

A map of religious America

A NATION OF BEHAVERS,

By Martin E. Marty

University of Chicago Press, \$8.95

Much of "popular religion" today is vulgar, trivial game-playing by unscrupulous entrepreneurs. But much more of it is sincere, albeit inadequate effort to make personal and social religious experience a matter of responsible living in a disorderly society that is bursting at the seams.

Martin E. Marty, professor of the history of modern Christianity and associate editor of *Christian Century*, is as competent as anyone to provide a chart to explore the American ecclesiastical terrain. His book is a map of religious America based on "the visible loyalties of people as evidenced in their beliefs and social behavior and expressed in their public quests for group identity and social location."

The map is divided into six zones within which most, if not all, "socially religious" citizens establish their loyalties, each covered by a chapter:

- Mainline religions—Wasps, Catholics and Jews, with a brief but excellent discussion of Vatican II and its effects;

- New Religions—"precarious and luxuriant growths" in the American scene: Hinduism, Buddhism, Sufism, the occult, Zen, Subud, Transcendental Meditation, Scientology, astrology and others.

- Ethnic religions—American Indian religions and the transformation of earlier religions by groups with plural traditions, such as Black Muslims, Black Baptists, Polish-American Catholics, and the like.

- A brief comment on the communism of Mao Tse-tung as a new religion, and

- A final chapter on civil religion.

►The effort to find sameness.

Marty observes, with Erich Fromm, that many individuals suffer from "growing isolation, insecurity and growing doubt concerning one's role in the universe, the meaning of one's life...a grown feeling of one's powerlessness and insignificance." It is the effort to overcome such insecurity, to find sameness with others in ethos and ego that determines these "zones" on Marty's map, rather than political boundaries, theological reflections or issues of church and state.

The chapter on ethnic religions contains some of the most cogent treatment of the reality of social change and mounting conflict. These ethnic groups are often active in mass movements, large or small, in search of a larger place in the economic sun via labor organizations, political parties or antiwar movements.

Marty reminds the reader of W.E.B. DuBois' famous statement, made in 1900: "The

problem of the 20th century is the problem of the color line." To which Marty adds, "Between 1945 and 1960, 800 million people in 40 countries revolted and won their independence from white colonial powers. Never before in the whole of human history had so revolutionary a reversal occurred with such rapidity."

►Civil religion.

The chapter on civil religion is provocative and deserves serious study. Civil religion, even in its modest and gentle guises, appears as a religion that would be coextensive with American culture and society. It would be a faith for "plural believers"—people who might be Presbyterian, Zen Buddhist, or a believer that "God is Red" and still within the circle of claims of civil religion. There is a danger here—and a not-too-subtle one—of making religion a nationalist one allied with the status quo.

I wish Marty had been more explicit in recognizing this danger and had dealt again more explicitly with a theme stated earlier: "The fact of religious pluralism is the human condition. It is written into the script of history."

The same week in which I finished Marty's book, *Newsweek* carried an article, "Born Again: the Evangelicals," which described the effort of Rep. John B. Conlon (R-Ariz.) to get the government to be a "Christian

Pollution

Put down that aerosol!

All fly wants
is a little nibble
of my scrambled eggs; I share with him gladly,
the little Franciscan brother.

Go spray a congressman.

Picnic

The orlon wriggles through the underbrush,
The nylon creepers hissing round his head.
The dynel nests within the dacron bush;
Its poly-packaged eggs are cold and dead.
Synthetic girls in imitation snake
Bedecked with imitation fur step forth
Monoxide air surrounds the garbaged earth.

For God's sake let us leave our plastic tower,
Casting aside our crowns of cellophane.
Let us go back where blooms the mylar flower,
and sip our diet drink, and love again.
And since I'm bored with you, and you with me,
We'll take along our portable TV.

—Valerie Taylor

From *Two Women*, Woman Press, Chicago.

establishment" and to drive "secular humanism" out of our political society.

We live in times of mounting confrontation of social and personal concepts that are indisputably opposed. There are economic realities, ancient class injustices behind the surface "warfare between the sects." Many historians have observed that America is a nation of believers. Marty is telling us we are also a nation of behavers.

The distinction needs to be

pondered. For there will be a need for fresh resistance struggles (with a 1st Amendment in good working order) on the part of humanists, theists, agnostics, Jews, "invisible religionists" and all other Americans if we are to keep the republic on the track in the long postelection perspective.

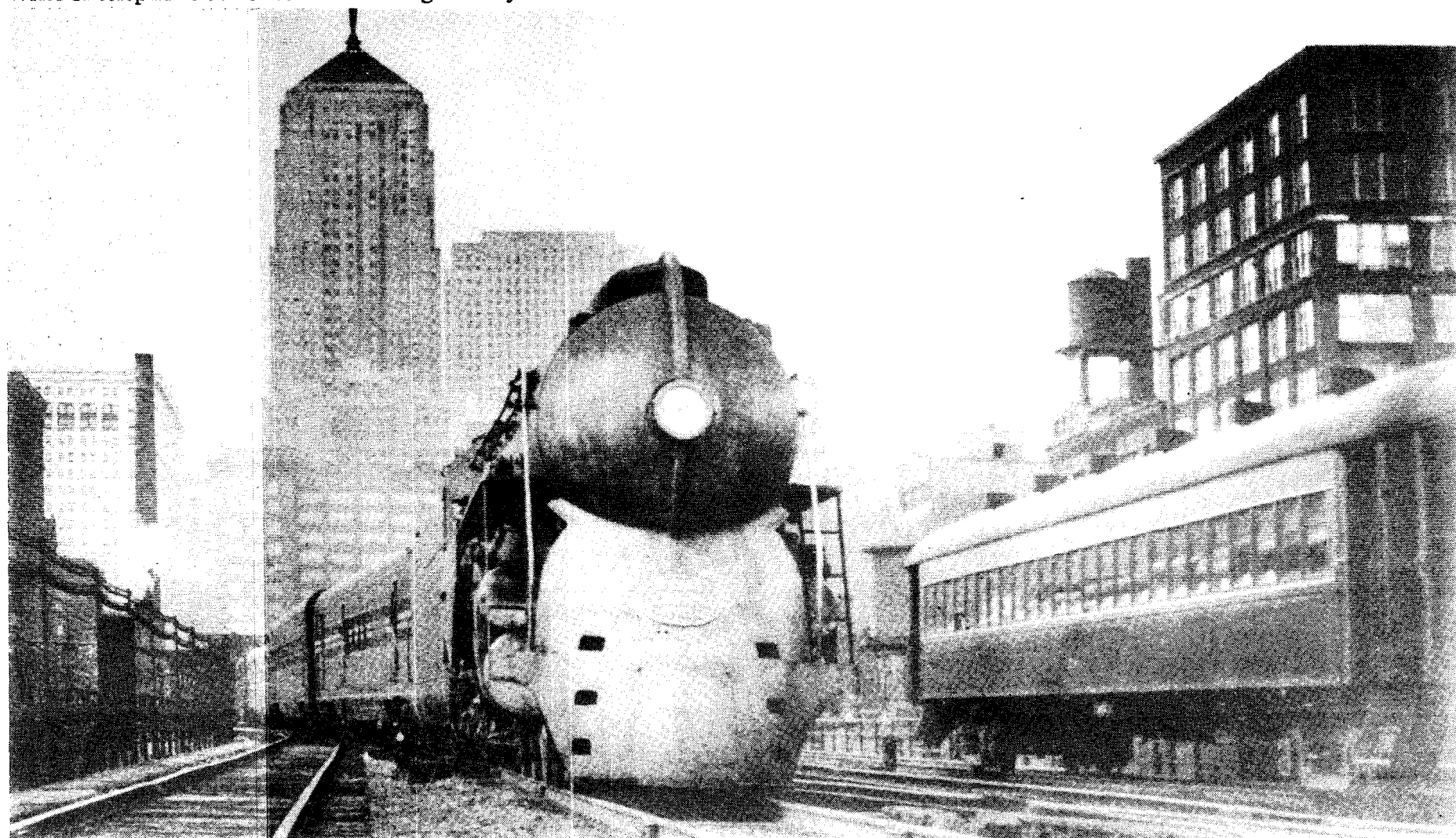
■ Stephen H. Fritchman is minister emeritus of the First Unitarian Church of Los Angeles, recently awarded the Unitarian-Universalist award for distinguished service to the cause of liberal religion.

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Henry A. Wallace speaking to a large crowd in Greensboro, N.C., Aug. 30, 1948. Spectators threw eggs at Wallace; note portion of egg and shell in back of car.

—World Wide Photo

Wallace in retrospect: a lesson for today?

**HENRY WALLACE, HARRY TRUMAN AND
THE COLD WAR**

By Richard J. Walton
Viking (New York), \$12.95

There ought to be some lesson for today in the career of Henry A. Wallace, the Progressive party contender for president in 1948.

Wallace tried to build a third-party challenge to bipartisan unity on American overseas expansion and domestic anticommunism and was crushed for the effort. Richard Walton argues that America and the world as a result suffered decades of foreign wars—including the Vietnam disaster—bloated military budgets and a choking of national democracy.

Henry Aagard Wallace was a successful corn farmer and publisher who served as a cabinet member under Roosevelt and became his vice president in 1940. Too left for Democratic party big-city bosses and other conservatives, he was dropped from the 1944 ticket despite great personal popularity. Wallace remained in the cabinet when Harry S. Truman became president and campaigned to make this "the century of the common man."

A thorough-going, optimistic capitalist, he favored peaceful economic competition between systems to see which was able to deliver goods to the largest number.

He believed the war-weakened Soviet Union was no threat to American security and peaceful coexistence was not only possible, but desirable. And he considered U.S. refusal to share atomic secrets with the Soviets after the war an antagonistic act that made cold and hot war in.

He also criticized tenets of Truman's foreign policy—intervention

in support of anyone who was anticommunist, increased military spending and the Marshall Plan.

At first opposed to a third party, Wallace changed his mind when he was forced out of the Truman cabinet. He decided to run on the Progressive party ticket and willingly accepted support from the Communist party. Although he was critical of the lack of democracy in the Soviet Union, he refused to capitulate to the growing anti-Red hysteria.

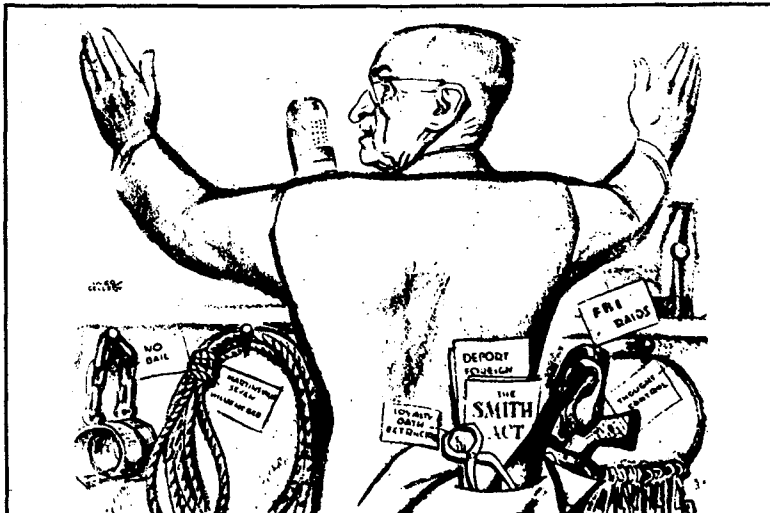
Walton musters a strong case for the independence of Wallace and the Progressives from the Communists, but the opinion was widespread then—and now—that Wallace was "a dupe or tool of the Commies."

Vicious press attacks, assaults by liberals like Americans for Democratic Action and abandonment by most of his trade union allies cut deeply into Wallace's strength. He ended up in the '48 election with a million votes — fewer than Dixiecrat Strom Thurmond was able to get.

Despite relaxation of anticommunism in American politics, many of the arguments used against Wallace still carry weight with voters considering a third-party candidate: that a lousy Democrat is better than a Republican; that a third-party vote is a waste or, in effect, a vote for the conservative.

Walton makes a persuasive, partisan defense of Wallace's ideas about foreign policy and his personal integrity. He does not, however, analyze the campaign or the hold of the Democratic and Republican parties on American politics fully enough to draw out the lessons of the Wallace candidacy for those who would like to build a mass third-party now.

—David Moberg



From *A Quarter Century of Un-America*, 1963

Andre Malraux: engaged intellectual

Andre Malraux, who died last week at 75, was a Renaissance man somewhat ill at ease in the 20th century. A totally "engaged" intellectual, he was involved in the early revolutionary struggles in China, the Civil War in Spain, the French resistance against Hitler and the Gaullist government that followed the liberation. He functioned at times as an archeologist, an art scholar, an explorer, an aviator (and organizer of the Spanish Republican air force), a novelist, an orator and a bureaucrat.

Malraux's best-known novel, *Man's Fate*, was set against the background of the 1927 revolution in China. Of it he wrote, "the characters of this novel—Communists, Fascists, terrorists, adventurers, police chiefs, junkies, artists and the women with whom they are involved—are... engaged to the point of torture and suicide in the Chinese Revolution, upon which for some years the destiny of the Asian world and perhaps the West depended."

For this book Malraux was awarded France's coveted Prix Goncourt in 1933. The following year, as an established left intellectual, he attended the Writers Congress in Moscow. He undertook soon thereafter the defense of Ernst Thaelmann, the German Communist leader, and attended the trial of Georgi Dimitroff, the Bulgarian Communist who was accused of responsibility for the Reichstag Fire in Germany. Out of his experiences of that year he wrote *The Days of Wrath*, a short anti-Hitler novel.

At the outbreak of the Spanish Civil War, Malraux flew to Madrid, where—despite very limited experience as a flier—he organized what air power there was to defend Spanish cities against the armadas of German and Italian planes provided to the rebel, Francisco Franco. Malraux flew

65 combat missions, was twice wounded and retired from active service only to make fund-raising tours on behalf of the Loyalists.

All this was grist to his literary mill, which turned at an astonishing speed—considering the circumstances. In 1937 he published *Man's Hope*, the first major novel about the Spanish conflict, and wrote and produced a film on the same subject.

During the '30s Malraux was "an independent Marxist," never a Communist. But his relations with the left were reasonably cordial until the Hitler-Stalin pact. "I could understand the pact," he said, "from a Russian point of view. However, I could not agree that Stalin had the right to pay for this logic with the blood of millions of ordinary Frenchmen whom he had doomed.... I married France."

The marriage sent him back into active combat as "Colonel Berger" of the Resistance. In this connection he came to know Gen. Charles de Gaulle, whom he also "married." When DeGaulle came to power, Malraux was appointed information minister and served as propaganda chief in the cabinet of the increasingly reactionary cold warrior.

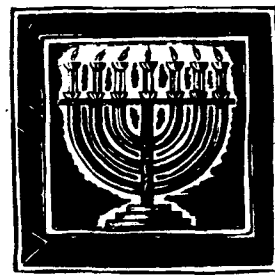
French intellectuals, Communist and non-Communist, were profoundly disturbed by this last turn in Malraux's long career. Although he insisted it was not he who had changed, but rather the left leaders, the judgment still persisted that he had deserted from the ranks.

In the long biographical article published in the *New York Times* the day after Malraux's death, there is a quotation from his pen on the subject of the theme of *Man's Hope*:

"Men who are joined together in a common hope, a common quest, have access, like men who love unities, to regions they could never reach left to themselves."

—Janet Stevenson

New books for kids



CHANUKAH

by Howard Greenfield
Designed by Bea Feitler
Holt, Rinehart & Winston, New York

With Santa Claus breathing fiercely down our necks, one may ask, "Is that all there is?" Thanks to Howard Greenfield and his new book, there is more. Most children know there's a holiday for the Jewish faith in the month of December called Chanukah, but little else. "...they use candles...why? I dunno."

Greenfield's book is a comprehensive yet short tale of Chanukah for children. No illustrations are necessary because the excitement is in the words de-

picting the struggle of one group of people committed to be free.

From reading Greenfield's book, I have a clear and beautiful perception of the meaning of Chanukah and I hope to share this book with all the children I know.

HOW TEVYA BECAME A MILKMAN

BY Gabriel Lisowski
Holt Rinehart & Winston, New York

How Tevya became a Milkman is a sensitive, warm story of how a poor Ukrainian woodsman's misfortune turns into happiness for his family. Lisowski, the author and illustrator, adds luster to his story with unique black-and-white pen drawings, one of which is so fine that the more you peer into it, the more you can see.

A dear story for children of one man's struggle to put food on his family's table. In this age of bionical people and superheroes, Tevya is a real pleasure.

—Karen Morrill