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In Luce Tua

Comment on the Significant News by the Editors

A Book of Hours

We have it on the authority of Mr. R. L. Duncombe, Director of the Nautical Almanac Office of the United States Naval Observatory, that the twentieth century will be two-thirds gone on the second of this month. Translated into terms of hours of the day, we are almost on the dot of four o’clock, tea time — a good time to look back and see what the day has brought.

Midnight found the world (at least the Western World) pleasantly dreaming of country houses, gracious living, a stable world spiced by an occasional dashing charge up some Cuban hill. But at

3:22 a.m. the pleasant dream suddenly turned into a nightmare of muddy trenches and young bodies impaled on barbed wire, a continent aflame and ancient structures shattered beyond all possibility of reconstruction. When the nightmare ended at

4:20 a.m. we fell into restless, feverish dreams of frenetic dances and bathtub gin. Demons had taken possession of decayed altars (or so it seemed in our dreams) and through it all ran the plaintive strains of the blues until, at

7:00 a.m., we were rudely awakened by a fall out of bed. Fully awake now, we found that we were hungry and without food in the house. After we had run desperately from one empty cupboard to another, we began to listen to the voices of madmen who assured us that our food had been stolen — some said by the rich, some said by the Jews, some said by the economic system, some said by our neighbors. And so, by

9:16 a.m., our whole world was aflame. We were killing each other as never before in man’s history in an orgy of blind fury that lasted until

10:48 a.m., when a great mushroom cloud darkened the sky and smothered the flames. But by

11:00 a.m. a chill wind had blown up from the east, brewing minor squalls and, at

High Noon, a severe storm in which many died. By

1:48, this storm had died down and it was safe for men to venture out into the air again — even beyond

the air into airless space and the first milestone on the highway to the planets. But meanwhile a new and more dangerous storm was beginning to develop in the east, building up into the thunderstorm which still crackles overhead as we sit over our teacups at 4:00 o’clock in the afternoon and wonder what the evening will bring.

The wisest among us speak of possible tornadoes. But the tea is good. And the cakes, although fattening, are good. And, anyway, you can’t do anything about a tornado. So who would like another cup of tea?

The Policeman’s Lot

It may help us to understand — and to bear — the role we are playing in Viet Nam if we can once get clear in our thinking the difference between the job of the soldier and that of the policeman.

The mission of the soldier is to seek out and destroy the enemy as quickly and as humanely as possible with a view to achieving swift, decisive victory and thus ending the war. The military mind is trained to make sharp distinctions: war is war and peace is peace. From this it follows that young men should not be asked to hazard their lives for anything less than a clean, clear-cut victory over the enemy. And when victory has been achieved, those men whose services are no longer needed should be allowed to go home and resume their normal way of life.

The mission of the policeman is less clearly defined. There is no one enemy to be sought out and destroyed. Rather, there is an ongoing situation to be kept under control. The policeman knows that the battle against crime will never be ended by any swift, decisive victory. His task is to contain it as effectively as he can until eventually he reaches retirement age and a replacement comes along to carry on his work.

Our involvement in Viet Nam is not so much a military action as a police action. It has always been one of the major responsibilities of a great power to serve as the police force of the world community. The Romans were the policemen of their day, the British were the police-
men of their day, and now the job has fallen to us. We may not like the job, but somebody has to do it and, at the moment, only we and the Russians are capable of doing it effectively. So we might as well buckle down to it.

There are only two alternatives to our doing the job. The one is international anarchy, analogous (but on a vastly larger scale) to the lawlessness that prevailed in our Wild West before the cavalry and the U.S. marshals moved in and imposed the rule of law on the frontier settlements. The other is effective world government capable of enforcing its laws upon all nations, including our own. International anarchy is, obviously, an intolerable alternative. World government remains for most nations, especially our own, an unacceptable alternative. That leaves us with no choice but the third alternative, to take upon ourselves the responsibility for maintaining as much peace and order as we can in the international community.

It is a responsibility which we must be prepared to discharge for a long time, possibly for the rest of our lives. Unless, of course, we should finally decide that mankind is ready for an effective world government.

**Turmoil in the Middle East**

The State of Israel occupies territory which it took from the Arabs after World War II. The Arabs might reasonably be expected to feel that they are entitled to reclaim this territory if they can manage to do so. But there seems to be little point in arguing the morality of a people’s elbowing its way into territory belonging to other people. No doubt it is an immoral thing to do, but nations are not noted for scrupulous observance of the Moral Law. In any case, we are hardly in a position to ask the Israeli to give their country back to the Arabs unless we are prepared to give our country back to the Indians. This we are obviously not prepared to do.

On the other hand, people who go muscling into other people’s territories must expect that determined efforts will be made to throw them out. The Indians tried it and kept on trying until they were forced to recognize that they were up against an irresistible force. The Arabs have tried to destroy Israel and may be expected to continue to try so long as they believe that there is a possibility of succeeding.

Despite the fearful shellacking they took in the war last June, the Arabs do not yet appear to have accepted the existence of Israel as a fact of life that must be reckoned with if anything like a secure peace is to be achieved in the Middle East. In fairness, it must be said that Israel has made no great effort to sugar-coat this bitter fact; indeed, the bravery and gallantry of the Israeli soldiers in battle has been matched only by the arrogance of the Israeli politicians in victory. There is, of course, no reason to suppose that Nasser would have been any less arrogant had the war gone the other way.

In the circumstances, we find it quite impossible to sort out the white hats from the black hats. Nor do we consider it the responsibility of the journalist or the statesman to do so. Our task is to build bridges across chasms of misunderstanding and bitterness so that the parties involved in the dispute may meet and work out a reasonable and honorable modus vivendi.

This will not be easy to do in the Middle East. It will probably be impossible to do until the Arabs accept the fact that Israel is a fact of life that they must learn to live with and until the Israeli make clear the limits of their territorial ambitions.

**Newark**

Who is responsible for the mini-rebellions that broke out in Newark, Detroit, and other cities last July?

Certainly, in the first instance, it is those Negroes who took to the streets in an orgy of looting, burning, and killing. A balanced view requires us to remember that these Negroes constituted a very small fraction of the total Negro community in all of these cities. Nevertheless, they were Negroes, and their riotous behavior did nothing to further the legitimate hopes and demands of their race.

But this is not the whole story. In the Negro communities of Newark and Detroit, as in every other large city, the middle-class Negro has done little or nothing to improve the lot of his disadvantaged “soul brother.” It is an oversimplification to paint our present racial troubles as a simple matter of whites against blacks. Within the black ghetto there is stratification with the better-off oppressing the poor. And even where there is no overt oppression there is a lack of concern which can do as much harm as actual oppression.

Outside the ghetto there is the white community which controls all of the levers of power and which has shown in recent years an even greater determination than before to “keep the Negro in his place.” This place is, of course, the rotten, fetid inner city. The white community makes much of law and order, forgetting that law is good only when it is based on justice and that order demands respect only when it recognizes the unalienable rights of free human beings. One of the fathers of this nation made a point which the oppressed among us have never forgotten: that life is not so dear or peace so sweet as to be bought at the price of chains and slavery.

So, as we have said many times before, we are all in this together. The frightful outbreaks of violence in our major cities can no longer be tolerated. And we should know by now that they can not be prevented by the sheer threat of force. What is obviously called for is a new vision of the kind of society we want to build in this country, a restatement — if you will pardon the corniness — of the American Dream.

It is not yet too late to make this dream a reality. We can still build a multi-racial society in which the extremes of great wealth and grinding poverty do not invite class war. We can commit the resources to get rid of our ur-
ban slums, without stacking the poor in high-rise warrens. There is no reason why 18,000 people should have been living on one square mile in Newark, or anywhere else. But before we can do anything to obviate the danger of further Wattses and Newarks and Detroits we must return to the first principles on which this country was founded. And there are as yet few signs that we are ready to do that.

On Healing and Economics

Hippocrates, meet Dr. Milford O. Rouse, president of the American Medical Association. He has some views on the practice of medicine that you might find interesting.

In Dr. Rouse's understanding of the healing arts, the doctor is an entrepreneur. He doesn't quite say so, but in his inaugural address he made quite a point of the fact that the doctor is entitled to operate within the framework of the American way of life which, he said, "can be defined in one word: capitalism." Strange that a doctor should find our way of life so easy to define when leaders of American industry, commerce, and finance are looking for some better word than "capitalism" to describe the enormously complex system of checks and balances that actually governs the operation of our economy. Stranger still that a doctor, of all people, should be so little aware of the real meaning of capitalism that he can warn his colleagues that the greatest challenge facing their profession is "the concept of health care as a right rather than a privilege." Any enlightened business leader would agree with the poet that "ill fares the land, to hastening ills a prey/ Where wealth accumulates and men decay." Healthy, productive human beings are the most valuable asset of any economy, especially a capitalist economy. We hope, for the sake of his patients, that Dr. Rouse is more expert at medicine than he is at economics.

We wish that Dr. Rouse could have known a neighbor of ours who died last summer. Old Bill was as self-reliant an American as you could hope to find. In his younger days, he was a prosperous farmer. Later on he dabbled in real estate and did well at it, until the Depression hit and knocked the bottom out of the real estate market. He then got a job in a factory and worked until he was almost eighty, at which time the company he was working for laid him off.

In the past few years, Bill had a hard time of it. His wife came down with diabetes and, after much treatment and several hospitalizations, had to be placed in a nursing home. Finally, last year, at ninety, Bill himself had to have a prostate operation, which left him so weak that he, too, had to go to the nursing home. By the time he died, his savings were exhausted and his home was mortgaged to the limit. Bill's last days were clouded by the fear that he and his wife might have to "go on the county," a prospect which this proud, self-reliant old man considered hardly preferable to pushing dope.

It is our suspicion that Dr. Rouse would feel that, somehow, the system is not quite as sacred as a proud old man's self-respect. He might even feel that, after seventy-five years of contributing to our capitalist system, Old Bill had earned some sort of right to health care.

Evangelical Counsel

The Lutheran Church — Missouri Synod rarely speaks officially on social and political issues. It was nevertheless one of the first major church bodies in the country to speak clearly and forcefully on the race issue, and at its convention in New York last July it addressed itself to a number of other social problems which have disturbed Christian Americans.

On the agonizing question of participation in the Viet Nam war the church spoke, we thought, with wisdom, compassion, and awareness of the complexity of the problem. Its membership reflects a cross-section of our people — everything from the hawkiest hawks to the doviest doves, with a vast middle group that simply does not know what to make of such a morally ambiguous conundrum. The resolution adopted by the convention, while reasserting the church's traditional position of support for the secular power and discouraging selective conscientious objection on the grounds that it tends to promote chaos and anarchy in a time of national emergency, allows for exceptional cases where a Christian's conscience might lead him to refuse to bear arms and commits the church to minister to and counsel with such persons.

In the troubled area of race relations, the convention adopted a resolution urging its members "to support and to participate in housing programs that seek to achieve equality of opportunity for every human being." This action is, admittedly, open to the criticism of being little more than a leap onto the bandwagon. But we do not think that this is a fair judgment. The Missouri Synod has never in the past hesitated to let bandwagons roll by if it thought they were heading in the wrong direction. Its decision to jump on this one was, we believe, dictated by a genuine conviction that it is moving in the right direction. The establishment by the Synod of a special treasury to promote education and action in open housing strongly reinforces our judgment.

A third positive step which the convention took was the authorization of an executive secretary for its commission on social action. While one may legitimately question the wisdom of enlarging any ecclesiastical bureaucracy, it is sheer romanticism to suppose that a church can address itself intelligently to the complex social problems of our time without enlisting the professional talents of those within its membership to whom God has given special gifts, insights, and expertise in these matters. Conservative Protestantism's social and political quietism of the past gave some credibility to the taunt that the church was interested only in "pie in

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the sky.” If the church now appoints as its executive secretary for social action a man who knows the score and speaks forcefully on the issues, those who have criticized the church for its too exclusive emphasis on the hereafter may find to their chagrin that it has some very pertinent (and disturbing) things to say about contemporary issues.

**Cherished Peculiarities**

Speaking of churches, it is a curious thing how individual communions within the catholic church can allow themselves to get hung up on some one minor point which they are prepared to defend with all of the fervor that ought to be reserved for the preservation and promotion of the Gospel.

Last year in England, we were able to make contact with our Anglican friends and brethren on every essential doctrine of the Christian faith, but no matter how gingerly we approached the touchy subject of the historic episcopacy, backs stiffened and it became apparent that conversation was about to degenerate into controversy. What was to us at most merely an adiaphoron was, to them, an essential element in the definition of the Church.

With our Roman Catholic brethren our conversations have been more in the area of social action than theology. In this area, we have discovered broad areas of agreement. But when we come to what is surely one of the most pressing problems facing the human race — the control of population growth — we hit a brick wall. We can get them to agree that the problem is formidable and urgent. We can even get them to agree that the solution seems to lie in some kind of control over reproduction rates. But we cannot crack the barrier of defensiveness with which they have surrounded their opposition to mechanical and chemical methods of preventing conception.

A segment of American Lutheranism is hung up on a dubious hermeneutical principle which requires it to make pronouncements on the origins of the earth and of human life which the overwhelming majority of Christians do not endorse and which students of the life sciences find absurd. It is remarkable that Lutherans of all people — numbering as they do St. Augustine of Hippo among their theological preceptors — should be so dogmatic on a question which Augustine himself leaves open to a wide variety of interpretations.

One would like to think that this stickiness on minor points is itself suggestive of the essential catholicity of these great communions. Being at one in their answers to those great basic questions which were thrashed out in the first five centuries of the Church’s life, these communions may sense a need for some rationalization of their separate identities within the body of the Church. This would, at least, be an optimistic interpretation of these peculiarities. Equally plausible, unfortunately, is the explanation that within the church, as in all associations of human beings, to err is human. The comfort

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**Carl Sandburg, 1878-1967**

Carl Sandburg lived long enough to enjoy the well-deserved recognition which he received as a poet and man of letters. It remains for a future generation to give him his full due as one of the most eloquent and influential religious writers of his time.

This recognition will come, we suspect, when it becomes fully apparent that the cult of the state has replaced the Christian faith as the going religion of American Christians — when the process of deifying America will have been completed; when the hall of fame of great Americans will have displaced the glorious company of apostles, prophets, and martyrs as objects of our veneration and imitation; when the flag will have replaced the cross as the sacred symbol for which men are content to live and to die.

When that day comes — for millions of our people it has already come — Carl Sandburg will be accorded his rightful place as one of the great evangelists and hymnographers of the American faith. His Lincoln will evoke the same mingled feelings of awe and love as St. John’s Jesus and his poems about America will speak to the depths of the human heart that Christian hymnographers have touched in their poetic visions of Jerusalem the Golden.

It is just for these reasons that we have to say that Carl Sandburg was a formidable adversary of the Christian faith — formidable not because he was an evil man who opposed and persecuted the Faith but because he was a good, honorable, lovable man who was a devout and winsome evangelist for the only faith that the overwhelming majority of Americans are tempted to embrace as an alternative to the Christian faith. He believed in America, he loved America, and he served America more fervently than most professing Christians fear, love, and trust in God. And that kind of fervor is contagious, so highly contagious that he became a kind of latter-day Lazarus, by reason of whom many of our people went away and believed on America, setting patriotism above religious commitment, substituting national heroes for the saints, and elevating the great political documents of our past to the level of sacred scriptures.

We dare to presume that so religious a man as Carl Sandburg would not object to our pointing up, from his life and work, a moral for those of us who must reject his religion in the name of the Christian faith. That moral is this: that the Christian faith has little to fear from those who would take the lives, goods, fame, children, or wives of its adherents; the really dangerous threat comes from those who are able to woo men from an ultimate commitment to The Good to an ultimate commitment to some lesser good.
At one point during the convention of The Lutheran Church — Missouri Synod in New York this summer I experienced a moment of pure terror. I have experienced bombing, torpedoing, and small arms fire at the hands of a known enemy, but never before have I felt so personally involved nor been in such a stage of fright. I should hasten to add, however, that this terror had nothing to do with anything the committees or delegates at the convention were up to.

Across from the New York Hilton, the convention hotel, is a hotel called The Warwick. One afternoon I noticed a crowd in front of the hotel so I walked across the street to investigate. As I got closer it became apparent the crowd of several hundred was made up entirely of girls between the ages of twelve and sixteen. It was equally apparent this was not a group of school girls on tour, for it was a twitchy crowd, for the most part dressed in their interpretation of the latest mod styles. Mini skirts and white webbed stockings predominated and a goodly number were imitations of Twiggy, complete with layers of eye makeup. The slim Twiggy effect was somewhat dissipated by the fact that most of the girls were on the plump side. If you ever wondered what the real Twiggy would look like with fifty extra pounds, I can tell you.

I asked one of the dozen or more policeman who were keeping the girls herded together what was going on and he replied that The Monkees were about to attend a news conference at The Warwick. As I have since found out, The Monkees are a Beatle-type musical group who are the current rage among the sub-teen and teen-age crowd. To avoid the crowd and yet have a view of the proceedings, I moved to the side door of the hotel where I had one policeman for company. About two minutes later a limousine came racing up Sixth Avenue and screamed to a stop directly in front of me. Inside were four strange looking young men whom I presumed, correctly, to be The Monkees — the name is apt.

Before the doors of the limousine were half open, the limousine and I were surrounded by young females. How those girls could possibly have covered the fifty feet from the front of the hotel to the side in that time I will never know. The policeman tried unsuccessfully to get the door open and he was soon joined by ten more police who finally managed to pry the clinging females from the body of the car so The Monkees could get out. By this time we were all being crushed by several hundred future mothers of America.

Then came that moment of terror as The Monkees tried to get to the side door, taking me with them. It seemed like an eternity before we reached the door. Actually, it may have been as long as three minutes. Every girl there tried to touch, kiss, or tear the clothes of at least one Monkee and we were crammed together by a screaming, grabbing, scratching crowd of girls gone mad. The late arrivals tried to get close by jumping onto the crowd and eventually on us.

As the police tried to force The Monkees toward the door, I was in the clutches of first one Monkee and then another as we tried to keep our feet, for once down we would never have survived. None of the girls mistook me for a Monkee, for I look much too square, but it was enough that I was between them and The Monkees, so I shared in the general mauling.

Eventually we reached the door and, one after the other, the Monkees were thrust inside while the police held the girls at bay. Only The Monkees' manager and I were left flattened against the door. He encountered difficulty getting by the police since he was well dressed, clean shaven, and in possession of a haircut — attributes he did not share with his charges.

Word was passed that The Monkees would appear above the marquee at the front of the hotel, so the pack raced back shrieking. By this time, most of the girls were in whatever emotional state follows hysteria, with a high percentage unashamedly sobbing, presumably for joy at having been so close to their idols. Diluted mascara ran deep. They were now no match for the police, who handled them carefully as if they were rag dolls which, indeed, emotionally wrung out as they were, they greatly resembled.

As the girls were being forced back across the street so that traffic could move, I scurried back to the safety of the Hilton as fast as a limp and my bruises would permit, at the same time trying to clear my head of the high-pitched shrieks that had been forced through my inner ear.

I don't know what the U.S. Marines are using these days to train their recruits to stand against anything the enemy can throw against them, but I would suggest if the drill instructors want their men to experience real terror, they might, somewhere in their training, unleash a score or two of these Lolitas on them.

September 1967
China’s Cultural Revolution in Perspective: The Red Guard Phase

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About a year ago the term “Red Guard” began filling our newspapers. Since then journalists have generated an avalanche of sensational stories depicting the Guard’s disdain for tradition, for bourgeois values and recalcitrant Party members. With the exception of scholarly journals where political scientists debate the nature of the power struggle at the root of the current upheavals, few popular accounts have attempted to view the Guards as a part of a larger historical picture.

It is the task of this article to supply part of that deficiency. I shall attempt (1) to review the aims of the cultural revolution, noting how the Red Guard phase represents a consistent concern of Communist policy; (2) to trace the immediate growth of the Red Guards as a response to a dynamic cultural policy; and (3) to note several instances in which these policies reflect Chinese historical attitudes and traditional values. Fortunately this plan allows us to ignore the power struggle interpretation which, in any event, is fraught with a paucity of reliable data that forces one rather quickly into pure speculation, the projection of wishful thinking, or both.

Historical Background

The entire cultural revolution maintains a close relation to long-stated policies of the Chinese Communist Party (CCP). The Red Guards (hung wei-ting, pronounced hong way-beeng, and meaning literally the “crimson sentinels”), an aspect of this revolution, cannot be called an innovation in CCP policy. Several statements by Mao Tse-tung (mah-oh dzay-doon g) illustrate this assertion. In On the New Democracy, published January 19, 1940, he said:

The aim of all our efforts is the building of a new society and a new nation . . . [ where] there will be not only a new political organization and a new economy, but a new culture as well . . . . A given culture is the ideological reflection of the politics and economics of a given society . . . [ and it] can only be led by the cultural thought of the proletariat . . . . [ Above all] Chinese culture must have its own form . . . . To achieve our objective . . . [ we] must be in close touch with the masses . . . .

Mao further developed this stress on closeness with the masses in his essay On the People’s Democratic Dictatorship, published July 1, 1949. In clarifying the book’s title he asserted: “[R]eactionaries must be deprived of the right to voice their opinions; only the people have that right.” The people are justified in acting like dictators toward reactionaries because a reactionary view is traitorous. This is why Mao promised that the “People’s government will suppress . . . [ all those] with imperialistic, capitalist, and bourgeois notions.” To achieve that end the people must apply “democratic methods on a nation-wide and comprehensive scale to educate and reform themselves [ italics added], so that they might get rid of the influences of domestic and foreign reactionaries . . . . Thus the people can reform their bad habits and thoughts derived from the old society, so that they will . . . continue to advance and develop toward a Socialistic and then Communistic society.”

Other documents and statements carry out the same or similar themes. The CCP constitution of 1954 in its bill or rights guarantees certain rights to all citizens; but the definition of a citizen is one who is not a reactionary, and so all who wish to retain old values — that is, those not approved by the CCP — are ipso facto reactionaries and hence traitors who have forfeited their rights. From Mao’s viewpoint, therefore, even the sometimes petulant activities of the Red Guards contain a measure of legality and justice in so far as these actions intend to root out traitors to the CCP cause. As a blunt editorial stated in June, 1957: “Rightists, we are warning you now. Reactionary fallacies will not find any support. You will be spat upon by the whole nation.”

In December, 1958, the Work Report, an organ of the China Democratic League, reflected these same concerns: “Each League member should enthusiastically join the movement for setting up people’s communes, intensifying transformation of the political stand, overcome bourgeois individualism, rid himself of conception of bourgeois right, change the bourgeois way of life and living habits . . . [ and] subordinate personal interests to the collective interests.” These are aims the Red Guards have been attempting to realize.

Another important element of historical background is the peculiar growth of the CCP itself. A brief glance at Party expansion reveals a continuing concern to reach youth, to shape a new culture, and to convert Party members to CCP values.

The Party looks back nostalgically to the May Fourth Movement initiated on May 4, 1919, by student riots in Peking. This uprising resulted from China’s inability...
to realize at the Versailles Peace Conference a just settlement of problems caused by Japanese occupation of former German-held territories in China. Student response to this diplomatic impotence signaled the first truly nationalistic movement in China's history; even merchants and workers joined students in sympathy strikes and boycotts. It was a movement from below which not only opposed infringement on China's sovereignty but also protested her incompetent leadership.

While violence and nationalistic riots characterized the beginning of the movement, a close connection with Peking University helped make the long-range significance of May 4, 1919, intellectual; this was the start of a true cultural revolution. To this day most Chinese liberals regard May Fourth as the symbolic launching of a new culture and a new China as in the wake of violence came a renaissance in language and thought not essentially different in aim or content from what the CCP is attempting in our time under the aegis of the cultural revolution.

It was not until after the mid-1930's, however, that the Party experienced a great surge of membership. The prelude to this rapid influx was the Long March of 1934-35, an event which crystallized the hard-core camaraderie of the CCP. In order to escape Chiang Kai-shek's encirclement and siege in the fall of 1934, the Communists marched over 6,000 miles to the barren caves of Yenan, southwest of Peking. This epoch-making event has understandably become the core of Party legend. Some 90,000 set out to cross eighteen mountain ranges, many permanently snow-covered; en route they fought fifteen major battles and lost 77% of their numbers. The 20,000 who survived were emotionally unified comrades in arms. This core provided the clique which has continued to monopolize choice Party and government positions.

Nevertheless, not even these chosen few are immune to "rectification," either by the Red Guard or other agents of the cultural revolution. To remain immune, cadre must resist the urge to exchange their revolutionary fervor for bourgeois security — a great temptation to those who feel they deserve the rewards of status in return for their loyalty and service. That many succumbed to this temptation can be deduced from a November 2, 1966 Red Flag editorial which threatened to take action against any within the CCP who engaged in self-serving (and thus contradictory) practices: "No matter how tremendous a contribution they have made in the past, if they persist in their mistaken ways such contradictions can only be rebuked as being 'hostile' to the regime."

Those who apparently have been most self-serving are men who joined the Party after the Long March. It is these members whom Chairman Mao has never really trusted. It is not difficult to understand why. Most men now in positions of power at provincial and local levels apparently entered the CCP either between 1937 and 1945 or after the 1949 Revolution. During the first period the Party experienced tremendous growth, acquiring over a million new members, an increment that amounted to 93% of the total 1944 membership. Moreover, 90% of these new members were peasants, illiterate and by no means either conversant with Communism or committed to its principles. How could such members share the "millennial faith" of comrades who had suffered together through the Long March? Given the chance, these later converts might revert to the bourgeois values which the CCP feels characterize all leadership but their own.

This precipitous growth of the Party during the Sino-Japanese conflict was followed by another membership crisis. This occurred after 1949 when Chiang's Nationalist Party (the Kuomintang — gwoh — meen — dhang — or KMT) surrendered. At that time the CCP faced the gigantic task of bringing order to all of China. One of the most pressing problems was not political but economic: a runaway inflation, especially in KMT territories, caused extreme hardship on officials, teachers, and others receiving salaries. Many who saw their savings and livelihood wiped out by constant price rises blamed their bad fortune on the KMT or on Chiang Kai-shek. In one six-month period in 1948, for example, prices zoomed upwards 85,000 times to make paper money far more expensive to print than it was worth.

To meet this situation, and to deal with nearly a dozen cities containing over a million inhabitants each, the CCP required a vast reorientation of policy as well as a tremendous flexibility. After all, Communists had till 1949 worked primarily in rural areas with peasants; they had little experience in urban organization. Miraculously, the Party managed the adaptation. It attempted to absorb those whose disenchantment with the KMT or Chiang led them by default into the CCP. Since the Party needed technicians, bureaucrats, and educated people with skills in order to administer the huge areas under its control, an ad hoc arrangement ensued, a compromise never meant to be a genuine alliance. This situation had to be tolerated until the CCP could completely dispense with non-Party expertise. At any rate, the intellectuals utilized to “bind up the nation's wounds” constitute a major target of new rectification efforts in the continuing cultural revolution.

The third element of historical background is the area of official policy. We must divide this into two dimensions, domestic and foreign. The domestic dimension is represented by the Great Leap Forward (GLF), and the foreign by the ideological struggle with the Soviet Union. In either case, even a seeming zig-zag path reflects an integrated policy calculated to achieve independence and supremacy for China and Chinese Communist thought — ideas at the very heart of the cultural revolution.

Though the ill-fated GLF reveals serious flaws in wisdom, it nevertheless illustrates Mao's unique idea of democratic dictatorship. This notion appears, for exam-
ple, as provisions to decentralize the decision-making apparatus in agriculture and industry. The timing of the GLF was as much in error as the naive hope that enthusiasm and concentrated propaganda could overcome the economic laws of diminishing returns or the marginal efficiency of capital. But it is only partly because of such errors that the plan failed. The truth is that three consecutive years of bad weather and the resulting poor crops contributed substantially to the failure of the agricultural sector to meet its goals.

There is no conveniently simple rationalization for failures in the industrial sector. To offer a well-known example, fiascos here are characterized by the innumerable backyard furnaces which attempted to produce pig-iron. Unfortunately most of this iron not only turned out to be unusable due to its poor quality, but it accumulated at the furnaces because of inefficient or non-existent transportation and marketing facilities. Mountains of miscalculation! But not even the incalculable waste of precious human, material, and financial resources should obscure the fact that the GLF aspect of Mao's second Five-Year Plan was part of an over-all scheme to expand opportunities for local autonomy and also to achieve independence from Soviet aid.

Foreign aspects of official policy can be illustrated by this scheme for independence. Here, as with the GLF itself, politics tends to dominate economics in Mao's attempt to win an authoritative position vis-a-vis the U.S.S.R. with regard to Marxist philosophy and Communist strategy. Mao's attempts to dominate these areas may have helped stimulate decisions to chance the GLF and accelerate the operation of the Marxist dialectic; they also resulted in bringing to the surface the smoldering ideological tension with the Soviets. This tension in turn had an adverse effect on the GLF.

None should be surprised to find ideology or politics an important aspect of economics, for in CCP thought these are intimately intermingled. In fact, the propaganda line states that the mystique of "Mao-think" is fundamental to any economic attempts to leap over intermediary stages into the full bloom of the Communist paradise. Or, in words a young Communist soldier committed to his diary, "Flowers do not bloom without sunshine, crops do not grow without rain, a revolutionary fighter loses his bearings if he is not armed with Mao Tse-tung's thought."

In the period immediately following completion of the first Five Year Plan (1953-1957), an intermingling of politics and economics became more obvious: as this happened, the Chinese planned to reduce reliance on Soviet aid. Though not given in tremendous quantities, this aid had helped make the first Five-Year Plan a success; money played a minor role as the U.S.S.R. loaned China only 60 million dollars annually from 1950 through 1954, agreeing to another annual loan of 26 million for an additional five years. China promised to repay these loans with raw materials and agricultural products. The majority of aid came in the form of technical assistance. Between 1949 and 1958 the Soviets (1) sent nearly 11,000 specialists to China, (2) educated about 14,000 Chinese students in Russian schools, and (3) trained some 38,000 apprentices in Soviet factories.

A prominent aim of the second Five-year Plan, initiated in 1957, was to achieve gradual independence from all Soviet aid. It was at this point that nature exacerbated the short-sighted GLF policies to frustrate these intentions and pinch long-existent ideological sensitivities. By the summer of 1960, poor crops and the gradual malaise settling over the GLF's abortive plans had disrupted China's repayment schedule, encouraging Soviet withdrawal of virtually all technicians and suspension of loans. This was far from the gradual withdrawal CCP planners anticipated, and one official bitterly complained that this shock had "caused our construction to suffer huge losses, thereby upsetting our original plan for development of our national economy and greatly exaggerating our difficulties."

From that moment CCP resentment took the form, of intensified ideological battles with the U.S.S.R. These battles were nothing new; differences of opinion regarding Communist strategy in China between Mao and Moscow date from the late 1920's, for Mao has often felt that he achieved better results when he depended on his rather than Moscow's knowledge of domestic conditions. More recently the tension has become a competition for leadership in ideology as the Chinese stress revolutionary dynamism as opposed to the growing Soviet tendency to rely on historical processes to accomplish Communist aims. Professor Jonathan Spence of Yale provides the link between standard CCP policy and the GLF attitudes when he notes that "the past shows the cultural revolution is not an aberration, but fits China's revolutionary context. It fits Mao's view, which he has expressed repeatedly in his writings, that a revolution is dynamic, without foreseeable end."

It is on the basis of this dynamism that the CCP claims the Soviets have surrendered revolutionary fervor to the static reactionary concerns exhibited in the conservative Soviet move to protect investments in China. Thus the CCP feels the withdrawal of technicians and loans in mid-1960 is another example of the Soviet betrayal of Communism.

The final element of historical background relates to policies adapted to deal with intellectuals at home. Obviously these plans are intimately related to the foreign ideological struggle: in either case Mao wishes to be the sole locus of authority. In implementing this ideal domestically, the CCP has pursued a long standing policy to "absorb and reform" the intellectuals. This plan is directed toward liberals who must be "killed" spiritually so that they might be resurrected as useful citizens of the new China.

On September 7, 1937, Mao warned against the sort of liberalism that the CCP must root out. He described it as a tendency to "indulge in irresponsible criticism in
private, without making positive suggestions to the organization.” These liberals were people who did not “care for the principle of collective life but only for unrestrained self-indulgence.” This egotistic view must be reformed, but — as Mao realized early in 1939 — the problem demanded subtle treatment, hence the “absorb and reform” policy. Absorb reflected the practical need for intellectual talent, skills, experience, and leadership; reform suggested that before these intellectuals could become dependable members of the new community they must be remade.

Methods of achieving their metamorphosis have developed along fairly uniform lines. In the West we pejoratively call the process “brain washing,” though the aim is more positive than this term suggests. The victim is shamed, humiliated, and sensitized to what might be called ontological guilt; those being re-educated repent for what they are and not merely for what they have done or failed to do. That is the negative aspect, and the first step toward becoming men of new, i.e. CCP, values: men who are “whole” in the Communist sense. Beyond that they must acquire positive values of service to the polity, obedience to the Party, and subordination of individuality to the needs of the people.

Since the CCP victory in 1949, various study programs have been instituted to accomplish this end. In early 1950, just prior to the outbreak of the Korean war, the government inaugurated an especially thorough program of thought education. Reclamation of intellectuals did not dominate CCP activities, but it occupied an integral part of the task of reclaiming the nation and shaping a new culture. By 1956 sufficient progress had been realized through these study programs to open political schools so that the “unredeemed” might be more systematically saved from their own bourgeois values.

The Deputy Director of the Institute of Socialism, founded in 1956 in connection with the new stress on political schools, revealed the aims of this plan. In the People's Daily of April 8, 1960, he explained how the teachers of his Institute “pointed out to the students that class struggle is an objective reality from which one can never escape . . . . The more you try to escape, the more it will try to catch you . . . .” Instructors also preached against the intellectual’s penchant for “being contented with a middle position, having no intention to seek progress, and being afraid of tension and struggle.” This is, incidentally, precisely the point of Chinese criticism of Soviet “revisionism.”

We might measure the degree of success of these political schools by the conversion of Fung Yu-lan, one of China's foremost philosophers and an expert on Chinese thought. In June, 1959, Fung confessed how the Institute of Socialism program had affected him: “People like me, who have long been connected with bourgeois philosophy and who follow a complete system of their own, need to double their efforts in reforming themselves . . . . I formerly considered ‘expert’ to be more important than ‘Red,’ for [I believed that] knowledge and techniques were essential to socialist construction. Could socialism be built by relying merely on subjective red-loyalty? I was extremely wrong [in having taken this view] . . . .”

Paralleling establishment of these political schools was a suggested change in policy. Mao first hinted at this change in an unpublished memo dated May 2, 1956, though he did not clarify the new program till February 27, 1957. At that time he delivered in secret the paper “On Correct Handling of Contradictions” to a select group of the elite. In this document he said:

Our intellectuals have made some progress, but they should not be complacent. They must continue to remold themselves, gradually shed their bourgeois world outlook and acquire a proletarian, communist world outlook, so that they can fully meet the needs of the new society and closely unite with the workers and peasants . . . . Certainly . . . . as a scientific truth, Marxism fears no criticism. If it did and could be defeated in argument, it would be worthless . . . . [Therefore implementing] the policy of letting a hundred schools of thought contend will not weaken but strengthen the leading position of the Marxist in the ideological field . . . . That is why it is only by employing methods of discussion, criticism and reasoning that we can really foster correct ideas, overcome wrong ideas and really settle issues . . . .

The 100 Flowers Movement, as it has since been termed, purported to liberate the critical capacities of intellectuals for the good of the state and the CCP. When Mao said, “Let a hundred flowers bloom and a hundred schools of thought contend” everyone knew that he referred to the situation prior to the unification of China in 221 B.C. when the hundred schools, i.e. an indefinitely large number of views, contended with each other over how to solve the social and political problems of the day.

Announcements such as these finally convinced the intellectuals that the invitation to criticize was sincere. By May, 1957, many had responded with vigor, foraging over the entire field of Party policy in an uninhibited display of suicidal vituperation. One criticism published on May 13 attacked the CCP cadres: “Some members of the Communist Party consider that ‘the Empire has been conquered by us’ and so they think they are the first people on earth and treat themselves as meritorious contributors to the revolution . . . . Secondly, in dealing with the masses, only when it is absolutely necessary do they seek the co-operation of the masses. In critical moments they adopt the Confucian philosophy, ‘Tell them what to do but not why to do it.’”

Needless to say, no cadre took kindly to such criticism. Yet it is significant that the 1966-1967 Red Guard attacks on “bourgeois elements” within the top CCP cadre are couched in virtually identical terms as this condemnation by a non-Communist. When the critical spirit got out of hand in the summer of 1957, the government clamped down with considerable firmness and
reevaluated its policies on reorientation of the intellectual elite. An article in China Youth on August 10, 1957, pinpointed the problem and, incidentally, hinted at the need for some vehicle like the Red Guards; the article claimed that "The Hanyang Incident [where junior high students rioted and incited peasants to attack CCP offices in the summer of 1957] has knocked to pieces a fallacy in the minds of some of our cadres that youth in the new society will create no trouble and they will spontaneously succeed to the revolutionary tradition and turn themselves into Communists without having to go through education and training. This has never happened and never will.

Statements by intellectuals had incited unsophisticated youth; clearly, reorienting both of these strategic segments of the population would be an important item on the agenda of the cultural revolution. Behind all these difficulties lay the problem as defined in the Kwangming Daily of December 20, 1958: "Accustomed to independent mental labor and doing things alone, bourgeois intellectuals do not like collective living, resist mass movements and are afraid of fiery struggles. They prefer to live freely and without organization." Certainly in an age of permanent revolution it is dangerous to embrace conservative values of any kind.

The Rise of China's Red Guards

These various elements of historical background reveal a consistent thread: the fermenting dynamism of the cultural revolution. It is not an exaggeration to suggest that Red Guard activity dovetails with stated policies to resolve disparities between "feudal thought" and the "democratic masses": the contradictions the CCP is so very concerned about and which can be resolved only by rectification.

What might be considered new in the activities of the Red Guard is that their concern for rectification became focused more intensely than ever before on unregenerate cadre, many of whom entered the CCP after 1949. By 1960 these men accounted for an important percentage of leaders in urban areas, but they were undeniable as far as Mao was concerned because they had ceased to be revolutionary. The result of this kind of leadership, as G. D. Deshingkar, editor of the China Report, points out, was "a gradual shift from a government by revolutionaries to a government by technocrats. They became a new class, a new elite." This new elite was challenging the CCP elite for leadership, and it also threatened to infect the people with reactionary ideas—a fearful prospect, especially since Chinese traditionally expect the masses to adopt their leaders' values.

Though addressing itself to problems in a different area, an editorial in the People's Daily of June 9, 1959, stated the basic issues very clearly: "The question of Party leadership has always been, and will always be, the most fundamental question..." In education, the editorial continues, it is the Communist Party committee and not the teaching staff which "renders leadership over the entire school work... All important decisions regarding teaching and administrative work must be made by the Party." In no field of endeavor would any other elite be allowed to usurp the primacy of the CCP elite, and yet—as the People's Daily complained on January 11, 1960—"among the worker and peasant masses there are indeed many people still harboring old ideas and hankering after old customs... [and] the broad masses who still follow old ideas and traditions need education."

Implementing this new policy, combining the need to rectify cadre with the need to reorient the masses and youth, seems to be the specific function of the Red Guards. Direct implementation originated at least as long ago as 1963 when Mao initiated a program of training young people in his thought. He asked China's youth to analyze the situation and to help create an entirely new society in place of the old. Youth avidly studied his works, especially On the New Democracy and the People's Democratic Dictatorship. These works are creative in that they baptize the new democracy with powers to reform and transform itself; they are destructive in that they seek to obliterate old values felt to have prevented China from realizing greatness in the modern world.

More than a year before the official establishment of China's Red Guards, Tao Chu (dow-jew) of the Central Committee of the CCP gave some indication of intensified efforts to divert the rivers of youthful energy through the Augean stables of the party itself. On September 10, 1965, Tao asserted that "we must sharpen our vigilance, always hold class struggle as the key, adopt correct lines and policies and wage a protracted and unremitting struggle to shatter the 'peaceful evolution' intrigues of the class enemy." The shape of this struggle had been announced frequently, as for example in the March 26, 1960, People's Daily which asserted that "If any person opposes Socialism... [the Party cadres] will immediately mobilize the masses to launch a clear-cut struggle against him. The Party is the truth and they [i.e. the cadres] are the personification of all truths." Tao's warning turned into a sting in November, 1965, when a Shanghai literary critic denounced Peking's vice-mayor, Wu Han, because his 1961 opera attacked the regime's agricultural policy: The hero of the opera tried to get land back from those who had taken it from the people. This was viewed as a direct attack on the CCP cadre.

Discontent, either stated openly or in a manner as veiled as Wu's opera, appears to have forced Mao to a decision sometime in the early spring of 1966 to take action. By summer the situation had come to a head. A Peking newspaper indicated the seriousness of the situation: "The matter is very simple. Our struggle against this handful of representatives of the bourgeoisie who oppose the Party, socialism and Mao Tse-tung's thought is... a struggle between restoration and anti-restoration [of the nation] and a life-and-death struggle between one class and another."
The target of this new struggle was to be all who opposed Mao and the primacy of politics; they were labeled the anti-Socialist "black line." To counter them the regime, under the slogan "politics to the fore," announced on June 1, 1966, its intention to dispose of all "freaks and monsters" (i.e. all reactionaries). Then, on June 17, came the announcement of sweeping reforms in higher education meant to give greater emphasis to political problems in the classroom, stressing ideological reliability among students. By suspending school activities until this goal might be realized, the CCP liberated hundreds of thousands of students and set the stage for the formation of the estimated fifty million member Red Guard.

It seems that the title Red Guards was first applied to students attached to Tsinghua University in June, 1966. But the term itself was by no means a recent invention. Chinese Communists first used it in 1929 when in their initial attempts to create a socialist township they organized peasant volunteers ages 25-45 with spears to serve as a reservoir for the regular Red Army; apparently the Long March in 1934-35, which ended this township, also ended China's original Red Guards. Then on August 8, 1966, the Central Committee of the CCP announced that it was time for the great proletarian revolution to "touch people to their very souls" by reforming their ideology and thereby achieving better results for all their policies.

Two of the sixteen points published by the Committee on that day seem particularly relevant to this discussion. The first stated that "The mass of the workers, peasants, soldiers, intellectuals, and revolutionary cadres form the main force in this great cultural revolution." But it would be the revolutionary young people who by open fighting would be "path-breakers" with the primary aim "to struggle against and crush those persons in authority who are taking the capitalist road." The sixth point dealt with the methods to accomplish this end; it advised youth not to "be afraid of disorder [for]... revolution cannot be so very refined; so gentle, so temperate, kind, courteous, restrained and magnanimous."

Obviously, the Red Guards took this advice to heart as they attacked not only tight trousers, smoking, drinking, and fashionable hair-do's but unorthodox ideas wherever they saw, or thought they saw, them. It was an effort directed primarily against domestic foes, yet it is instructive to note that the first mass appearance of the Red Guards coincided with an August 12 announcement which blasted Soviet revisionism and restated the correctness of Mao's views on Marxist-Leninism. After all, that is what the Red Guards were fighting for. Then, on August 18, Chairman Mao appeared before a huge rally in Peking wearing an army uniform with a Red Guard arm band. At his side was Defense Minister Lin Piao (lin bee-yah-oh), heir apparent, presumably master of the Army, and also the one who addressed the multitudes like an Aaron for a reluctant Moses. This event signalled the bloom of a flower which had been germinating for some years.

From August, 1966, Red Guards multiplied and took action under the rubric of a democratic dictatorship. We can only speculate on the reasons why Mao did not choose the long established Communist Youth League to continue the revolution; for whatever cause, he exerted great efforts to fire up this new organization at mass meetings conducted like college pep sessions. First the massed Guards sang songs in praise of Chairman Mao as the helmsman of the State who guided them to their destinations. Then they heard moving speeches, such as the one Lin Piao delivered in November.

"The policy of Chairman Mao," Lin asserted in that speech, "is that the masses themselves will educate the masses, and that the masses themselves will liberate the masses; he dauntlessly trusts the masses and depends on them, and his is a policy where he fearlessly replaces his grip and mobilizes the masses" to accomplish the purposes of the revolution. The reason for this rather bold step — and we might notice the contrast here with the philosophy of Hitler's youth program — was, Lin said, that "among the Party leaders of the People's Republic there exists a small group which while exercising authority at this moment as Communists take the road of Capitalism."

What was different about this was not the content of the statement but the fact that youth was charged with carrying out the intentions of the revolution. Nor could there be any doubt as to Mao's confidence in the masses. By inference, those who refused to trust the masses were the reactionaries with their feudal ideas of leadership and their insistence on a reactionary solution to China's problems. Mao had achieved a singularly potent psychological coup over his adversaries.

The stress on politics and right ideology somewhat defined who would constitute the masses of the Red Guards. In recruiting these young people, aged fourteen through twenty-four, the CCP reputedly sought to limit membership to those from proper families, that is, from families of (1) peasants and workers, (2) devoted and committed revolutionaries, and (3) the revolutionary cadre. Initial entrance requirements furthermore stipulated that candidates themselves be selected on the basis of their revolutionary fervor; they must not only indicate support of Mao and his policies but also register opposition to capitalistic and bourgeois ideology. Members selected their own political and guidance committees, all their own officers, and their own liaison groups to maintain some sort of horizontal communication among units.

The existence of these liaison groups reveals an attempt to forestall competition. Certain Red Guard units vied with one another — in wholly capitalistic ways — to produce wasted efforts and tension, and some anti-Red Guard units were also formed to further confuse the situation. Had there been tight, formalized central control, as there was in the Hitler Jugend, this situa-
tion would not likely have existed. On the other hand there was doubtless considerable informal control, as there was also a consistent attempt to portray Red Guard units as spontaneous uprisings from below, linking them up to the legends of May 4, 1919, and thus de-emphasizing central leadership. In fact, specific heads of Red Guard units are never mentioned; one hears only of Unit X from School Y.

If vertical control was incomplete, at least in the institutional sense, it was dominant in the form of ideology. Here the Guards' fierce evangelism operated under the stimulus of Mao's thought, which became to the Guards what the Bible is to rabid fundamentalists. It is through this sacred canon that the Spirit of action operates. Yet the CCP did not unreservedly allow that action to overflow in any direction. All revolutionary fervor released among the youth focused on traditional attitudes; lest this energy obliterate the "democratic essence" as well as the rubbish of China's tradition, responsible leaders made a definite effort to preserve selected historical treasures from the unrestrained iconoclasts.

Incidentally, the Communists do have regard for particular elements of China's cultural heritage. The concern is limited by certain Marxist predilections, however, as Mao indicated in 1940 when he wrote On the New Democracy. He asserted in this work that it was the duty of the Party to sift through China's ancient culture to "absorb all the democratic essence, and throw away the rubbish . . . . Therefore we should respect our history and not be isolated from it." While he believed that the "culture of the new democracy . . . can only be led by the cultural thought of the proletariat . . . [and not] by the thought of any other class," some cultural treasures could perhaps be used to enhance this new culture. No doubt thoughts such as these motivated the dispatch of troops to protect Peking's Forbidden City, Museum of Chinese History, and Temple of Heaven from the excessive energies of the Red Guards.

The nearly ridiculous and fanatically puritanical spirit of orthodoxy, or the xenophobia bent both on changing "feudal and reactionary" street names and on purging China of foreign words, is a relatively harmless activity not likely to produce permanent damage. It dissipates pent-up idealism and makes youth feel they are participating as active agents in the dialectic of historical change. What causes genuine alarm is the generation and perpetuation of an atmosphere of paranoid hate implicit in many of these activities. Typical of this atmosphere is the fearful tale of the nursery school teacher who wrote in Women of China how she stimulated her charges to hate China's enemies. She had her pupils draw chalk faces on the floor representing imperialists and individuals attacked in the cultural revolution; then the children would trample them and shout approved political slogans. "We must learn to beat down all these anti-party and anti-socialist rightists," she said. And so children learn to beat to death landlords and other "enemies of the people" even before they learn how to read or think.

What is so fearful is that similar tendencies, apparent also in our free society, can always be justified and sanctioned with the most sacred of patriotic values.

Reflection of Traditional Chinese Values

Aside from the 221 B.C. unification of China and the destruction of feudalism under the efficient but vicious leaders of the state of Ch'in, it is difficult to locate historical parallels to the present situation in China. Certainly no phenomenon in Chinese history is comparable to the CCP's cultural revolution, not even the Ch'in book burning of 213 B.C. Yet certain traditional Chinese attitudes or values seem to lie behind contemporary policies and viewpoints, and a few of these are all the more conspicuous because of the concerted Communist attempt to root out all values they regard as rubbish, as contradictions, or as bourgeois.

The most obvious of these historical values has for at least two millennia been the basic tenet of China's entire ideological heritage. It is the attitude that there is no better way to achieve social harmony and political stability than the Chinese way. This belief in superiority manifests itself in the indigenous name for China. Chung Kuo (joong gwoh), the "Central Kingdom" which was also the hub of the world — nay, of the universe. Ancient Chinese maps grouped other countries around China in such a way as to exemplify this assertion; the grouping also assumed that proximity to China promised superior civilization, of course those nearest could bathe in her cultural superiority and receive accordingly the greatest benefits. This attitude is deeply entrenched, even today, as A. Edmund Clubb of Columbia University suggested when he asserted that "Peking's relations with Moscow offer an outstanding example of modern China's ingrained unwillingness to maintain relations with another major power on the basis of equality . . . .

Much in the same way, Confucian gentlemen of this tradition felt they possessed a special moral force that resulted from their training in and mastery of the classics. This force they considered capable of influencing those nearby to act properly and ethically — that is, to act in the Chinese way. At least China was never stingy with her superior ways but readily exported her moral order to benefit the barbarians or her periphery. Hers was not a culture but the culture, and it was to be shared in the same way that Confucius himself shared knowledge (that is goodness) with the unlearned: "I have never . . . . wearied of teaching others what I have learnt" (Analects VII:2). Many CCP statements sound as though they had been cut from the same cloth.

Connotations implicit in the ancient Chinese concepts of culture and revolution might be considered relevant historical roots of the current scene. These connotations differ somewhat from their English counterparts, and the nature of this difference sheds further light on the con-
tinuity of Chinese values as portrayed by CCP attitudes. Culture, wen-hua (won-huah) is literally "transformation by letters," with letters or wen signifying the classical language in which were locked the arts of peace: the written tradition which when mastered turns mere men into gentlemen. The assumptions in the word hua, "transformation," suggest what an extremely dynamic notion it is, bent on turning the object of its action into a completely different, and presumably better, sort of human being. The Chinese word for culture does not, accordingly, have the simply descriptive qualitative and quantitative aspects of the English word; it is definitely authoritarian and oppressive, a basically ontological term meant to affect man's whole being. Is this not what the cultural revolution has in mind?

Implications in the Chinese word for revolution, ko-ming (goh-meeng), can be nearly as different from the English word. This term boasts an ancient heritage and means, literally, "passing on the mandate." In Chinese thought the Mandate of Heaven amounted to something like the divine appointment to rule. It was passed on to those who executed justice in the Confucian sense of maintaining control of the land and cultivating harmonious relationships among the people, heaven, and earth; there could be a transfer of this mandate only after the former regime had demonstrated its inability to accomplish these objectives. The sanctions supporting revolution appear to focus on a concept of order, justice, and harmony among the various elements of the universe: this is simply what the Chinese expected of good government, and so a revolution was returning to a standard.

Of course CCP use of the word ko-ming is impregnated with the familiar Marxist and Western notions that suggest either getting rid of one system so another can take its place or realization of the dialectical processes of history. In either case, the connotation seems largely destructive. The modern usage appears nevertheless to be charged with a sufficient residue of the original concept to retain the ancient flavor, on occasion, of a righteous cause and the return to order and harmony that good government demands. If this is true, then the Chinese word for "revolution" is slightly more creative, possibly even a bit more reactionary, than Americans generally imagine it to be.

Several other traditional ideas appear to adapt themselves to Marxist thought. The concept of dialectic, for example, seems a modern way of describing parts of the Confucian concept of self-discipline and character training. This word purports to define a method of achieving a new integration and a new development of the personality by reducing "contradictions" which exist in the bourgeois mind, thus helping one realize singleness of purpose. Stated in Kierkegaardian terms, this would be the idea that "purity of heart is to will one thing."

Willing one thing in contemporary China means to will what the Party wills, a notion paralleling the traditional stress on conformity to Confucian ideology. In the past one achieved singleness of purpose by mastering that ideology and subordinating private interests to it; today the equation is similar, but the content is Mao's thought. In either case the dominant theme is practical politics — ideas that operate in the actual arena of life and ethics rather than simply in the head as idle theories. It has been this identification of ideology with ethics, of knowledge with action, that helped create both a belief that the Confucian tradition was China and the attitude that made tradition inviolable and hence inflexible and immovable.

This resulted in a static situation which is quite vulnerable to attack by Marxism. Ironically, even Marxism's static commitment to change in a unitary system is doubtless fraught with the latent vulnerability of the very inflexible Confucian ideology the CCP opposes. Could the Maoist tendency to make an identification of orthodoxy and national identity, as the Confucianists did, also reflect to what extent even the Marxist Chinese is influenced by traditional attitudes?

Finally, an ancient cosmological view has imbued the Chinese with the notion that heaven, earth, and man are in a sort of dynamic equilibrium; man can influence this balance by what he is, and of course what he is will determine what he does or fails to do. Both natural catastrophes and the attainment of social and political harmony — which assuredly influence the entire cosmos — were ascribed to man's activities. His positive and negative influences on forces that shape nature and society save him accordingly from being relegated to a hapless or fatalistic role, nor is he merely enslaved to natural causes. The CCP commitment to victory over the capitalist camp by on-going, intensive efforts to form revolution and force social change seems to have linked up with this ancient belief. If so, we might view this idea as another manifestation of the Confucian belief in man's power to influence his own fate, and indeed the destiny of the whole universe.

Perhaps the true significance of the Red Guard movement lies in this area of cultural continuity. Could the Guards' fierce evangelism and pedantic stress on orthodoxy reveal to what extent the remnants of traditional thought retain an ancient appeal and an ancient potency? Could this frenetic activity suggest to what extent this potential irritates the regime? If so, we will doubtless witness a continued parade of violence and tension.

At one stage of the revolution we see the Red Guards rabidly opposed to traditional ideas. At another stage we may see the CCP devise another means or another institution charged with the same end: opposition to a heritage with over three millennia of prestige. While the propagandists use the familiar Marxist vocabulary to rail against bourgeois and capitalist evils, it is clear that one of the "sins" they oppose is the independence of mind and the commitment to principles of justice which characterized the Confucian gentleman at his best. And
he was at his best when inertia and mere concern for orthodoxy did not overcome his good judgment.

If the need for this sort of institution continues, and if it is necessary to whip adherents up to the same degree of ferocity the Red Guards have exhibited, may one conclude that tension with traditional attitudes still exists? Perhaps the juxtaposition with ancient cultural values may shunt an open confrontation with the West into the background and help prevent Chinese entry into the Vietnam conflagration. Or could domestic unity be achieved by purposeful embroilment in a foreign conflict in the sense of Henry IV's advice to Prince Hal: "Busy giddy minds with foreign quarrels?" By focusing their vituperation less on imperialists than on revisionists within and without, the Chinese reveal their preoccupation with continuing internal struggle which may only postpone eventual confrontation with the West. No matter which direction these upheavals take, it seems unlikely that we will stand to gain very much.

Irrespective of which option the CCP feels obliged to choose, two reasonable short-run possibilities stand out. First, CCP policy will likely continue its tandem domestic and foreign concerns with ideology, orthodoxy, and leadership in the Communist world; whether political problems continue to be asserted on an equal basis with economic problems depends very likely on the outcome of the domestic power struggle, for this is certainly a primary issue of that struggle. Secondly, in spite of the vocabulary used, implementation of CCP policies will continue to reveal aspects of continuity with the very traditional values and attitudes the Party is dedicated to obliterate: the outlook here can hardly be sanguine.

It is trite but true that the Chinese Communists are after all Chinese, and Chinese have valued their Chineseness too long to surrender it wholly to a foreign ideology, even if that ideology claims the universality of the dialectic of history. The CCP can consequently be counted on to flaunt national individuality most openly in the cultural revolution where they most clearly assert their individual brand of Communism.

**The Amoral Economist and the Moral Individual**

By DARRELL R. LEWIS

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I would suggest that we live under the shadow of an economic tradition that has attempted to treat economic behavior in our society as if it were inside a closed system unaffected by other motivations, activities, and values. In fact, to many people today, behavior in economic systems has been separated from social, political, and religious systems. The occupational aspect of human personality and activity labeled "economic man" has been isolated from the "spiritual man," the "sexual man," etc., as though the human and social self could be dissected into so many unrelated parts. This carving up of both the organizational context of the world and the human personality is certainly false to reality and has created no small amount of mischief in many peoples' thinking.

The Marxists are usually cited as conspicuous examples of economic determinism because they believe that the economic means of production and the modes of property-holding are formative of both a person's inner attitudes and all other institutional forms.

However, Marxists have by no means monopolized this externalized view of man as a product of outside forces. Many capitalist adherents have come perilously close to an equally materialistic view of human existence. They have elevated free enterprise as a system, and material goals as an end, to the position of ultimate value to whose magnificent demands all else must be adjusted and sacrificed. Man becomes a cog in service to the productive machine rather than its beneficiary.

The most dangerous aspect of this view is that it makes economic and social responsibility an automatic mechanism built into the impersonal process that is supposedly controlled by economic laws. For example, the emphasis on the "invisible or hidden hand" of Adam Smith is allowed to obscure the fact that this very efficient intricate system can operate in an orderly and efficient way only if the great majority of its participants are rigorously self-restrained by "moral sentiments" and follow the rules of the game. Nevertheless, many of the doctrinaire classical interpreters have held that noneconomical ethical appraisals and motivations are not only unnecessary and irrelevant, but are external monkey wrenches that jam the smooth-running, self-regulating mechanism, and disrupt this wonderful flow of goods and services.

To these people, the only part that religion can play is to assure those who still adhere to a faith that a remote God has constructed this wondrous mechanism and ordained it as an eternal absolute. In fact, it has become a very serious endeavor in some circles to attempt to verify that God ordained the classical free-enterprise capitalistic system. "Is not man born selfish and unclean?" they ask. "Why not then have a system which exploits this 'nature of man' automatically to the smooth functioning of society?" The economic system itself has, in some instances, become the object of worship and of man's ultimate trust and sense of values. A commitment to the system is in part a real commitment to Christianity.
I venture to say that there are very few of us who have not heard of Christian Capitalism. I would suggest that this line of thinking is both bad theology and foolish economics. It is bad theology, in my mind, because it places faith on the side of legalism and moralism and suggests that God has in fact ordained certain social institutions. It is foolish economics because it attempts to isolate economic activity and social interaction from the values and sacred loyalties that are crucial ingredients in all human activity. Moreover, many social scientists seriously question whether man is in fact born with selfish instincts.

Now an economic system in itself is neither good nor bad — in fact, the system itself is amoral. Rather, it is the decision-making processes which set the system up and carry it out that are value laden. If an economist may be so bold as to quote a theologian: "Men are redeemed and renewed not apart from their tasks and decisions but in connection with them and in the midst of them."

As Robert Theobald, Kenneth Boulding, and other social scientists point out, we are currently passing through a many-sided revolution of social, scientific, and economic change that has shifted almost every aspect of the world in which we live. Human beings all live by tradition, habits, memories, and tried-and-tested principles; therefore, radical change is certainly disorienting and confusing.

In the midst of swift change, human beings tend to seek security in permanent ideas or rigid moral principles to provide stability and direction. Unfortunately, the big change of the 1960's is total change under which not only physical conditions, but value systems, the conventional models and iron laws of economic life, and even sacred religious orientations are all being subjected to serious doubt, as they may be irrelevant and unworkable. In many ways, the guiding virtues and moral assurances of the free-enterprise man no longer hold true, and the iron laws and automatic regulators of the system no longer perform as they once did. This has happened because we may have outrun the original situation to which they were fitted. We have learned that many so-called economic principles are not eternal truths; they are only theoretical constructions and are effective only when applicable to certain ideal conditions. And the ideal conditions necessary may recede farther and farther from reality.

In the discipline of economics as distinct from the realm of economics, the amoral economist's position in all this is simply to explain, interpret, and predict the economic relationships which do exist in our society. Sometimes he frames the model and sometimes he points to the alternatives; but he does not make the decisions — this is left to individuals in society.

The Christian's concern in all this — or the individual in society's concern in all this — which is separate and distinct from the amoral economist's concern — is that we not look for a legalistic economic system which will inevitably give us God's will. We shall simply not find it. Rather, we should look and act upon opportunities which confront us in our daily decision making processes. The changing of social institutions and concern for human conditions are all a part of this process. That is to say, the defense or the rejection of an economic system or social institution is a part of this process, but the system or institution is not in itself a part. We should be prepared to evaluate economic policy in the light of social justice and to take action, not according to any pre-established artificial social structure, but rather according to our standards of value and Christian morality.

THE NIGHTINGALE

Like a clamorous flock of birds in alarm,
All my memories descend and take form,
Descend through the yellow foliage of my heart
That watches its trunk of alder twist apart,
To the violet foil of the water of Remorse
Which nearby runs its melancholy course,
Descend, and then the malevolent cries
Which a damp wind, rising, pacifies,
Die slowly away in the trees, and before
An instant has passed I hear nothing more,
Nothing more than the voice that sings what is lost.
Nothing more than the voice — oh, voice of a ghost! —
Of my earliest love, the voice of a bird
Who sings as he sang the first day he was heard;
And in the solemnity and pallor
Of a moon rising in sorrowful splendor,
A summer night, melancholic and heavy,
Heavy with silence and obscurity,
Lulls on the sky that a soft wind sweeps
The tree that trembles and the bird that weeps.

—Paul Verlaine (1844-1896)
Translated by Henry Taylor
Inspired by the productions of the Hamburg State Opera at the Met on Lincoln Center I dare deviate for once from my theater reports and jot down a few of my impressions on the occasion of having experienced a perfect production of Alban Berg's "Lulu" and Gunther Schuller's "The Visitation."

The Hamburg State Opera came to us with an exclusive repertory of modern and, in a way, sensational works. But they taught us several lessons. First of all they showed us what the homogeneity of an ensemble group really looks like in action, that opera singers can be convincing actors too, and that opera itself is not an out-dated form of entertainment. As done by them, it can be fascinating theater. Of course, they have in Gunther Rennert an unusually gifted stage director who does not leave his public in doubt that he believes in movement and action on stage. He simply does not tolerate any of those static moments with which opera has been identified for so long, and he manages to keep his singers lively without pushing them too hard. The best and most sensational productions were Alban Berg's "Lulu" and Gunther Schuller's "The Visitation." They are both probably the most dramatic operas imaginable and both received brilliant performances.

"Lulu" is based on Frank Wedekind's "Erdgeist" and "Buechse der Pandora," and the libretto is of a period in which sex and the devouring female were daring and challenging images on stage. This makes the text somewhat dated, although not yet dated enough to be easily tolerated. Lulu is personified evil and cannot help stepping over the corpses of those men who become her lovers and victims. Wedekind was important for his time and at that time very much avant-garde. But time and manners of living can be cruel to certain playwrights. Now the text has a certain touch of the Grand Guignol. When, in the unfinished third act, Lulu's story is told on a screen with Berg's wonderful orchestral interludes (which, together with the last scene, were the only parts the composer could still write before his death), the words sound ridiculous and made many people giggle and laugh. The story ends melodramatically, with Jack the Ripper finally killing Lulu, who had ended up miserably as a prostitute in the streets of London. In view of the libretto's weakness for our more sophisticated time we must admire all the more Alban Berg's genius for having composed such a dramatically fascinating and musically haunting opera.

The Hamburg State Opera provided the best and most believable singers. Anneliese Rothenberger, once with our Met, returned to New York in triumph. She played and sang Lulu with devilish innocence, and her radiant beauty made this part seem natural for her. There was no false note, no wrong gesture. Everyone else helped the action to appear like living drama, and none of the singers in these difficult parts with their modern Sprechgesang failed to live up to his exacting role.

One wonders why this amazing opera has never been done here before. Although composed in 12-tone technique throughout, it sounds almost traditional and thoroughly enjoyable to even less schooled ears. It is a memorable work which has its place in history. And the Hamburg State Opera came here to prove it.

Gunther Schuller is a young, self-taught American composer. Inspired and commissioned by the Direktor of the Hamburg State Opera to write a work for its repertory, he chose Kafka's "The Trial" as basic idea, but his Joseph K. turned into a Negro somewhere in the South of America, accused, as Kafka's hero was, without knowing of what. Locale and types of characters give the story a contemporary background and political color. Schuller wrote his own libretto, which is usable but shows a certain lack of writing skill. The drama as it unfolds is of less interest than "Lulu," and running its inevitable course between white and black man it is visualized too much in black and white. Also, too much sex for anyone's comfort sneaked into the story. The music is of today, atonal with a great deal of jazz underlying the haunting drama of a hunted man who seeks help everywhere, but in vain, and is finally lynched.

As in most operas of today there are no arias in the old sense of the word but vocalized dramatic dialogue which is skillfully varied in the brief episodes. It has a strong impact on the spectator. The staging and performance received the same polished perfection as in "Lulu." The German singers showed no trace of an accent and were, as types, believable.

The main part was beautifully sung by McHenry Boatright, an American singer; another American Negro voice, that of Felicia Weathers in the smaller role of Teena, was very impressive. Again Gunther Rennert's staging was a meticulous job. He gave the episodic mood coherence and drama. Schuller conducted his own opera, which was a great success in Europe where it was hailed as one of the foremost new operas of this century, using jazz and the latest improvisational techniques.

Because of its subject matter and also because a prophet is rarely recognized in his own land, the production at Lincoln Center was cheered as well as booed the first night. But nobody booed the second performance. Schuller and this splendid company of singers were often called before the curtain.
The Truth That Frees

BY DALE A. JOHNSON
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Jesus then said to the Jews who had believed on him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." — St. John 8:31-32

Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" — St. John 18:37-38

Pilate got no answer; at least none is recorded. And of the two passages, no doubt Pilate's question sounds more real and less puzzling than Jesus' statement — if, that is, we care at all about issues involving truth. That, perhaps, is the rub — for we are told by many people across the country that only about 50 per cent of today's students have any real interest in pursuing knowledge. Then, too, we are apprehensive about those who claim to know the truth; after all, we don't know all the truth, so how could anyone else? The sweeping statement is out these days — and the cautious claim is in, based on meticulous and exhaustive research. And after all, to cite another problem involved in considering the matter of truth, every college sophomore knows that everything is relative, and, therefore, truth must be relative as well — or doesn't he?

Despite all of this, the task of a University — whether it be "secular" or "church-related" — is the search for truth; and those of us who have chosen to place our bodies on these venerable grounds are, for good or ill, immersed in this same quest. It may be a game for some, a frustration for others; let us hope that for many it is also an adventure. So it may still be of some concern, these statements from Jesus and the question of Pilate.

What is truth? First of all, and quite simply, it is that which corresponds or conforms to reality; it is that which can be demonstrated empirically; it is that which is a true representation of what is, in fact, the case. You are involved in this at many points; and you are, hopefully, becoming schooled in a method of investigation that can be at your disposal long after you have left here. You investigate scientifically to discover what is the truth about the world around you, historically to find out what really happened in the past and what it meant, psychologically and sociologically to obtain insights into the nature of human behavior, and so on.

But of course there is more. If you are a human being, you are seeking truth for yourself, answers to fundamental questions, answers to questions of meaning — such as, what is the meaning of my life? What is the meaning of my death? What makes sense? What is, in other words, truth for me? If this sounds too privatistic, let me just point out that these are questions that involve you, questions you cannot ask without putting yourself on the line. They involve your very personhood in the asking. When John writes of Jesus as making such statements about truth, it is essentially this matter that he has in mind. The message of the Gospel that Jesus is the truth and that he and his words bear witness to the truth is the message that Jesus makes sense of my life, that he gives meaning to my life — that he is, then, truth for me. Pilate asked his question detached; but the Gospel's response calls for involvement, for it responds to the root question of who you are.

These two areas where truth is sought — of man in his world and you in your selfhood — are not unrelated, for you live in this world and the message of the gospel is given to men in a world and is meaningful to men in their world. You need not fear the search for truth, but you might on your way be probing its implications. You might discover what the world, or even a very small portion of it, is like — "and you then will know the truth, and the truth will make you alert." You might learn to appreciate the arts or to know what it means to be a friend — "and you will know the truth, and the truth will make you sensitive." You might investigate war or race patterns or other cunning ways man seeks to do in his neighbor — "and you will know the truth, and the truth will make you mad." And you might hear the first word that God speaks, the word of acceptance, the word that speaks to your condition and to your questions about meaning — "and you will know the truth, and the truth will make you free." So, feel free! — feel free to take off your blinders, feel free to be involved, feel free to ask searching questions, feel free to be alert and sensitive and mad. Feel free because the truth that envelops us is not entirely of our own making; feel free because our feeble apprehension of it does not affect its constancy; feel free because it comes as one of us, in whom to live is to live as a free man.
The creation of clear, provocative imagery about life and faith, using the media of the press, movies, TV, and three-dimensional display such as at Expo ’67, and directed towards segments of the often artistically and religiously untrained public is, I believe, one of today’s major challenges to the artist in the church.

This challenge isn’t altogether new. In fifteenth-century central Europe when paper became readily available anonymous artists developed the woodcut printed picture. By that new method hundreds of thousands of pictures of saints and of Biblical stories were made readily available to ordinary people at fairs and at pilgrimage places. These prints were often used in the home as “Andachtsbilder” to aid private worship. The Christ On The Mount Of Olives was found in 1488 pasted on the inside of a theology book owned by a Swiss monk. The colors had been painted in.

For prints used in this way, the simple, immediate recognizability of subject matter counted for most. Yet in the best prints the untutored, angular lines and vigorous forms often achieved a high order of emotional intensity. These prints influenced greatly the German expressionist artists of the early twentieth century.

In 1495, just a few years before creating the Apocalypse Series (which in 1522 inspired Cranach to create similar prints for Luther’s first edition of the German New Testament), Albrecht Duerer visited Venice and saw the art of the Italian Renaissance. With that he began relating the Renaissance ideals of classical proportion and harmony to the expressiveness of the medieval North. In this print, full, three-dimensional, idealized forms have everywhere been achieved, especially in the folds of the garments, and the major forms have been placed in a monumental symmetrical harmony. Such a work joins a great deal of aesthetic learning and perceptual training to some of the Bible’s most symbolic spiritual visions — an almost surrealist portrayal of the fantastic by the real.

Both Duerer’s print The Apocalypse and the modern poster Will We Stand deal with the Biblical theme of judgment. Both the fifteenth century print Christ On The Mount Of Olives and the poster This Is How I Think Of Christians deal with religious complacency. Yet the old stresses the Biblical event and the new stresses the Biblical ideas. As much as possible the symbols in the posters are taken from our popular culture and are portrayed with the new intensity of photographic immediacy and truth, of multiple symbolic meanings, and of dramatic formal patterns. In short, these posters are not narratives of Biblical events giving the public a complete body of facts, but rather striking configurations of key symbols regarding Biblical understandings of ultimate reality. They invite the beholder to “play” with them and to relate them to the issues and understandings of his own life.

RUDOLF AUGSTEIN: THIS IS HOW I THINK OF CHRISTIANS. Poster announcing a lecture sponsored by the German Evangelical Student Association, Landesverband, Berlin. 23" x 33", red and black ink. Artist: R. Braun. Valparaiso University Art Collection.


WERDEN WIR BESTEHEN? Poster announcing a lecture sponsored by the German Evangelical Student Association. 23" x 33", black ink. Artist: R. Braun. Valparaiso University Art Collection.

WILL WE STAND? Poster announcing a lecture sponsored by the German Evangelical Student Association. 23" x 33", black ink. Artist: R. Braun. Valparaiso University Art Collection.

September 1967
New Tools for New Music

By WILLIAM F. EIFRIG, JR.

The summer's reading held a most satisfying surprise. A book that functions primarily as a textbook surpassed the expectations of the reader when it not only surveyed the material but provided some original ideas through which to approach the subject. The Norton Company of New York has for many years developed a series of texts covering the entire history of western music. The reputation of the series among scholars is high and the roster of authors includes those of great esteem. *Music in the Twentieth Century* appeared last year. The unenviable task of sorting through the music of our own century and bringing some rational shape to the varied corpus was given to William W. Austin, a new name among musical authors. Mr. Austin is a member of the Cornell University faculty. (He must be a valued contributor to good teaching at that school if his book is any measure of his skill.)

Twentieth-century ears are filled — thanks to electronic media — with a greater variety of musical styles and techniques than earlier times. The traditional forms collide with the experimental; the euphonious with the cacophonic. Some composers insist upon new musical media while others retain standard instrumentation. Music is called upon to serve variously a function, a society, a creative individuality, or even itself alone. How is the listener to judge among works when the composers' aims seem to be so contradictory and exclusive?

The author suggests that of each composer the listener ask, "What has he ventured and what has he achieved?" Weighing the music of a man in the double scales of adventure and achievement frees the critical mind from the trap of establishing degrees of superiority and of making questionable prophecies of worth. The historian, when true to his obligation to point out trends, monuments and influences, studies at great length the works of an artist who has seemingly achieved expressions of lasting value even while daring the adventure of innovation. The works of musicians that appear to be grand failures or which are fine modern representations of a tradition, however, are in no wise derogated, even though they receive shorter treatment. Perhaps the adventure-achievement scale is the only way to order the panorama of twentieth-century music meaningfully. Certainly the balanced view such a measure brings to the study is the mark of an educated man.

To put Bach or Mozart in the adventure-achievement scale is to make obvious that this tool of study is no measure of greatness. They were both rather timid adventurers but who dares approach their achievements? When the tool is wielded by Mr. Austin, however, it cuts through the tangles of style and the thickets of technique in twentieth-century music to bring to light the figures whose influence upon our times is great. The achievements of the bold adventurer impress themselves upon the younger musician and traces of them are to be found in the works of the next generation like older rock mixed with new.

Stravinsky, Schoenberg, and Bartok are the musicians about whom Austin groups others of the twentieth century. These three are the boldest adventurers and their achievements stand as great monuments and serve to guide us to an understanding of all fine musical works created by our contemporaries.

It is satisfying to discover also in this book Debussy receiving his full due. For too long this composer has suffered neglect while being frequently performed. Austin shows that Debussy is more than a composer of atmospheric piano pieces and a touching opera. Debussy is indeed the fountainhead of twentieth-century music. In the first half of this century there is nothing to match the pervasive influence of his music. "Of all the musicians who ever lived, Claude Debussy was one of the most original and most adventurous . . . . His achievement is unique" (Austin).

Finally, it was a surprise to come to the realization that twentieth-century music is no longer "that modern stuff." Page by page Austin lists the many works that have taken their places among standard repertories and have become part of the treasury of great western art. To find a familiar composition cited as an example of innovation or revolution is most startling. Austin’s book may very well be prescribed as an antidote to the sense of decline and fall that overtakes many when confronted by "contemporary music." Modern music seems no longer an agony — it’s true. Mr. Pleasants — but often as comfortable as a favorite chair.
I should like to introduce you this month to one of the most delightful writers I have come across in many months. His name is Robert Farrar Capon. He is a native of New York, married and the father of six children.

The mystery of coherience (a formidable phrase and not too illuminating right at this point) would be the best, most straightforward way to describe the heart of these books. Father Capon is, to my knowledge, the best and only serious American opponent of this theme, a theme which receives deep, vigorous, and winsome treatment in the writings of Charles Williams (and, to some extent, C. S. Lewis). Coinherence is a fact, not a mystique. Presented under the image "the City" and expanded under the heading "the Mystical Body," coherience is seen as "a fundamental fact that created order manifests a built in tendency to become one in membership in each other." This tendency is the counterpart to the coinherence in the One, Three-Personal God. Therefore all creation is an analogical reflection of the Trinity. Chapter X of Bed and Board contains the author's straightforward statement of coinherence.

Bed and Board is on marriage. It is the wisest and Wittiest, the sanest book on the family one can find. The author is neither a psychotic nor social engine, full of gravity and gobbledygook. He is lucid and winsome, independent and wide-ranging in his wisdom. Capon argues that the monumental reality of things and people will not allow us to jimmyme reality into line with our notions. Such is the way of madness. Rather, he urges, accept the route of the absurd and you are on the way to sanity. Absurd, for him, is not non-sense; it is the opposite. The superfluous joy of God in creating people (and things) makes their reality an unnecessary fact. It is part of the gigantic action of God's largesse, doing something like children do when they play. To accept the absurd is to enter into that larger action, that membership, that coinherence which is reality.

To enter marriage is to enter the most elegant diagram of that coinherence. Divorce he says, is not wrong; it is a metaphysical impossibility. With such a surprising turn, Capon goes on from surprise to surprise. Our great trouble with marriage is our loss of images: who will show us instances of the web itself, of husbandness and wifeliness, of fatherhood and motherhood? In addition to critical analysis (which he is not too eager to make), Capon goes on to proposals (which he does want to make). First, the old principles are to be used: and they are to be used with an honest facing of the facts of marriage in the present. Marriage is for humans; begin therefore with being fully human. The author's distinctions between sexual and sex is keen and delightful. Husbandes and wives, fathers and mothers are human beings in functions within the web. The hierarchy of function is among equals, as necessary as the different functions in the dance.

"Bed" and "Board" are the titles of two chapters which describe the "geography of marriage." These, the bed and table, are the boundaries that mark the area of freedom in marriage, like the stage for the dancers. Capon's discussion of contraception, while not definitive, is perceptive and disturbing. The table is "place," the conjunction of thing and person. It is the center of the formation of the City, the taking up into order of both created things and people. Hence, there is the need for good liturgies, for caring. "Caring," bother about manners and excellence, about materiality and people, is the adamic priesthood in action, offering up reality. (This, incidentally, is the main theme of An Offering of Uncles). Our age is harassed not by materiality but by a devilishly spiritualized contempt for materiality. Take, for instance, food and wine and cooking as part of the offering of things, part of the caring. A Chinese dinner is almost the epiphene of such care. But now, in an age of canned Chinese dinners, we experience the height of the abuse of things. It is to be out of one's mind to equate the real thing with "a canful of soggy celerly, limp onions and waterlogged Oriental goodies." and then, to throw in garlic and ginger and suggest that you drown the whole mess with "domestic soy sauce, which again is about as much like the genuine article as salted shark.

Capon describes his discussion of children as the shortest and most incomplete guide to child-rearing available, the only treatment of the subject guaranteed not to make parents feel guilty." The author finds himself seated at table, surrounded by the results of his one proposal, made long ago, and his fate as a transmitter of "caring" rests in the hands of his children. The presence of children articulates the absurdity, the mysterious sanity: these children are the very diagram of unnecessary being. None can fail to appreciate the hilarious postscript, "Dinner at Our House." Either will any miss the summation of Capon's entire theme.

An Offering of Uncles is Capon's second book. This book is about meaning, or, as the subtitle puts it, "The Priesthood of Adam and the Shape of the World." It is about history, "the meaning of events." While this is a heavy sounding topic, it is handled with lightness, with the deftness of a man expert in and loving of words, a man clear in thought. With the challenge to the reader to carry ten-foot marsh reed from the river bank to his home, Capon launches into his theme: man can stand only a little of reality, for reality for man calls for him to be august like a king, an offerer like a priest. For this man is made; he cannot escape. God put man into the Garden to be lord over it, to care for it, to offer it up. Eden is the sacrament, the sign, the effective hint of history. History is not chronology (for Chronos was kicked upstairs to be a god, therefore taken out of the human, out of history) but in chronology change takes place. What does one do about change? Capon examines a number of views, all less than satisfactory in his views: occasionalism; essentialism; chance (or accident); fatalism; pantheism; and evolutionary supersession. On this last, Capon does a beautiful job of making way for scientific investigation while at the same time cutting down the arrogance in the reductionism of evolutionism as the mystique of the contemporary trying to come up with meaning, and always failing by making the present only transition.

"Mystery" is God's way of doing business in the world, the link between the secular and the sacred. It is the key to history. In the conjunctions of form, a web runs backward and forward. In this web people are offering each other: there is the fact of the web and the fact of the persons weaving it. The "exchange" which makes the web (or the City) is the tissues of coinherence. Thus, change is there, but beyond change there is continuity. Man is an historical animal. And there can be no escaping history, a history which begins with Adam. If history did not begin with Adam, where did it begin? The case against Adam is a "non-historical view of history." In the web of history both Adam and the Fall must be taken seriously. Some will cheer and some will snarl at Capon's treatment of the "pre-historic" as an attempt to cease thinking about the tissue of history. His heaviest blow is for modern theologians.

Sin is man offering the obligation of right things in the wrong way. There are, says Capon, no non-offerers. There are offerers of right obligations and wrong obligations. Cul-
A Dogmatics that Makes Sense

Regin Prenter's *Creation and Redemption* (translated by Theodor I. Jensen, Philadelphia: Fortress Press, 1967, 596 pp.) deserves to become the standard dogmatics textbook at American Lutheran seminaries — until a better one is translated from Europe, or better yet, until some American Lutheran systematician takes the dogma of the church together with American language and culture and does with it what Prenter has done in the language and culture of his native Denmark.

Especially for the American Lutheran scene, where dogmatics at the theological schools has passed through a long dry season with little harvest, the publication of this English translation is good news. Yet it is not only the seminary that feels the drought; the parched earth shows in the church colleges and in the parishes too.

This is especially true with those of the laity whose education and personal experience has exposed them to the harvest of recent biblical studies or things like the ecumenical movement. The tradition in dogmatics — as in any remains at all for the Lutheran laity — with its roots in post-Reformation scholasticism and some of its branches in an alien biblicism, fundamentalism, or pietism has simply become unmanageable in helping men see both the whole and the parts of the Christian message. And often as not, it is not the secular environment that makes the scholastic dogmatics tradition unmanageable, but rather the biblical studies themselves and current life within the church. These call for a new unification which the common man can grasp that puts together the pieces of what Christ has authorized his people to proclaim (both to themselves and to the world) as it is pin-pointed in the church's dogma.

What is needed, in short, is a dogmatics which takes the dogma and helps us see how it "makes sense." This includes helping to make sense out of the fact that at this and that point, for this and that specific reason, the dogma goes against our sensibilities and human reasonableness. To understand why this may indeed be so is needed to counteract the wide-spread tradition that "I know it doesn't make sense, but I know I've got to believe it."

Prenter's dogmatics will make sense to clergymen and laity alike. If a man can read and follow careful, but not abstruse, argument, he will be able to see that unity and coherence of the dogma of the Christian church. Perhaps it is Prenter's mediating geographical position in Denmark which helps commend his work as one of the European products most likely to "make sense" to an American audience. Halfway between the Lundensian systematicians of Sweden (who up till now have supplied the standard text in dogmatics for American Lutheran seminaries in Aulen's work, *The Faith of the Christian Church*) and the Germans with their erudite factionalism (even among professed fellow-Lutherans) Prenter has given us a dogmatics with fewer built-in hurdles than usually accompany the systematic theology of his northern or southern neighbors.

Thus even the college-trained layman will be able to make sense of Prenter's dogmatics since, for reasons of principle, he does not require a preliminary course in philosophy of religion (as do the Lundensians), nor is his rhetoric such that imposes a prerequisite of the 20-year classical-humanist-Gymnasium education of the Germans. Prenter's dogmatics is good for us until we can produce our own better one.

The work is a consciously Lutheran dogmatics. In our language we would say it is clearly "confessional," although Prenter himself does not like that word, most likely because of the polemic, if not pugnacious, connotations it has in the European scene. It is "Lutheran" in its central conviction and demonstration that the Gospel as re-affirmed in the 16th century Reformation is the center of the church's proclamation which makes it alive, keeps it alive, and has always done so. This Gospel is the center of the manifold witness of the Holy Scriptures, and it is so because that Gospel is the center of the actual historical revelation to which those scriptural documents testify.

In view of this single focus on the Gospel there is a unitary notion of *dogma* operative in Prenter's dogmatics. Dogmatics does merely treat a number of the church's teachings, but the one central element in the church's on-going proclamation, the central substantive content. The *dogma* is "the insight into God's way of saving condemned man, which is given by divine revelation, mediated through the witness of the biblical writings, and formulated in the creeds confessed in the worship service of the congregation" (p. 3). As an intellectual and scholarly disciple of dogmatics "is the critical reflection which prepares the way for the actual proclamation of the message of salvation by seeking constantly to
interpret the dogma through a re-examination of the witness of the Scriptures, with due consideration for the contemporary situation in which the proclamation takes place.” (Ibid.)

Since the Scriptures themselves label “God's way of saving condemned man” as Gospel, the Reformation insight into distinguishing, but not separating, God’s Law from His Gospel is central to Prenter’s prolegomena and practiced by him as he moves through the major loci of creation and redemption. (It is right at this point in Prenter’s prolegomena, incidentally, in his thesis sentences on law and gospel, that the translation leaves an important point quite ambiguous. Not having the Danish original I did, however, consult the German edition and it is clear that the German translator heard Prenter saying something different from what the American translator did.)

Prenter’s concern with distinguishing Law and Gospel is not sloganized as can and does easily happen, especially on the American scene. Thus he weighs sympathetically Karl Barth’s critique of Lutheranism at this point, but is nevertheless constrained to stick to the fact of a dialectical relationship between the two because of the substantive reality of the Gospel itself. Yet his prolegomena does not begin here. Extensive prolegomena (a whole one-third of the book) is necessary, he says, because “the division of the church into mutually opposed confessional bodies” has raised the “problem of the trustworthiness of the proclamation” (p. 12). It is thus for him not “outside” factors of philosophical epistemology or an expanding secularism that challenges the credibility of the message, but factors internal to the church itself.

Although Prenter seems to ignore the question if there ever were a time in the church when divisions were not factually functioning (e.g., Corinth and Galatia in the apostolic era itself), he does follow the lead of St. Paul in the face of conflicting messages, mutually condemning messengers to seek out again “the truthfulness of the Gospel,” highlighting its own interior credibility as well as the scandal that paradoxically makes it incredible as well.

This constitutes the catholic character of the Gospel for Prenter. And with it he criticizes any confessionalistic Lutheran sectarianism and takes pains to avoid it himself. Yet it is precisely this catholic focus on the freedom of the Gospel and the fact it produces which leads him to examine Roman Catholicism and sift out “papalism” as its chief heresy. “The basis of a consistent papalism can be found only in a deep distrust of the gospel itself” (p. 165).

Especially helpful for American Lutheran audiences are his sections on the biblicist, fundamentalist, pietist, and orthodox scholastic perversions of the Gospel, which are often rationalist distortions as well.

Other items which were especially valuable and in some cases exemplary to this reviewer were:

1) Prenter’s extensive analysis of Schleiermacher as the father of modern systematic theology and his critique of the psychologizing within theology stemming from him and his successor Ritschl.

2) His original work in applying the dialectical relationship of Law and Gospel to the traditional theological problem of reason and revelation, metaphysics, and dogmatics.

3) His use of the doctrine of creation as primary and basic for dogmatics, as is indicated already by the title and internal structure of the work. Because of the new popularity of the doctrine of creation in the present discussion of “worldly Christianity,” Lutherans can profit from presentation of creation in the framework of the Law’s and the Gospel’s dialectical relationship. In his discussion of creation too Prenter presents one of his many sorts into Biblical exegesis (which he says the exegete must still do for himself — especially in view of the current state of professional biblical scholarship). His exegesis on creation will be quite helpful to those still harried by the opening chapters of Genesis.

4) His analysis and critique as a systematic theologian of Bultmann’s theology is fascinating and finally quite devastating.

5) And finally at the most unexpected places there is humor. “Dogmatics is not prophecy, notwithstanding the fact that many dogmatists like to play the role of prophet” (p. 185).

Until American Lutheranism produces its own, this is a very serviceable dogmatics for us. Prenter’s definition of dogmatics above, however, with its phrase about “due consideration for the contemporary situation in which the proclamation takes place,” asserts that finally we will have to produce our own from the simple fact that America is not Denmark. On the other hand, though, if we do not do so soon, it may become superfluous, or at least much less necessary. Perhaps my conviction of the suitability of Prenter’s work for American audiences is already a sign of that fact. For as an increasingly common world-wide culture encompasses our planet, it becomes more and more likely that anyone anywhere could write a work that would both comply with the above definition and also “make sense” to anyone else anywhere else in our “global village.” Still all in all, it would surely be worth something just to see if one of us could do it before that day arrives.

EDWARD H. SCHROEDER

**DUET WITH THUNDER**

The roaring scream of jets. and then that crashing supersonic shock. and all the houses dance like toys. The windshield rocks before their eyes. shakes those two parked beside the road. a jolt that. some distant afternoon. could crack their sky like glass. They might encounter on a darkening road. slippery in the rain. lights leaping up to stare at them with no escape. the car tilting wildly on its axis. and they confront each other in the mirror as they really are. The plans the military drafts somewhere reflect the schemes that generations trace. the sum of every dark and twisting route pinpointed suddenly upon a map.

Thunder passes. a momentary shudder in the leaves — and yet their doubts hang on. They argue. they contradict themselves. They face. without assurances. at dusk a sharp swerving road they hardly know.

— ROBERT ABELL
Editor-At-Large

The Riots

By VICTOR F. HOFFMANN

Truly, and unfortunately, the Negro dilemma in the United States has provided all of us with a long, hot summer. Riots broke out all over the United States from Newark to Detroit, from South Bend to New York, from Cambridge to Milwaukee, some major and some minor, but all serious. The eruptions in Newark and Detroit particularly demonstrated how complicated the human situation can become, how shameful.

National guardsmen, police, and federal troops marched through our streets with machine guns, small arms, and automatic weapons. Firing upon Americans, our "peacemakers" rode authoritatively on army tanks and other armed forces vehicles and were there, as the saying goes, to preserve law and order. Attempting to frustrate all that, sniper bands roamed the cities with their guns beating out a steady funeral dirge, firing on police and precinct headquarters. Toss all this into a Molotov cocktail of terror along with the ingredients of arson, murder, pilfering, looting, and other forms of man's inhumanity to man and you have quite a concoction. People injured and killed. Property damaged and destroyed. It all struck terror, shame, and consternation without discrimination among both the blacks and the whites.

But why? The inevitable and necessary why. What was going on?

Former president Dwight D. Eisenhower seemed quite certain that the major contributing factors were "supreme court decisions limiting police powers," or "a tendency by the young to blame all their problems on society," and, of course, "attempts by some civil rights leaders to excuse Negro rioters." Said he: "I have the utmost sympathy for any person who has never had a decent chance in life. But the fact that society has treated him badly does not give him the right to smash a store window and take what he wants, or to attack our police with animal ferocity."

True enough, the riots were a form of animal ferocity.

Others gave other explanations. The riots, said some too quickly, were the result of outside agitation by the likes of H. Rap Brown and Stokely Carmichael. Others, just as quickly, insisted that the entire business had been inspired by Communists. Perhaps it was all as simple as the explanation of Robert Tindall, executive secretary of the Detroit National Association for the Advancement of Colored People: "This was a good chance to get a lot of animosity out of your system. I don't like the way that s.o.b. down at the corner is treat-
Summer is a Low-Definition Medium

Marshall McLuhan would have us believe that television is a low-definition medium, in that it requires a high degree of viewer participation — if only to exert closure on all those little white dots. But I suggest that a case might be made for television as a high-definition medium. You might be filling up the space on the tube with the rest of the figure suggested by the dots when you watch TV, but that’s about all the participation an evening in front of the set requires. Instead, I urge that the absence of television requires stepped-up participation on the part of the erstwhile viewer. And no better test for that hypothesis can be concocted than is present to us annually, in the siege of summer.

Even if you never leave the house, you know that summer is upon you when an ‘R’ begins to appear alongside the description of your favorite shows in the TV Guide. Reruns are irritating, because you can be sure that the program selected for replay this evening will be one of the few episodes of the show that you did in fact see during the regular season. So, after a few exasperations of this sort, one casts his glance on the expanse beyond his window and notices that the snow has disappeared. That does it. From that moment, one sees again that there is a world out there, beyond the glass tube, and even though one may still buy the same Sunday paper chiefly for the television listings, one no longer pays much attention to them. The fresh product is preferable to the canned good. Summer, even with mosquitoes and alewives, is a lot better than the Grandmother from Uncle.

The media are less crucial in the summertime. During the more-or-less harsh months of the late fall and early spring, and especially in the waste of winter, we have a greater need to be mediated to. Whether for entertainment or information, because of habit or sheer boredom, we turn to our magazines and newspapers, television and films. In December I am led seriously to consider reducing my Christmas tip to the postman if my Time arrives on Thursday instead of Wednesday, but in summer I count it a thing of importance if I even get around to reading the magazine. Time marches on, as they say, and the stunning homogeneity of the various issues of the magazine suggests that the attitudinal adjustment that occurs in me from winter to summer is due to factors not under the control of the Editorial Board of the Luce publications.

Whether your summer evenings are spent scraping the sand off your child’s hot-dogs at the Dunes, or trying to decide whether to bid one no-trump or two hearts, your time is spent more actively than it would be spent were you on the receiving end of one of the media. An obvious characteristic of the media is that a lot of people have spent a lot of time figuring out what you’d like. You are the end point; your pleasures and displeasures are the controlling factors in the decisions that the media people make. But in summer, when you tire of the efforts others make to please you, other things become the end. It may be that your only goal for the moment is getting the tent pitched before that ominous cloud spills its wrath on you, or establishing a conversational foothold with a man you rarely see when the business-part of the year takes over; in any case, you now have an end, and are not the end. A man, like a child, can be indulged for just so long before he tires of the indulgence — even if those who seek to serve him have his best interests at heart.

We were interested in the reports we heard of rioting in our cities this past summer — but not nearly so interested. I venture, as we would have been had a similar disturbance broken out across the land in a less languid time of year. It is difficult to be fully involved in the troubles of Detroit or Milwaukee or a dozen other cities when your AAA map of the route to Expo ’67 is sprawled on the floor. But even this summer there was speculation to the effect that the media, in their coverage of the racial disturbances, fanned the flames of Molotov cocktails. Yet how much more ground would not that observation have had if the riots had happened when we were all poised in front of Huntley-Brinkley with the evening paper in hand?

The message of the media in summer is tedium, not the medium. The best efforts of the company planners in New York pale when compared to the culinary delights we are able to whip up on the backyard barbecue — even if your dishes, like mine, are best titled “..........’s Famous Cinder ..........” We forget, in the gray months, that simple delights are very good indeed — better, in fact, than many of the goodies served up for us by Madison Avenue. An afternoon spent luxuriating in the sun, a cool evening drive, the annual day at the golf course — these are joys, too, even though they can’t be packaged and promoted with the vigor so freely lavished on lesser goods. When the media bring us word of far-off pleasures and distant diversions, we sometimes do not recall that nothing, nothing could be more perfect than sitting here, of an evening with you (whoever you are). The time will come — soon enough — when that time will be gone for another year. Already we hear about the Super Seasons just around the corner on our favorite channels, or the new fall releases in the local cinema, or the serial up-and-coming in the periodical of our choice.

And that’s all right. Summer is gone, and we’ve savored it.

September 1967
SAMAWL

This past summer I became secretary (and thus far the only member) of a new and important society. It is called SAMAWL, "The Society Against Messing Around With the Liturgy." The name was not arrived at without considerable searching of mind and conscience. One doesn't like to be negative in our negativistic age, so I tried to work up a positive name. Unfortunately the best I could manage was "The Society for the Maintenance of the Dignity and Majesty of the Liturgy," a name which, as you will readily recognize, yields the unpronounceable initials SMDML. One has his pride. I did not propose to go about getting myself introduced as Secretary of the Sumdummel. So SAMAWL it is.

I take it that it is not necessary for me to argue the need for such an organization in post-Vatican II Christendom. Since 1965 the brethren — Roman and non-Roman — have taken Vatican II's schema on the liturgy as a signal to get on their blind horses and gallop off in all directions. An unhappily large number of them, I regret to say, headed for a certain kind of worship called variously "popularization," "participation," "bringing the liturgy to the people where they are" (no matter where they are), "colloquial," "the language of the marketplace," and "the music of the discotheque."

The result of these attempts to be "hippier than thou" is the worst mess since St. Peter tried to talk Greek at Pentecost. We now have everything in the "vernacular." Item: The stately greeting "The Lord be with you (Dominus vobiscum)" has been watered down to "I hope that God may be with you," to which the faithful respond: "And you, too." (I did not make this up. I have printed proof before me.) Item: "Thou" and "thee" have been discarded as obsolete and unintelligible to modern man, so we are being bidden to address the Lord God Jehovah, King of kings and Lord of lords, with the same familiar "You" that we use to scold our children or call the dog. The ancient prayer, "Blessed art Thou," becomes "Blessed are you," which may be modern enough in the technical sense but which assaults any ear that has been even minimally attuned to the assonances and dissonances of the English language.

I remember being particularly dismayed last Christmas when I watched telecasts of several masses. Protestant services, and some strange "religious" services put in the far corner of left field. One of these latter was a "service" in which every point the preacher emphasized was followed by a saxophone obligato glissando fortissimo or a "Scherzo for a Saxophone Tuned to Heaven." It was not merely horrible: it was blasphemous. The Word was not enough; it had to be reinforced by an alto sax. And I rather resented the implication that, in order to worship Christ the King in sincerity and truth, I had to employ the music of Basin Street and cater to the taste of "sincere" beatniks and mini-skirted teenagers.

To return to my subject: Does all this "popularization" of the liturgy (I don't know whether it is even that) really do anything except to deepen the contempt which the inhabitants of left field have always felt for the Church? Certainly it does not reach the poor and the lowly of heart. They know well enough that God is Someone Other, dwelling in light which no man can approach unto, and yet so majestically near that at any intimation of His presence they must bend the knee and adore Him.

So I think that we are on the wrong track. In the liturgy of the Church, in Word and Sacrament, God comes to man in infinite love and condescension and man responds with love and awe to God. Must this majestic, solemn encounter be staged in the language of the street? (I am not saying that it may not be. The Word still stands: "Him that cometh to me" — presumably no matter how bad his grammar or his manners — "I will in no wise cast out.") But must we equate breeziness with sincerity and elevated speech with pomposity? Must I say "You" when "Thou" is perfectly understandable to any three-year-old and, for the adult, suggests just that degree of distance which a man ought to be aware of when he comes into the presence of One who is not only his kind and loving Father but also his King and his Judge?

I would not want to deny, of course, that there is room for constant reform and up-dating of the Liturgy. Words do change their meanings over the course of years or centuries. But there aren't all that many words that have changed their meanings so radically and the few that have can easily be replaced with more contemporary language that retains the dignity of the older language. The governing principle should be that change should be in the direction of improvement. It should raise our dialogue with God to the mysterium tremendum of creation and redemption. And it should suggest that real and living continuity which binds the faithful of our own age to that so great a cloud of witnesses which, having fought the good fight and having kept the faith, rejoices now to praise our God in a clearer light and on a happier shore.