

paper. Its verb and subject were totally covered while the direct object was screaming for help. Turning to leave, I saw that question marks were swinging in the lower limbs of the trees with their tops hooked around the branches. Passing underneath, we heard them whine "Why? Where? How?"

In the second circle, we entered a forest whose trees were gnarled and stunted. From each tree dangled a modifier, craning its verbal for a noun or pronoun to modify. Then I noticed a squinting modifier which reminded me of the cheshire cat's squinting eyes in *Alice in Wonderland*. Each time a dangling modifier would raise its head, the squinting modifier would cry out something unintelligible. In the middle of the circle, a constant rain of compound-complex sentences fell, forming a slush. As these sentences broke apart, a possessive noun walked among them using a prepositional phrase to violently split the infinitives.

The journey had inflamed my inflectional nerves. Webster, seeing that I recognized my sins, showed me the passage to the Mount of Precise Grammar. He explained that I would have to improve my writing or suffer the consequences that would await me in Hell. Happy to be out of the valley, I set out with a renewed determination to climb the mount as a better writer.

## Human Existence: Material and Spiritual Equilibrium

Tammy Haines

**M**AN, since the beginning of time, has recognized that there must be some higher power which guides and protects him. This acknowledgement of a supreme creator has helped him surmount problems which might otherwise have proved unconquerable. For many, especially in this modern, scientific age, proof must be given. There are those who make the statement, "I believe in God, if there is a God." This is a declaration which provides security for one who is too indecisive to make a firm stand in any one direction. The agnostic is usually a small and insecure person, one who is constantly searching for some illusive quality which will magically provide a basis for his existence. Here, however, he finds unavoidable conflict. While fact or proof appeals to the intellect, only faith can touch the heart. The constant turmoil which results from these two similar but opposing factions produces the stable or shaky foundation on which we build our lives.

A particular phase of man's relation to God, which may only serve to increase the duel between the two, is his acceptance of death. The truly religious person does not fear death, nor think of it with apprehension. He has been taught that the whole purpose of living is to eventually die. Bryant, in his "view of death," "Thana-

topsis," compares this final drama of life to a long and vast caravan of people traveling to take their place with those who have already made the journey. But what of the individual who has failed to comprehend this rather profound thought? I have often thought that if I were to be told that I would soon die, I would feel cheated. It would not, I know, be an act of discrimination, by God, but none the less I would feel as if so much of life would pass me by, so much was still to be done, and seen. Now I would miss it all. If I could but live only until the accomplishment of a certain goal or the attainment of a particular ideal, I would be satisfied. But, when this period was reached, one would probably again demand just a few more years. At a certain stage in an individual's life, perhaps even throughout his entire time on earth, he holds within himself an inexplicable feeling of immortality. Death is a far removed and remote possibility, something which he will somehow avoid. The fires of the world's anger and disunity may rage around him, but he is safe. By closing his eyes he knows with deep certainty that they will dissolve, and he once more will have security.

In our modern world many people seem to feel that science has somehow made the religious ideas of soul and immortality obsolete, untimely, or old-fashioned. But, science offers a great surprise for the skeptics. Science tells us that nothing in nature, not even the tiniest particle, can disappear without a trace. Nature does not know extinction, only transformation. The whole theory of nuclear energy is based on the concept of the transformation of mass. If God can apply this fundamental principle to the most minute and insignificant parts of His universe, it seems only plausible to assume that He applies it also to the master-piece of His creation—the human soul. There is, therefore, a tiny thread which joins both the physical and spiritual factors of life together.

It would seem that the occurrences which daily confront us in life could easily make our faith in the future quite shaky. We may face the problems and silently withdraw from the complexities of human existence, or we can, with belief in God and immortality, gain the moral strength and the ethical principles. Man is dualistic in nature. There exists in his make-up almost equal capacities for good and evil. Much of the trouble that we are faced with today is brought about by the concentration that we give to the evil qualities of our enemies in opposition to the pure and virtuous goodness of our own friends and associates. We must believe in the innate goodness of mankind, before we can speak of peace for the world. Our values, however, have made this task an extremely difficult one to accomplish. As someone has most aptly said, "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. We have grasped the mystery of the atom and rejected the Sermon on the Mount."

We know enough of the scientific to be able to launch vessels

into space. Within the next decade he moon may be a new area for frontier colonization. The power of vast nuclear warfare lies dormant at the fingertips of man. But, it lies there with a sinister awareness that the sole existence of the world's society can be terminated in its use. Through science we have found extraordinary methods for prolonging human life. Mass production, agricultural advances, and medical discoveries have truly made man the master of the physical world. This same being who has so successfully won in the conflict of humanity against the unknown qualities of science, cannot, however, live in peace with his fellow man. He is, according to the laws of Nature, the highest form of life. He has the power of a reasoning intellect, and with this power should be able to solve almost any crises which he encounters. This power of solution should include the differences which arise among society's members. But, this supreme example of God's creation cannot rise to the accomplishment of the task. Instead, he disregards al lthat is right and resorts to the methods of the less civilized of the world's creatures. We all speak with justifiable pride of our achievements, but can anyone ever forget the mass executions of humanity against humanity that occurred just twenty-five years ago? This was "civilized" man's method of settling his differences.

Someday man will advance socially to meet the great strides already taken by science. He will feed those who are hungry, clothe those who freeze, educate those who yearn for knowledge. He will do all of this with no thought as to the outside influences of his society's values. Because man, the forward thinking giant of Nature, will at last have achieved the full measure of his power. He will have accepted his neighbor as himself and shall see in every situation the divine providence of life that guides his actions. He finally will realize that God and man are one in relation to his own existence. The heart will win in the battle with intellect. Proof will be tempered with faith, mankind's sole means of hope and forgiveness.

## On the Ritualistic Church Ceremony

Nancy Goodman

**T**HE well-rehearsed, traditional worship service in all its splendor and grandeur is not providing enough variety and color to those who love the trappings of the church. There is a lack of majesty, beginning with the entrance of the choir and continuing until the benediction is read. The august procession of the senior choir, junior choir, choir director, assistant choir director, altar boys and, finally, the minister and his associate should contain added pageantry. As these angelic church officials enter the sanctuary there should be a sound of drums and a blare of trumpets, effectively interrupting the conversation of the holy assemblage. The glorious fanfare will prepare the congregation for the continuous flow of men, women,