

The War Prayer

MARK TWAIN

It was a time of great and exalting excitement.

The country was up in arms, the war was on, in every breast burned the holy fire of patriotism; the drums were beating, the bands playing, the toy pistols popping, the bunched firecrackers hissing and spluttering; on every hand and far down the receding and fading spread of roofs and balconies a fluttering wilderness of flags flashed in the sun; daily the young volunteers marched down the wide avenue gay and fine in their new uniforms, the proud fathers and mothers and sisters and sweethearts cheering them with voices choked with happy emotion as they swung by; nightly the packed mass meetings listened, panting, to patriot oratory which stirred the deepest deeps of their hearts, and which they interrupted at briefest intervals with cyclones of applause, the tears running down their cheeks the while; in the churches the pastors preached devotion to flag and country, and invoked the God of Battles beseeching His aid in our good cause in outpourings of fervid eloquence which moved every listener. It was indeed a glad and gracious time, and the half-dozen rash spirits that ventured to disapprove of the war and cast a doubt upon its righteousness straightway got such a stern and angry warning that for their personal safety's sake they quickly shrank out of sight and offended no more in that way.

Sunday morning came—next day the battalions would leave for the front; the church was filled; the volunteers were there, their young faces alight with martial dreams—visions of the stern advance, the gathering momentum, the rushing charge, the flashing sabers, the flight of the foe, the tumult, the enveloping smoke, the fierce pursuit, the surrender! Then home from the war, bronzed heroes, welcomed, adored, submerged in golden seas of glory! With the volunteers sat their dear ones, proud, happy, and envied by the neighbors and friends who had no sons and brothers to send forth to the field of honor, there to win for the flag, or, failing, die the noblest of noble deaths. The service proceeded; a war chapter from the Old Testament was read; the first prayer was said; it was followed by an organ burst that shook the building, and with one impulse the house rose, with glowing eyes and beating hearts, and poured out that tremendous invocation

*God the all-terrible!
Thou who ordainest!
Thunder thy clarion
and lightning thy sword!*

Then came the "long" prayer. None could remember the like of it for passionate pleading and moving and beautiful language. The burden of its supplication was, that an ever-merciful and benignant Father of us all would watch over our noble young soldiers, and aid, comfort, and encourage them in their patriotic work; bless them, shield them in the day of battle and the hour of peril, bear them in His mighty hand, make them strong and confident, invincible in the bloody onset; help them to crush the foe, grant to them and to their flag and country imperishable honor and glory—

An aged stranger entered and moved with slow and noiseless step up the main aisle, his eyes fixed upon the minister, his long body clothed in a robe that reached to his feet, his head bare, his white hair descending in a frothy cataract to his shoulders, his seamy face unnaturally pale, pale even to ghastliness. With all eyes following him and wondering, he made his silent way; without pausing, he ascended to the preacher's side and stood there waiting. With shut lids the preacher, unconscious of his presence, continued with his moving prayer, and at last finished it with the words, uttered in fervent appeal, "Bless our arms, grant us the victory, O Lord our God, Father and Protector of our land and flag!"

The stranger touched his arm, motioned him to step aside—which the startled minister did—and took his place. During some moments he surveyed the spell-bound audience with solemn eyes, in which burned an uncanny light; then in a deep voice he said:

"I come from the Throne—bearing a message from Almighty God!" The words smote the house with a shock; if the stranger perceived it he gave no attention. "He has heard the prayer of His servant your shepherd, and will grant it if such shall be your desire after I, His messenger, shall have explained to you its import—that is to say, its full import. For it is like unto many of the prayers of men, in that it asks for more than he who utters it is aware of—except he pause and think.

"God's servant and yours has prayed his prayer. Has he paused and taken thought? Is it one prayer? No, it is two—one uttered, the other not. Both have

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reached the ear of Him Who heareth all supplications, the spoken and the unspoken. Ponder this—keep it in mind. If you would beseech a blessing upon yourself, beware! Lest without intent you invoke a curse upon a neighbor at the same time. If you pray for the blessing of rain upon your crop which needs it, by that act you are possibly praying for a curse upon some neighbor's crop which may not need rain and can be injured by it.

"You have heard your servant's prayer—the uttered part of it. I am commissioned of God to put into words the other part of it—that part which the pastor—and also you in your hearts—fervently prayed silently. And ignorantly and unthinkingly? God grant that it was so! You heard these words: 'Grant us the victory, O Lord our God!' That is sufficient. the whole of the uttered prayer is compact into those pregnant words. Elaborations were not necessary. When you have prayed for victory you have prayed for many unmentioned results which follow victory—must follow it, cannot help but follow it. Upon the listening spirit of God fell also the unspoken part of the prayer. He commandeth me to put it into words. Listen!

"O Lord our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them—in spirit—we also go forth from the sweet peace of our beloved firesides to smite the foe.

O Lord our God,

Help us to tear their soldiers to bloody shreds with our shells;

Help us to cover their smiling fields with the pale forms of their patriot dead;

Help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain;

Help us to lay waste their humble homes with a hurricane of fire;

Help us to wring the hearts of their unoffending widows with unavailing grief;

Help us to turn them out roofless with little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst,

Sports of the sun flames of summer and the icy winds of winter,

Broken in spirit,

Worn with travail,

Imploring Thee for the refuge of the grave and denied it—

For our sakes who adore Thee, Lord,

Blast their hopes,

Blight their lives,

Protract their bitter pilgrimage,

Make heavy their steps,

Water their way with their tears,

*Stain the white snow with the blood of their wounded feet!
We ask it, in the spirit of love,
Of Him Who is the Source of Love, and Who is the ever-faithful refuge and friend of all that
are sore beset and seek His aid with humble and contrite hearts.
Amen."*

"Ye have prayed it; if ye still desire it, speak! — The messenger of the Most High
waits!"

It was believed afterward that the man was a lunatic, because there was no sense
in what he said.

MARK TWAIN WAS THE PEN NAME OF SAMUEL LANGHORNE CLEMENS, BORN IN 1835, AN AMERICAN HUMORIST, SATIRIST, LECTURER, AND WRITER. ON A VOYAGE TO NEW ORLEANS DOWN THE MISSISSIPPI, TWAIN WAS INSPIRED TO PURSUE A CAREER AS A STEAMBOAT PILOT WHICH PROVIDED MUCH OF THE MATERIAL FOR HIS MOST NOTED NOVELS, *THE ADVENTURES OF HUCKLEBERRY FINN* AND *THE ADVENTURES OF TOM SAWYER*.

"I believe that our heavenly father invented man because he was disappointed in the monkey." — Mark Twain

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To This Coy Mistress

ANDREW MARVELL

Had we but world enough, and time,
This coyneſs, lady, were no crime.
We would ſit down, and think which way
To walk, and paſs our long love's day.
Thou by the Indian Ganges' ſide
Should'ſt rubies find; I by the tide
Of Humber would complain. I would
Love you ten years before the Flood;
And you ſhould, if you pleaſe, reſuſe
Till the converſion of the Jews.
My vegetable love ſhould grow
Vaeſter than empires, and more ſlow.
An hundred years ſhould go to praife
Thine eyes, and on thy forehead gaze.
Two hundred to adore each breaſt:
But thirty thouſand to the reſt.
An age at leaſt to every part,
And the laſt age ſhould ſhow your heart:
For, Lady, you deſerve this ſtate;
Nor would I love at lower rate.
But at my back I always hear
Time's winged chariot hurrying near:
And yonder all before us lie
Deſerts of vaſt eternity.
Thy beauty ſhall no more be found;
Nor, in thy marble vault, ſhall ſound
My echoing ſong: then worms ſhall try
That long-preſerv'd virginity,
And your quaint honour turn to duſt;
And into aſhes all my luſt.
The grave's a fine and private place,
But none, I think, do there embrace.

Now, therefore, while the youthful hue
Sits on thy ſkin like morning dew,
And while thy willing ſoul tranſpires
At every pore with inſtant fires,
Now let us ſport us while we may;
And now, like amorous birds of prey,
Rather at once our time devour,
Than languish in his ſlow-chapped power.
Let us roll all our ſtrength, and all
Our ſweetneſs, up into one ball:
And tear our pleaſures with rough ſtrife
Thorough the iron gates of life.
Thus, though we cannot make our ſun
Stand ſtill, yet we will make him run.

One Art

The art of losing isn't hard to master;
so many things seem filled with the intent
to be lost that their loss is no disaster.

Lose something every day. Accept the fluster
of lost door keys, the hour badly spent.
The art of losing isn't hard to master.

Then practice losing farther, losing faster:
places, and names, and where it was you meant
to travel. None of these will bring disaster.

I lost my mother's watch. And look! my last, or
next-to-last, of three loved houses went.
The art of losing isn't hard to master.

I lost two cities, lovely ones. And, vaster,
some realms I owned, two rivers, a continent.
I miss them, but it wasn't a disaster.

—Even losing you (the joking voice, a gesture
I love) I shan't have lied. It's evident
the art of losing's not too hard to master
though it may look like (*Write it!*) like disaster.

Elizabeth Bishop

To

Black Rook in Rainy Weather

SYLVIA PLATH

On the stiff twig up there
Hunches a wet black rook
Arranging and rearranging its feathers in the rain.
I do not expect a miracle
Or an accident

To set the sight on fire
In my eye, nor seek
Any more in the desultory weather some design,
But let spotted leaves fall as they fall,
Without ceremony, or portent.

Although, I admit, I desire,
Occasionally, some backtalk
From the mute sky, I can't honestly complain:
A certain minor light may still
Lean incandescent

Out of kitchen table or chair
As if a celestial burning took
Possession of the most obtuse objects now and then –
Thus hallowing an interval
Otherwise inconsequent

By bestowing largess, honor,
One might say love. At any rate, I now walk
Wary (for it could happen
Even in this dull, ruinous landscape); skeptical
Yet politic; ignorant

Of whatever angel may choose to flare
Suddenly at my elbow. I only know that a rook
Ordering its black feathers can so shine
As to seize my senses, haul
My eyelids up, and grant

A brief respite from fear
Of total neutrality. With luck,
Trekking stubborn through this season
Of fatigue, I shall
Patch together a content

Of sorts. Miracles occur,
If you care to call those spasmodic
Tricks of radiance miracles. The wait's begun again,
The long wait for the angel,
For that rare, random descent.

Sylvia Plath was born in Boston, Massachusetts, in 1932. In 1962, Plath wrote most of the poems that would comprise her most famous book, *ARE*. And in 1963, she published a semi-autobiographical novel, *The Bell Jar*, under a pseudonym. She committed suicide in 1963. Plath's *The Collected Poems*, published posthumously, won a Pulitzer Prize in 1982.