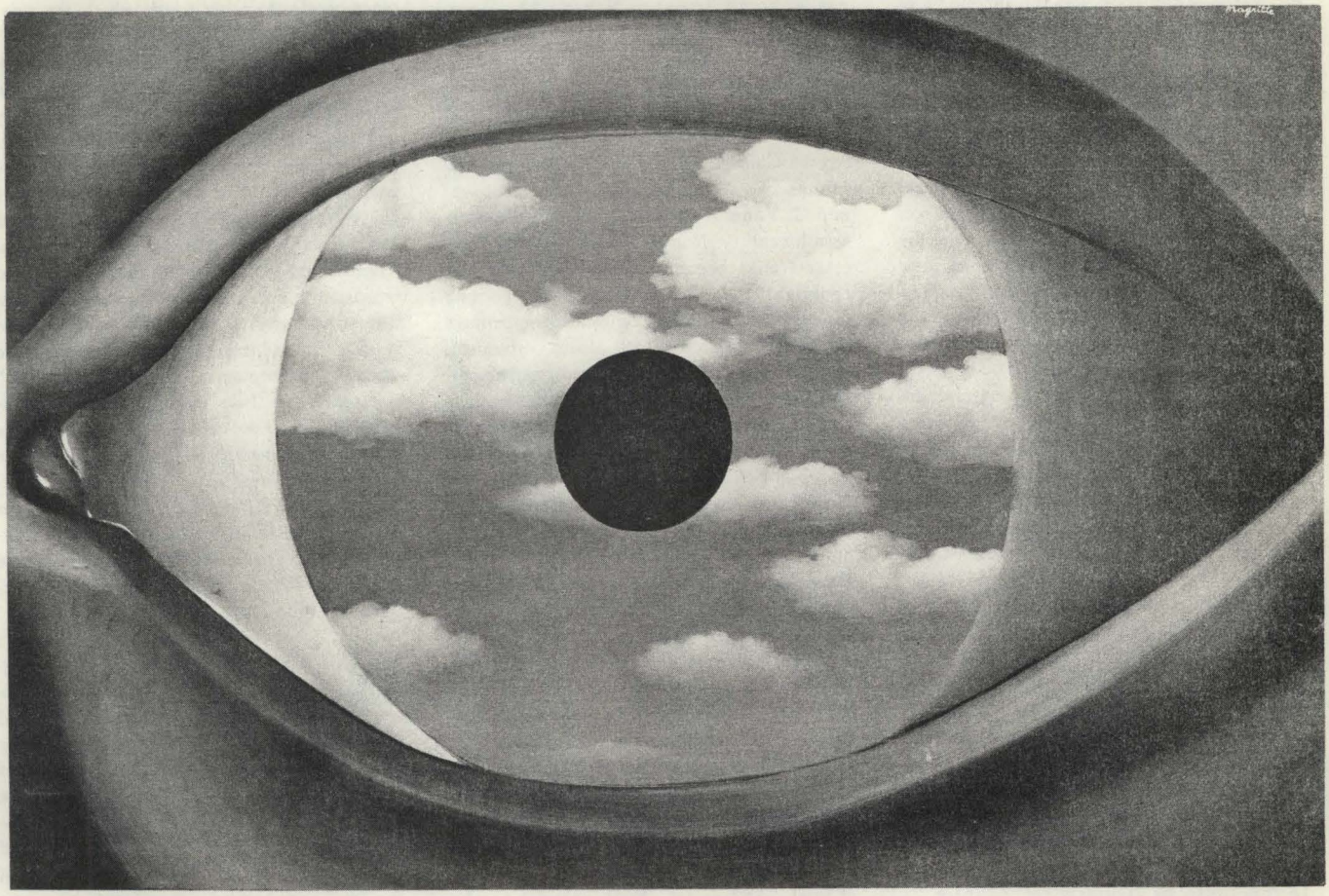
The incongruities and double images in Dali's paintings are often more menacing. Mae West's "sexy," masked face is also at the same time an exaggeratedly deep, barren, ballroom with red velour wall, satin lip divan, and nose fireplace. Her eyes are really also panoramic scenes of Paris. The overriding effect is that of something cheap, tired, and pretentious. In *Persistence of Memory*, Dali heightens this sense of airless, limp grace with depressing symbols of the death of time.

Illusionist surrealist paintings are often criticized for the general weakness and the lack in independent value of their formal qualities. The lines and shapes of Dali's paintings are called flaccid, the colors saccharine. Instead, many feel that the new dynamic structuring of

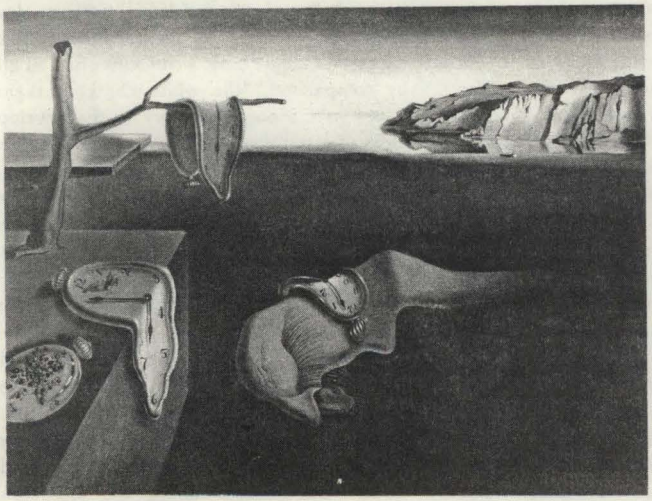
MAE WEST. Salvador Dali. 1934. Gouache on paper, 11 1/8" x 7". Courtesy of The Art Institute of Chicago.

contradictory subject matter needs to be combined with equally forceful lines, shapes, and compositional tensions.

Surprisingly, some of the best graphic design (advertising art) approaches this ideal by using a free combination of photographic realism, typography, and abstract forms. In recent years many of these devices have been incorporated into what is called "Pop" art. Also, it is in graphic design that some dynamic explorations in the explicit expression of the Christian faith are taking place. These several areas I intend to explore in future columns.



THE FALSE MIRROR. Rene Magritte. 1928. Oil on canvas. 21 1/4" x 31 7/8". The Museum of Modern Art, New York.



THE PERSISTENCE OF MEMORY. Salvador Dali. 1931. Oil on canvas, 9 1/2" x 13". The Museum of Modern Art, New York.

EMPIRE OF LIGHT, II. Rene Magritte. 1950. Oil on canvas. 31" x 39". The Museum of Modern Art. Gift of Dominique and John de Menil.

A Solid, Substantial Book

The Cresset is a bit late in reviewing *White Protestantism and The Negro* (New York: Oxford University Press, 1965, $5.00). Yet the merits of the book and the timeliness of the topic suggest that it really is not too late.

The author, David M. Reimers, comes with good credentials: education at Princeton University and at Washington University, a Ph.D. from the University of Wisconsin. With the experience of previous professorships at the University of Wisconsin and Hunter College, he is now teaching history at Brooklyn College.

By and large, however, the book and the author's craftsmanship pass muster on their own. Not so much an articulate analysis of the problem of the white Protestant and the Negro, the book is rather an intensive historical treatment of the situation. The book stretches from 1700, especially from the 1800's, to the early 1960's. As such it covers a lot of ground and touches on subjects like William Lloyd Garrison, "The Kingdom of God and the Kingdom of Cotton," the anti-slavery struggle, Christian abolitionism, segregated Protestantism, "The North Compromises," "a more serious appraisal of the American caste system," and "the call for a 'non-segregated church and a non-segregated society.' " According to Reimers the book is not designed to be a "recounting" of the recent events associated with the civil rights movement but "is to provide the historical perspective for viewing them."

For many decades and with some few exceptions, the Protestant churches of America easily accepted the patterns of segregation and discrimination fostered by society in general. In the South particularly (cf. chapter 2, "Southern Protestants 'Solve' the Race Problem"), in an affirmatively obnoxious manner, churchmen contributed to these patterns of segregation and discrimination with books like *The Negro A Beast,* "a classic example of Negrophobia," published by the American Book and Bible House. Almost as if to the manner born, Southern Protestants "marshalled . . . arguments for segregation" and "advocated a rigid separation of the races." Without question Southern Protestants asserted that Negroes were inferior and that they wanted to be alone in worship and faith. Consequently, most Southern Protestants "could see no injustice in the southern system of race relations." Even this would not have been so bad — at least it seems so to the reviewer — if the Southern Protestant denominations had not been "among the *first* southern institutions to segregate" according to the Reimers report. There is, moreover, some evangelical merit in bringing the Gospel of love to the inferior person with the openness of the Christian Cross which, we are told, recognizes alike the Jew and the Gentile.

In addition, as Reimers puts it quite wryly, "northern white Protestants in the last quarter of the nineteenth century overcame their earlier commitment to Negro rights" and "came close to accepting the South's 'solution' to the race problem."

At this point Reimers rests on a conventional interpretation of the problem which this reviewer has heard in lectures at the University of Chicago from some outstanding historians like Avery Craven, Walter Johnson, and C. Vann Woodward. Late in the nineteenth century, Northern and Southern Protestants alike began to push the Negro and civil rights to the background as they became interested in the wider arenas and happenings of social action: industrialism, urbanism, Progressivism, the social gospel movement, revivalism, and foreign mission work. In their haste to establish the new Reconstruction, a reconciliation of the North and the South, the Protestant church leaders like so many other Americans simply swept the Negro under their rugs. "By the turn of the century," to quote Reimers, "a growing number of northern Protestants were willing to sacrifice Negro rights to achieve church unity." And besides, the northern churches, in the mood for expansion, wished to extend themselves in the South and to win converts. To do that effectively, they finally had to rely on the segregation formula. Like the northern churchman, the industrialist and the politician, also in expansion moods, had to rely on the segregation formula in order to achieve investment potential in a stable market and to win votes and political power for strength on the national level. And so on. With respect to the churches, Reimers was prompted to write: "Eleven o'clock on Sunday morning was probably the most segregated hour in America." Honestly, however, as we have just suggested, segregation was the mood all over the United States. And Reimers writes in the same mood: "But Protestantism's treatment of the Negro was no better and no worse than that of American society as a whole."

In chapter 4, Reimers describes the attempts of Protestant churches to "edge forward" in the 1920's and the 1930's. They began to make some confessions of their sinful past and to present a more sympathetic picture of the Negro's plight. Protestants did indeed return to the problem of the Negro, a problem they had temporarily forgotten. Actually the Negro would not let them forget. And even then, when the Protestant churches began to look at their segregation practices with some seriousness, particularly after World War II, they found it hard to push themselves beyond the commitment stage of "talky-talky." But commit themselves they did with phrases like these: "Are southern Protestants to allow secular, non-Protestant, and non-Christian forces to be the chief instruments of justice in this realm today, or will they take their place beside the other forces which are striving to guarantee all men their basic rights"; "The Federal Council of Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood"; "The inadequacy of the plan lies in its failure to provide for cooperation between white and colored Methodists in annual and jurisdictional conferences and in local communities." But, to repeat, in "meeting the problems of desegregation within church organizations or within church-related institutions, the churches were often slow in implementing their resolutions."

To their credit, as Reimers clearly demonstrates at all times, some Protestant churches and some Protestant churchmen did push the Negro's distresses up on the priority scale. At least, writes Reimers, "By 1941, it was becoming increasingly obvious to many Protestants that a more serious appraisal of the American caste system, especially as practiced by Protestant churches, was needed."

In terms of some of the matters Reimers has written about in chapter 5 ("A Nonsegregated Church and a Nonsegregated Society") and in chapter 6 ("Church Unity and the Negro"), the author seems to be pushing an understandable proposition that could read something like this: Whereas moderate success in integration was achieved on the leadership level, the race problem remained "most intense and at its worst on the level of the local community" where local autonomy and cultural imprisonments still closed the church to the Negro. The local church situation with respect to the Negro involved American Protestants in all the small-time prejudices to be seen in residential patterns, low income dilemmas, social class, cultural differences, and all the basic suspicions. Still in all, by comparison, "the white churches themselves were a powerful block to the development of interracial churches." The churches had rigidified themselves over the years into black and white ghettos where "the overwhelming majority of both white and Negro Protestants were untouched" by these moves "toward interracial congregations."

Fortunately for all of us, the book ends on a rather hopeful note: "If the white churches on the whole were slow in climbing to the high plateau established by their own social pronouncements, many individual Protestant over the years were ahead of institutionalized religion." To mix a metaphor, "these individuals and groups," acting as "the moral voice of the churches when the churches themselves practiced segregation and discrimina-

tion" had hopefully planted the seeds of the future. The book appears to vote for integration and non-discrimination: "In the 1950's these Negro clergymen made themselves heard. Whether Ralph Abernathy or Martin Luther King, Jr., in the South, or James H. Robinson in the North, these Negro churchmen began to lead their people in demanding the fulfillment of the democratic and Christian ideals that white churches had taught them. It may well be that these Negro churchmen will yet teach the white Protestant churches the full meaning of the gospel of the brotherhood of man they espouse."

This is, as we said at the beginning, a good book even though it does not really tell us anything new. All in all, its historical interpretations are conventional and fit the patterns of most historians we have read in this area. The section called "Notes" will tickle the heart of any historian or any scholar worth his salt for it is replete with references to all the significant research. Similar statements must be made about the Bibliography. It is solid, substantial. It is that kind of book — solid, substantial.

For the reader of the *Cresset* who is interested in the Negro, even the jacket of the book is to the point: "Although the approach of the book is historical, it is clearly a timely subject for all churches, Roman Catholic or Protestant, conservative or liberal. It should contribute to an understanding of the church's historic role in dealing with America's most nagging social problems."

VICTOR F. HOFFMANN

Worth Noting

Ring of Truth

By J.B. Phillips (Macmillan, $2.95)

There is, let it be said at the outset, a serious flaw in this otherwise excellent apologia for the orthodox Christian faith. For reasons which I do not fully understand, Canon Phillips chooses to bring into his chapter on "The Truth of the Resurrection" an account of two encounters which he had with the late C.S. Lewis after Professor Lewis' death. It is not necessary to try to explain away what Canon Phillips reports as matters of fact. It is necessary to say that a certain reticence about one's deepest experiences of reality is usually advisable when one is writing to those who have not yet been prepared to cope with the simplest surface manifestations of reality.

That having been said, I should now go on to say that this is otherwise a book that needed to be written. As Canon Phillips himself mentions in the preface, it was written in anger — anger precipitated by the suicide of "a clergyman, old, retired, useless if you like," who "took his own life because his reading of the 'new theology,' and even some programs on television, finally drove him, in his loneliness and ill-health, to conclude that his own life's work had been founded upon a lie."

Whatever judgments one may make about the authenticity of Mr. Phillips' experiences of the supernatural, it is impossible to deny that he has probably lived closer to the Greek text of the New Testament than any other man in our generation. His translations of the New Testament writings are treasures which have enriched the Church immeasurably. What the text said to him must, therefore, be taken seriously, not only when he speaks as a scholar but when he speaks merely as an intelligent and reasonable man who reacts subjectively — intuitively, if you will — to the material he is working with.

Mr. Phillips' contention is that the New Testament documents, taken merely as documents, "ring true." There is a certain guilelessness about them, the guilelessness of writers who have a big story to tell and get on with it, not bothering overmuch about how it will strike the reader. The earliest version of this big story is found in the Pauline epistles, most of which were written in odd moments and in odd places to meet specific needs and with apparently no thought that they would ever be included in any anthology of great literature, still less in any holy book. Later versions, the Gospels, tell essentially the same story, although with differing emphases and minor variations. But the whole corpus of writings possesses an inner integrity which, in Canon Phillips' judgment, admits of no acceptable explanation other than that they were inspired.

We thus possess in the New Testament an utterly reliable, historical account of the words and acts of Jesus. The person of Jesus does not emerge from the text as some myth-enshrouded blur but as a strong, clearly-defined personality who spoke with an authority that can not be accounted for in merely human terms. That he was true man comes through in every page of the New Testament, but it is equally clear that He was more than man.

The ultimate evidence that he was more than merely man is, of course, his resurrection, which, for many of the new theologians, is the great stumbling-block and rock of offense. For Canon Phillips it is the bedrock fact, amply testified to by competent witnesses, upon which the whole Christian Gospel ultimately rests. "No one," he insists, "ever makes up a story like this. No one ever has, or ever will. This rings true; this certainly happened."

It is unlikely that this little book will get extended reviews in the professional theological journals. It will be dismissed as "old hat," the sort of thing you might expect from a well-intentioned but intellectually limited parish priest. This is not likely to bother Canon Phillips. He specifically notes that "I am *not* concerned to distort or dilute the Christian faith so that modern undergraduates, for example, can accept it without a murmur. I am concerned with the truth revealed in and through Jesus Christ . . . some of the intellectuals (by no means all, thank God!) who write so cleverly and devastatingly about the Christian faith appear to have no personal knowledge of the living God. For they lack awe, they lack humility, and they lack the responsibility which every Christian owes to his weaker brother. They make sure that they are never made 'fools for Christ's sake,' however many people's faith they may undermine."

Hear! Hear!

JOHN STRIETELMEIER

Someone who has graduated from a university has not only stayed the course and passed his examinations; he has had the intellectual and social experience of being a member of an academic community. Apart from its formal teaching the university ought to have allowed him the chance to think and argue about the fundamental problems of life, and to stand on his own feet; it should have given him a respect for learning and for people, and developed his character; and it should have made the arts accessible to him in a way that they may never have been before. . . . A university should, I believe, provide an experience of living as well as an opportunity for learning. Without this, education is dehumanized, the student himself defrauded.

— Albert E. Sloman, *A University in the Making* (Oxford University Press, 1964), pp. 50-51.

Editor-At-Large

Cassius Clay Again

By VICTOR F. HOFFMANN

Last month I made a mild defense of Cassius Clay, now the de-frocked heavyweight champion of the world.

Since that time I have been reminded of him (and several others) in an absorbed reading of a novel, *Tell No Man,* a book "you will not forget" according to Fanny Butcher of *The Chicago Daily Tribune.*

The central character in this novel by Adela Rogers St. Johns is Hank Gavin, who began to take himself seriously after a long and successful career as a fifty thousand dollar a year executive. Adela Rogers St. Johns compares this turnabout to the conversion of Saul into Paul. Hank Gavin, a man who wanted to live life with urgency and a tightening of the viscera, turned from the gray flannel circuit to the equally turbulent life of a man of the cloth.

To maintain his devotion to his Christian discipleship, and to its maintenance, he had to fight off a wife, a loving and agnostic woman who actually prayed as was not her custom for his fall from faith, or for courage to leave her St. Paul. This almost incongruous situation was complicated by legions of other people who liked to listen to Christian statements but who did not wish to go all the way.

It is a gripping story of a man who had seen a lot of the world and still hoped under the blessing of God to make sense of it. Hank Gavin was trying to locate and follow his morning star.

It could very well be that Cassius Clay like Hank Gavin is trying to make sense of the world in which he is living and all of its incomprehensibles, its intangibles, its imponderables — God, sex, love, hate, war, peace, civil rights, Vietnam, marriage, kids, and divorce. It might be that in standing up to his draft board and the selective service system Clay believes, and believes deeply and sincerely, that this is the battle of Armageddon.

People and sportswriters will ride him to death, and preachers too. I have already heard what a lot of them have to say. A headline in the Gary *Post-Tribune* (April 29, 1967) speaks for most of them: "Clay Flouts Draft, WBA Strips Him of Heavyweight Crown." The UPI Special by Joe Carnicelli reported this statement from Robert Evans, president of the WBA, who announced "the stripping of Clay's title": "The very word 'champion' means superior and a principle requisite of this designation should be exemplary and inspiring conduct." In *Tell No Man* Hank Gavin's wife complained when he became serious about his Christian discipleship: "Hank, people don't want your Jesus! They want fun and games. They think the whole thing's phony. . . Sure, people go to church out of habit, they don't want to believe it for fear they'll have to do something about it."

Isn't it possible that Clay believes something and wants "to do something about it"? It isn't at all as easy as it sounds! I hold no brief personally for his religion, the Muslim faith, and I do sometimes fear his chants about "Black Power" and his indiscriminate use of the "Uncle Tom" charge. But I am beginning to understand why he acts the way he does.

In *Tell No Man,* Hank Gavin insists: "We have to start with what we've got. We have to go forth without shoes if we haven't got any shoes." With what do we start in the case of Clay? Nothing much really, a Negro who got a slow start, almost starting from zero as far as our culture is concerned. He's been trying to make up for lost time and has come a long way, to the world championship. Why should he be interested in white power? Why shouldn't he fight white supremacy with black power? That's the way we play it in America.

The Muslim religion? Why not, especially if you have felt put upon by the Christian churches of America.

There could have been an easy way out for Clay, perhaps. At least we've heard of athletes in the armed forces who were hardly more than recreation directors. We have heard of athletes who really and simply just went on tour as a part of public relations to boost the morale of fighting soldiers. We know of athletes who are on reserve duty of some kind who can and are permitted to combine that with ball for money, a lot more than a private's pay.

And what about all the college students who keep up with their work with one eye cast to their draft board?

In the last issue of *The Cresset* I mentioned: "It is no longer just the young minister who is seeking sanctuary. One can be sure that if Clay is pressed on this point, he will gladly refine his exegesis on this text."

He is being pressed.

The Mass Media

An Ideology for the Campus Press

By DON A. AFFELDT

The easiest way to make a man morally pure is to appoint him editor of a newspaper. The editorial chair, not unlike its electric counterpart, does things to a man. Our new editor becomes shocked at the sight of compromise and ineptness; he sees himself as the last possible defender of truth on a battlefield that has seen the demise of his peers. If our editor doesn't spew forth his outrage at the clear and present danger, who will?

Chances are, our editor won't. The easiest way to corrupt a man is to appoint him editor of a newspaper. He becomes, in that stroke, a dependent person — dependent on the sources of his information, dependent on a certain view of what will serve the best interest of his community of responsibility, dependent on an anesthetic "objectivity" as the price to be paid for his credibility. Our new editor gradually, but progressively, gets sucked up into the establishment he once sought to disestablish.

I will not seek to sketch a mean between these two extremes, and I do not propose to exclaim over the transformation of editors from an initial state of innocence to a Faustian consummation. I do want to assemble materials for the construction of an ideology for the campus press.

I do not say "philosophy of the campus press," because I don't think that the campus press can afford the luxury of disengagement which that terminology would suggest. A campus paper is read quickly, and it must hit hard in order to hit at all. Newspapers which don't hit hard don't get read — or if they do, they are read as benignly as they are written. Surely, newspapers need not be political pamphlets; not every ideology is a variant of fascism or communism or the American Way. But a newspaper without commitment, without independence, without a vision is just a collection of handouts.

Last month I said some things about objectivity in journalism, especially with reference to newsmagazines. I concluded that the central concept in objectivity is "truth"; the big truth is preferable to the small one, and the small one is preferable to none at all. But when in doubt, give all the statements that have a plausible claim on the truth. When I speak of an ideology of the campus press, then, I am talking about a determinate set of beliefs concerning which truths are big ones, and which are not, and what things ought to appear in a campus paper, and what ought not to appear.

The problem with ideologies is that the beliefs which constitute them are sometimes silly or dangerous or false. But that is not to say that the world would be a better place without all ideologies whatever. People sometimes hold to wrong values, but ought they instead to have no values at all?

What, then, is a defensible set of beliefs suitable for use as an ideology of the campus press? The beliefs, I think, are two: 1) The right of the people to be told, and 2) the right of the truth to be heard. The belief in the right of the people to be told is a necessary condition for the maintenance of a democratic society, and the campus press operates in one segment of that society. The belief in the right of truth to be heard is a necessary condition for the maintenance of an honest academic community. But we've heard these platitudes before. It might be good, therefore, to examine some of the subtle threats to the implementation of these beliefs in the campus setting.

Most student editors would readily aver that their aim is to serve the best interest of their university. Was it in the best interest of the University of Wisconsin that the student paper last month editorialized for the legalization of marijuana, and that it printed a book review containing words which some Badgers find offensive? The state legislature didn't think so, for it raised immediate cries for a tighter clamp on the student press pending allocation of university funds. Was it in the best interest of Valparaiso University that the *Torch* revealed plans for a stadium fund-raising drive in time for the Student Senate to short-circuit the drive, or that the *Torch* printed a flood of letters attacking the University President for one of his statements on the racial issue? The Athletic Director doubts the wisdom of the first move, and the President doubts the wisdom of the second — but are they right? Who decides?

The editor does — and hopefully in line with his two central commitments. Of course *he* may be wrong, but in any case he must decide. He may not, on peril of the loss of his integrity, just assume that those who are in charge of this particular administration know what is best for the university. It goes without saying that the decision-makers, be they deans, presidents, or trustees, had better make the right decisions most of the time or the institution they serve will be the worse for their service. But it is not only the duly constituted officers of this corporation, or others like it, who need to place themselves on the line. The student press does too, for if it does not it abandons its claim to serve the people and to serve the truth.

The university is an unhappy place when its administrators and its press are never agreed on what is true and what the people ought to be told. But it would be suspicious and dangerous if the press never took issue with the establishment. The campus press cannot let itself be captive to one man's or one board's vision of the community in which it lives its days. The campus press must fight its way to the realization of its own vision, for only in this struggle is it fully responsible.

The Pilgrim

"All the trumpets sounded for him on the other side"
—PILGRIM'S PROGRESS

By O. P. KRETZMANN

"The Tapes Show"

For several years now I have been watching, with weary distaste, a comparatively new development in the history of the Church Militant — the insistence on having a tape recorder on hand for every gathering of brethren who have come together to discuss the problems of the Church. Apparently this innovation is based on a passage of non-canonical Scripture: "Where two or three are gathered together in My Name, a tape recorder must be in the midst of them" (I Beelzebub 13:13). I have given the matter much careful thought. (Please hold that question about whether college administrators can think; I intend to take that up in a later column.) Apparently this mania for tape-recording is either a form of sadism or a heretical emphasis on perfectionism. Under the reading of perfectionism the demand for a tape recorder seems to be based on the idea that everything that is said in the heat of a debate or the relaxed atmosphere of a discussion is complete, final, and perfect and that it must therefore be preserved for posterity.

Seen as sadism, the tape recorder syndrome is, of course, the idea that a man can be haunted and persecuted from now until eternity by an unhappy phrase, an incomplete statement, or a mere lapse of the tongue. "This is what the man said in 1950!" the tape recorder disciples cry, "and now we can throw it into his teeth, shout it from the housetops, and publish it verbatim in our magazines. He said it, he can't deny it, and we'll plague him with it until he totters into his grave — and maybe even beyond that." One can almost see a new vision of the *Dies Irae* with the Judge upon his throne, listening to tape recorders smuggled past the gate of death by those who, in this life, thought they did Him service by playing the part of accuser of their brethren.

Whatever the theology and psychology of the tape recorder idea may be, it is easy to forget that as an instrument for capturing and preserving truth it is singularly inadequate and weak. Have you ever seen a transcription of one of your lectures or sermons taken from a tape recorder? It is a shattering experience. Did I really leave all of those sentences incomplete? Am I really so illiterate, particularly in the wrong places — "a" when I thought I had said "the," a solemn-appearing sentence which I had uttered in a sarcastic tone of voice, syntax scrambled like a plate of spaghetti, the ascription of a saying to Isaiah when I know well enough it is from Amos, "uhs" and "ahs" all over the place? Is this what my audience really heard? The answer is clear. On one level this is precisely what they heard. On another and far more important level this has no relation at all to what they heard. For they heard a man, not a machine. They saw his gestures, the changing expressions of his face. They knew his mood.

The tape recorder can faithfully reproduce words. It can not reproduce the milieu in which the words were spoken. But surely the milieu is just as important as the words themselves. And so, after long study, I have resolved never to expose myself to a situation in which three of us are gathered together — the brother, I, and the tape recorder. I may be old-fashioned, but I prefer that the third presence be that of our Lord — the Lord of forgiveness and mercy — who has known for thousands of years how weak and inarticulate we are when we try, as we must, to pour His thoughts into the shallow molds of our poor human words.

By the way, all of what I have been saying about the inadequacies of the tape-recorder applies to those who are constantly throwing Luther's *Tischreden* at us. Veit Dietrich, the faithful (but, one suspects, rather dull) scribe was the sixteenth-century counterpart of our tape recorders. Aside from the hazards noted in the paragraphs above, how would you like to be quoted, word by endless word, on something you said after a heavy dinner, with perhaps two or three glasses of good German beer under your belt, and in the company of your best friends who, in your opinion, could do with an occasional shock to blast them out of their academic rut? Luther had a brilliant, provocative, dancing mind and it would appear that good conversation was one of his favorite forms of recreation. And if one credits him with the puckish sense of humor that one keeps running into in even his serious writings, one can imagine how he must have enjoyed baiting the solemn Philip, the serious theologians, and the slavish notetaker, Dietrich. I can imagine Blessed Martin slipping into his nightshirt after a session with the boys and almost choking with laughter as he recounted to Katie how he had shocked poor Philip with some outrageous observation on the validity of humanistic study and Katie answering, "Really, Martin, you have got to quit teasing poor Philip like that. He's so frail, you know." But I am sure that the very remark that Blessed Martin considered his joke of the evening has been dealt with at length in a monograph by some German theologian, probably under some such title as *Luthers Ansichten ueber den Humanismus, Dargestellt Anhand einer Bemerkung zu Melanchthon in den Tischreden.*